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## The MOSLEM WORLD

*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 conferences 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.

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"THE MOSLEM WORLD is the best source of information in the English language with regard to religious movements among the Mohammedan peoples and with regard to Christian Missions to Moslems. It deals with the literature that relates to Islam and Islamic peoples and it is indispensable to all those who are interested in their evangelization. Its attitude with reference to the world's need of Christ and the sufficiency of the Christian Gospel is unwavering, but it deals with the great issue of Islam and Christianity with Christian kindness and goodwill."—ROBERT E. SPEER, D.D., Secretary Board Foreign Missions Presbyterian Church, U. S. A.

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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

## CONTENTS FOR OCTOBER, 1927

	<i>Page</i>
FRONTISPIECE . . . . . CENTRAL AFRICA MISSION FIELD OF THE LATE DAN CRAWFORD	
MOSLEM LIFE IN RUMANIA AND BULGARIA . . . . . SAMUEL M. ZWEMER	725
<i>A report of observations and information gathered on a recent tour in South-eastern Europe. Some revelations of the prevalence of Islam in the Balkan States.</i>	
THE CEASELESS INNER URGE . . . . . S. D. GORDON	732
<i>A striking study of the motive and power of the Christian missionary enterprise as viewed by the author of the famous "Quiet Talks."</i>	
WHY CHRISTIAN MISSIONS? . . . . . P. WHITWELL WILSON	737
<i>The author of "The Christ We Forget" and other well-known volumes, gives reasons why Christian missionary activity holds such an important and essential place in the work of the Christian Church.</i>	
SEVENTEEN YEARS IN THE PERSIAN GULF . . . . . C. S. G. MYLREA	743
<i>One of the well-known missionaries of the Reformed Church tells of his experiences among fanatical anti-Christian Arabs and shows the opportunities for increased missionary effort.</i>	
MOHAMMED AND THEOPHOLIS . . . . . CALVIN K. STAUDT	747
<i>The head of a Christian boys' school in Mesopotamia gives some interesting experiences in dealing with Mohammedan boys.</i>	
A FOCAL POINT FOR MOSLEM SEEKERS . . . . . E. E. ELDER	749
<i>A missionary teacher in Cairo describes the influence of a Christian school and the search of followers of Mohammed for the truth.</i>	
TESTS OF SPIRITUAL LIFE . . . . . SADHU SUNDAR SINGH	751
<i>The famous Indian Christian "holy man" expresses in Oriental style his interpretation of Christian truth.</i>	
A GREAT AFRICAN CHRISTIAN . . . . . H. W. PEET	753
<i>A sketch of the life and work of J. E. K. Aggrey, one of the most intelligent and outstanding of African Christians who won honors in American universities.</i>	
AN EXPERIMENT IN AFRICAN EDUCATION . . . . . F. W. COBB	755
<i>The story of the purpose and progress of the educational institution in West Africa to which Dr. Aggrey intended to devote his life.</i>	
AMONG THE MEXICANS IN TEXAS . . . . . JOSEPH MARTIN DAWSON	757
<i>A picture of conditions on the American side of the Rio Grande, showing the need and opportunities for evangelical work.</i>	
WALDENSIAN CHURCHES IN SICILY . . . . . F. S. GOODMAN	759
ROBERT LOUIS STEVENSON AND MISSIONS . . . . . J. W. BURTON	761
TAKEN FOR KIDNAPPERS . . . . . H. J. SHEETS	764
BEST METHODS FOR USING MISSION STUDY BOOKS . MRS. DAN B. BRUMMITT	765
A MISSIONARY HISTORY TEST ON MOSLEM LANDS . . . . . BELLE M. BRAIN	770
WOMAN'S HOME MISSION BULLETIN . . . . . EDITED BY FLORENCE E. QUINLAN	771
WOMAN'S FOREIGN MISSION BULLETIN . . . . . EDITED BY ELLA D. MACLAURIN	774
NEWS FROM MANY LANDS . . . . .	776
THE MISSIONARY LIBRARY . . . . .	793

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## PERSONALS

DR. WILFRED GREENFELL of Labrador has been made by King George of England a knight of the order of St. Michael and St. George.

\* \* \*

DR. WILLIAM R. KING, formerly pastor of an important church in St. Louis and recently district secretary of the Board of National Missions of the Presbyterian Church, has recently accepted the position of executive secretary of the Home Missions Council with offices at 105 E. 22nd Street, New York.

\* \* \*

RT. REV. PETER TRIMBLE ROWE, D.D., Bishop of Alaska, unable to await the government boat for the Arctic, made the trip to Tiagara from Nome and return by airplane for the visitation of missions.

\* \* \*

THE REV. CHARLES E. VERMILYA, who was formerly superintendent of frontier work in the Methodist Episcopal Board of Home Missions, and recently secretary of the Home Missions Council, has been appointed executive secretary of the New York State Council of Churches. His office is 105 East Twenty-second Street, New York City.

\* \* \*

MRS. DOUGLAS THORNTON, whose late husband was once a leader in the British Student Movement and a C. M. S. missionary to Egypt, has been appointed a full secretary by the Church Missionary Society—the first woman to be called to such a position.

\* \* \*

## OBITUARY

DR. GEORGE E. KING, head of the Borden Memorial Hospital at Lanchow, Kansu Province, China, and son of a veteran missionary of the China Inland Mission, was drowned while fleeing, with fellow missionaries, on rafts from Lanchow.

\* \* \*

REV. WILLIAM T. ELSING, D.D., an authority on City Missions and for forty years pastor of De Witt Memorial Church, New York City, until his retirement a few years ago, died in Merano, Italy, early in August, aged seventy-six years.

\* \* \*

REV. S. HALL YOUNG, D.D., for nearly fifty years a Presbyterian missionary in Alaska, died as the result of a trolley accident near Clarksburg, West Virginia, on September 2nd, 1927. Dr. Young would have been eighty years old on September 12th. He was born in Butler, Pa., and attended the University of Wooster, and Princeton Theological Seminary. Nearly fifty years ago, he was married to Miss Fannie E. Kellogg in Sitka. He was the companion of John Muir, the naturalist, and in the gold rush to the Klondike in 1898, and carried on his missionary work by canoe and dog team to many settlements in this vast territory. He organized the

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first Protestant church in Alaska, and was the author of "Alaska Days with John Muir," "Adventures in Alaska," and "The Klondike Klan" and other volumes. His autobiography is now in the hands of Fleming H. Revell Co.

\* \* \*

**WILLIAM McQUERE**, a converted safe cracker and, for about twenty years, an earnest Christian worker and superintendent of the McAuley Cremorne Mission of the National Bible Institute, died suddenly of heart disease on September 5th.

\* \* \*

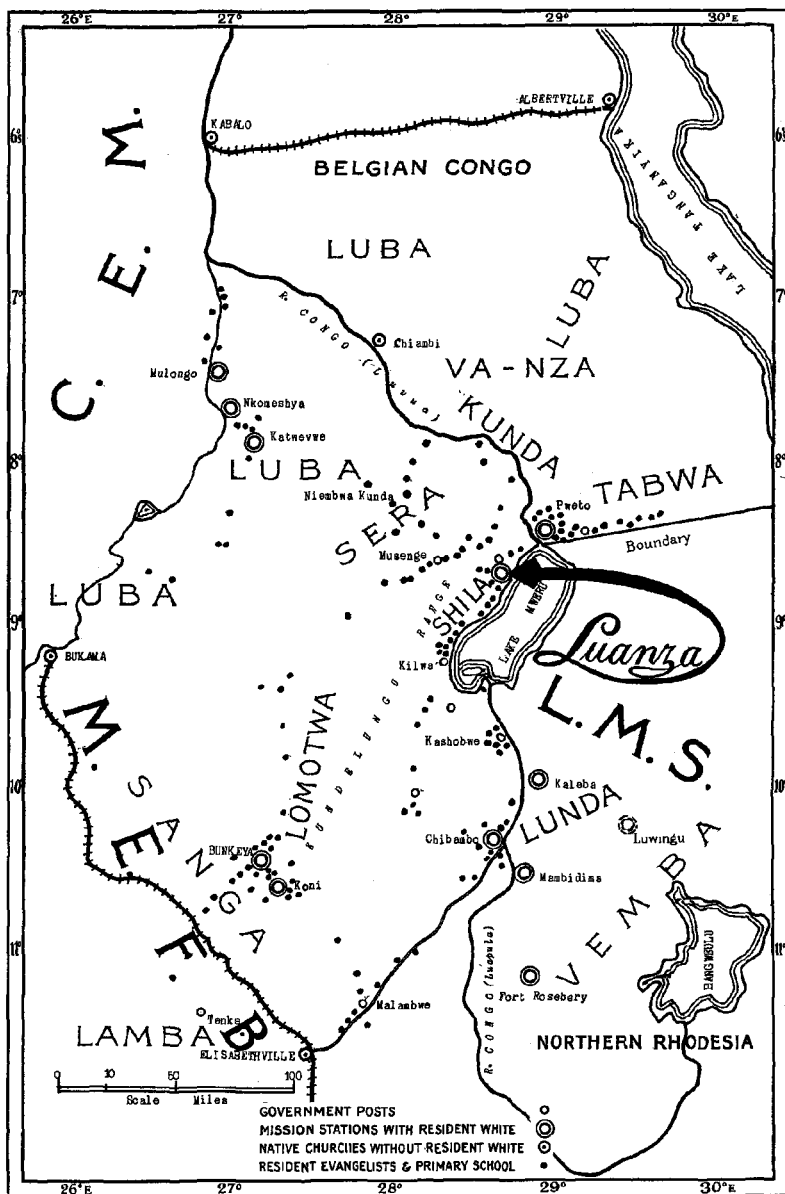
## COMING EVENTS

October 4th to 6th—The Missionary Education Movement is to hold an important conference on Mission Study at Pocono Manor, Pa.

\* \* \*

The annual meeting of the Interdenominational Council on Spanish-Speaking Work will be held in San Antonio, Texas, from December 14-18, 1927.

Preparations are now being made in England and America for the celebration of the Three Hundredth Anniversary of the birth of John Bunyan in 1928. The American Tract Society expects, as a part of its plan for the celebration, to raise a fund of \$25,000 to print new editions of "Pilgrim's Progress" in many languages.



MISSION FIELD OF THE LATE DAN CRAWFORD, CENTRAL AFRICA

This map, drawn by Dr. Tilsley, Mr. Crawford's nephew and successor, shows the extent of the territory (200 by 300 miles) occupied by the Luanza Mission. Note the number of mission stations and outstations, with churches and with resident African evangelists and native schools. The neighboring territory, occupied by the Methodist Episcopal Church, London Missionary Society and Congo Evangelistic Mission, is also indicated.



# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
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OCTOBER, 1927

NUMBER  
TEN

## Moslem Life in Rumania and Bulgaria

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT\*

Author of "Arabia, The Cradle of Islam," etc., etc.

IT IS not generally known that in Southern Europe there are still nearly three million followers of the Arabian Prophet, chiefly in Yugo-Slavia, Albania, Rumania and Bulgaria. These are living, as minority groups, in the midst of the Christians. Their racial origin is in some places Tatar or Turkish, the descendants of the old Moslem conquerors. In other places Serbians, Bulgarians, (Pomaks), Albanians and Gypsies have been "converted" to Islam since many decades, and cannot easily be distinguished from orthodox Turks.

Eager to learn the needs of these people, and to know something at first hand of the missionary opportunity among them, we recently visited some of the great Moslem centers such as Rustchuk, Varna, Constanza, Sofia, Philopoppolis, Belgrade and Serajevo. We saw more, however, in the smaller towns, away from the usual routes, in places like Bazargic, Shumna, and Majidiya, where the old-fashioned life prevails, where men still mourn the abolition of the Caliphate, women go veiled, young men wear the fez, and old men smoke the waterpipe. We were reminded at Warsaw, on a visit to the mosque and the Moslem cemetery, that there are six thousand Moslems in Poland; and by the noble marble monument to Sobieski that it was a Polish king who hurled back the wave of Turkish invasion from the gates of Vienna in 1683, and saved Europe.

In Budapest we visited the little mosque-shrine to the last saint of Islam in Hungary, but once across the border and into the great plain of the Danube in Rumania we saw the familiar dress that distinguishes Moslem men and women everywhere.

After arrival in Bucarest, the Paris of the Balkans, our host, the Rev. J. H. Adeney of the London Jews Society, took us for a visit to the beautiful little mosque, built in Carol Park by the Government to adorn the exposition grounds, and now used for Moslem worship. We had a delightful hour discussing religious matters with the Mufti, who spoke Arabic quite easily, and gave us a warm welcome. Literature from the Nile Mission Press and the Scriptures in Arabic, Turkish, etc., were here and everywhere on our journey eagerly accepted. In fact our lack of faith was rebuked, for our supply ran out long before the demand was supplied. A converted Jewish soldier in the Rumanian army for example bought testaments for his Moslem comrades at the barracks.

On a visit to the old Academia Library in Bucarest we became acquainted with the output of the Moslem press, and through the kindness of the American minister secured a special letter from the Government for crossing the rather disturbed frontiers.

On April 29th we left for Rustchuk to attend a conference of Christian workers from every part of Bulgaria. We traveled by train to Giorgia on the frontier and crossed the Danube by the ferry.

Rustchuk is a town of some 40,000, of which perhaps one fourth is Mohammedan. Formerly it had twenty-nine mosques, now it has twelve: some were demolished during the war and others by the municipality because of new streets. It is still a stronghold of Islam, however, for all Northern Bulgaria, through its schools and press.

At Rustchuk we met two old friends—Ivan Gantcheff, agent for the British and Foreign Bible Society, and E. Max Hoppe of the German Hilfsbund and Orient Mission. Both were delegates to the Conference which met in the Methodist church—too small to contain the audience that gathered at every session. There were able leaders and earnest words; the singing of a choir of young people (the girls in picturesque costume) was excellent. After an address on God's love for Moslems and His call to evangelize them, a resolution was passed unanimously, which reads:

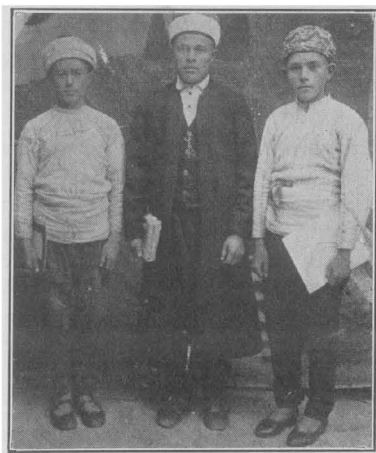
We are greatly impressed with our Christian obligation to bring the Christ to our 750,000 Mohammedan neighbours in Bulgaria, therefore we, the delegates to the 47th Convention of the Bulgarian Evangelical Society representing the united body of Evangelical Christians working in Bulgaria, do hereby pledge ourselves to every possible interest in the evangelization of our Mohammedan brothers, and will give loyal coöperation to every effort to reach with the Gospel the thousands of Mohammedans in this land and elsewhere.

We trust the American Missions working in this area will follow such resolutions with definite plans for leading the Bulgarian Church out into this great unoccupied field. Hitherto the Moslem has been much neglected, for special reasons and because of special difficulties.

Today there is peace, religious freedom, and no barrier to the tactful presentation of the gospel message. The splendid work of such men as Max Hoppe, Pastor Ehmann and others of the German Mission, and the work of the two Bible Societies prove that the doors are wide open. In the village of Razgrad a converted Moslem is preaching to his former coreligionists.

In Rustchuk we met an earnest inquirer, a book-seller, who took us to the fraternity house of the Shathaliya order of which he was a member. I shall never forget his thoughtful questions and his piercing eyes, hungry for spiritual vision. On the walls of the *tekke* were mottoes some of which we found on sale afterwards in other places. One very striking motto written in Arabic reads: "Whoso hath a place for Allah in his heart will find Allah his helper in this world and the next; but whoso hath in his heart other than Allah, will find Allah his opponent in this world and the next."

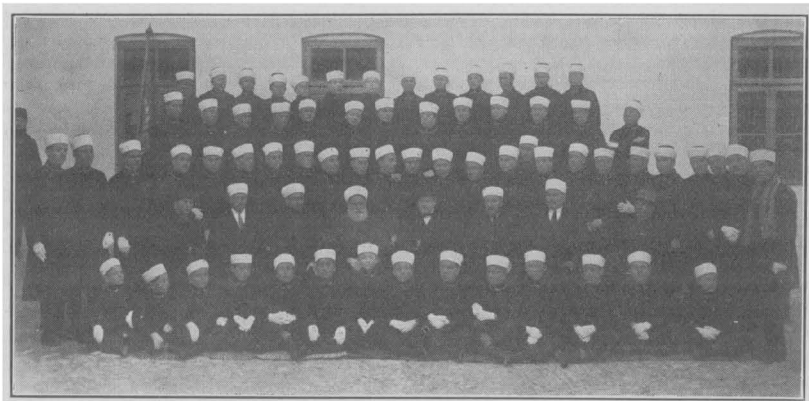
On Saturday, April 30th, we went to Varna. All along the railway there are Moslem villages and agricultural settlements. Varna, on the Black Sea, is an important center for trade and shipping, and is the seat of the Bulgarian orthodox metropolitan and of Roman Catholic clergy and schools. Among its population of 41,000 there



MOSLEM BOYS AT SHUMEN, BULGARIA

are some 4,500 Turkish-speaking Moslems. The German Mission under Pastor Ehmann and Pastor Lüling is attempting literary work for the Moslems of Bulgaria for which there is great need. We met the daughters of Abraham Amirkhanjanz who, with Johannes Aveteranian, was a pioneer in this region. They left behind them a literary heritage which is yet to be more widely used—manuscripts, tracts, books in Armenian, Bulgarian and Turkish, a translation of the Koran into Armenian and one into Turkish printed on alternate pages with the text of the Turkish New Testament! Long before the war this seed was being sown in Bulgaria and it has born fruit. At Varna we held a union meeting in the Evangelical church, and our message was interpreted first into Bulgarian and then into Armenian. What wonderful talent the Bulgarian Christians have for song!

We spent one memorable day at Shumen, the great intellectual center of Islam in Bulgaria. The largest of its many mosques is called Tumboli Jamia and dates from 1648. Near it is the tomb of Hassan Pasha, a place of pilgrimage. From the verandah of the



GRADUATING CLASS OF 1924 IN A SCHOOL FOR RELIGIOUS TRAINING AT  
MAJIDIYA, RUMANIA

German Mission House one can count twenty-two minarets, a panorama that reminds one of a miniature Cairo seen from the Citadel. We visited the Moslem press and called on the Mufti who accepted Arabic Christian books eagerly. Shumen is an educational center and in addition to primary Koran schools has an institution for the training of Moslem teachers. We met many of their "Young Islam on Trek" to school, (see illustration) but there are no radical educational reforms yet in this part of Bulgaria: the curriculum is old-fashioned and very orthodox.

Rather than take the meandering course of the railway, we went direct by automobile from Varna to Bazargic, crossing the frontier and rather enjoying the double unsuccessful custom-house search for tobacco, fire-arms or Bolshevik literature at two posts! Bibles were not confiscated but the copies given accepted gratefully. Bazargic has several mosques, three book-shops, and an active press. We also saw the young Moslem Club, its reading room, café and small gymnasium, all very primitive but harbingers of a new day. One of the small group of Evangelicals living here begged me, as they were without a pastor or missionary, to hold a service and baptize the twins of Ivan Petkoff. It was a polyglot service, by interpretation and interruption. The crying seemed to be American, they sang Bulgarian hymns, and the service was interpreted by a Greek lady, wife of an Armenian, whose father is pastor of a Greek church in New York City. The next day we took a car for Constanza. Our fellow-passengers were a Moslem judge and a merchant; both accepted a portion of the Scriptures in Turkish.

The city of Constanza has a very beautiful mosque recently built, with a high minaret of concrete; there is a learned Mufti but the city has only a small Moslem population. Majidiya a much smaller town, forty kilometers away, is far more important as a

Moslem center. We spent a day there visiting the schools and studying the life of the people. In the Moslem high school for boys and girls, the Arabic language is well taught, and we heard them recite the Koran. There is a sort of theological seminary also with over one hundred enrolled, and eighty in the boarding department. They follow an eight-year course of study. Our illustration shows the graduating class with the faculty—a very impressive group, when you realize that such as these go out every year to strengthen the hold of orthodox Islam among the masses. In the middle of the town there is a fairly large printing press employing a goodly staff where three small rotary presses turn out Moslem literature.

Returning to Bucarest we were surprised to see on the day of our arrival an account on the first page of the daily press of the public baptism of twelve Mohammedans. Afterwards we learned that these were villagers who had accepted Christian teaching and joined the Greek Orthodox Church by immersion. A prelate told us there were others preparing for baptism. Apparently the "Law of Apostasy" is no longer in force and no special danger or persecution follows the abandonment of Islam in Rumania. One longed for the occupation of this ripe field by some Evangelical Society, or at least for the opening of work in places like Silistra, Bazargic and Majidiya, now wholly neglected.

To reach Sofia and Philopopolis we again crossed the Danube at Rustchuk. On Sunday it was our privilege to preach in the Methodist Episcopal church in the morning, where the genial pastor Mr. Zapkoff is in charge of an important work. In the evening there was a crowded union meeting in the Congregational church. After an



SOME GYPSY MOHAMMEDANS AT SOFIA, BULGARIA

address on Islam, opportunity was given for questions. They were not all easily answered, but were proof of a growing and intelligent interest of these earnest Christians in their Moslem neighbors. The next day we visited a Gypsy village of which there are many in Bulgaria. Some of the thousands of this wandering race belong to the Orthodox Church, but more are Mohammedans. They belong economically and intellectually to the lower strata of society. There is no regular mission work done among them. Living in their untidy villages or camps, their lot is pitiful in every way. Yet here too we found a rickety mosque and a woe-begone building that stood near, used as a school. To hear Gypsy boys repeat the Arabic Koran and to see Gypsy girls copying the *Alif Bay* on their slates was proof that Islam is trying to win these outcasts.

Sofia is a mission station of the American Board whose activities in the Balkans date back to 1857. The Methodists also have an important work here. The Protestants in Bulgaria have 32 churches, 29 pastors and 14 lay preachers. The president of the United Protestant Church is the Rev. D. N. Fournajieff, pastor of the Sofia Congregational Church. There are schools and a theological institute. The oldest newspaper in Bulgaria is the *Zrnitza*, organ of the Evangelical Church. The Y. M. C. A. began work at Sofia in 1899 and has fifteen branches in Bulgaria, with a total membership of over one thousand. There is, however, little aggressive work among the Moslem population.

At Philopopolis we had most interesting contacts with the Moslems. It is a city of mosques, fourteen in all, with an active Moslem press, and it is the educational center for Southern Bulgaria. To our astonishment we found the chief Turkish Mohammedan bookshop and press conducted by an Armenian Christian, Thomas Ismerlijan, who when exiled from Constantinople, where he was a bookseller, undertook this enterprise for a living. In his shop we found on sale five different versions of the Koran in Turkish, and many other books, especially catechisms and lives of Mohammed: a proof that Islam is active here. At a conference of all the Christian workers from the various societies held in the home of Mr. Holway of the American Board, the need and opportunity of work for Moslems were discussed. Some are trying to reach Moslems in the prisons, others have begun work among the Gypsies who are responsive to friendly approach. The great need is literature for Christians about Islam, and literature of the right type for their Moslem neighbors. It was pathetic to meet an aged and learned Christian from Monastir, who brought his manuscript version of the Koran translated into Bulgarian. He had toiled to complete it, furnished it with notes and a fine introduction based on Sale's translation, but was able to print only three small portions. He asked for help to complete this labor of love, and then with a smile of hope, bundled

up his precious manuscript and walked home again. Who will encourage this lonely scribe and put funds at the disposal of the Christian Literature Committee to give Moslems better books than the Koran?

With specially trained workers, the wide use of Christian literature, and the union of all the scattered groups, we believe the Bulgarian Church could speedily win the seven hundred thousand Moslems back to Christ. The Pomaks are really lapsed Christians, prodigals to be welcomed back home.

Just across the borders of Rumania and Bulgaria, there are the eighteen million Mohammedans of Russia; westward there are nearly two million Mohammedans in Albania and Yugo-Slavia. What a challenge to the Church, and what a strategic advantage the present missionary forces in Bulgaria and Rumania would have if they arose to their opportunity! We called on the Mufti in Philopopolis and found him reading a marked copy of the Turkish New Testament. When asked why he had marked certain passages his reply was, "*I marked those places where I found that Christians were not living in accordance with the teachings of Jesus the Messiah.*" One wonders whether he had underscored the last paragraph of the Gospel according to Matthew.

\*After attendance at the two conferences held at Budapest and Warsaw on missions to the Jews, it was my privilege to spend a month in visiting and studying the needs and opportunities for Christian work among the Mohammedans in Southeastern Europe. S. M. Z.



A GROUP OF MOSLEMS BAPTISED AS CHRISTIANS AT BUCAREST

# The Ceaseless Inner Urge

*The Essential Missionary Spirit of Christianity*

BY S. D. GORDON

Author of "Quiet Talks"

THE spirit of a ceaseless aggressive urge is the breath and blood of the original Christian Movement.

The distinctive message of the movement has the same instinctive insistent quality, deeply imbedded in bone and fibre, a spirit of aggressive ceaseless Go.

And, in distinct addition to these, there is an aggressiveness aroused and intensified by contact with the need, the tragic pathetic need of the world, in which movement and message are enmeshed.

This is the three-fold intensified spirit of urge inherent in the Christian Movement itself, in its message, and through the world's need.

Aggressive means taking the initiative, and doing it vigorously. It is of the very life of the Christian Movement that it takes the initiative. It attacks that which is neither good nor right.

Its aggressive sweep in the beginning stands sharply out. From the purely human point of view the strategy of the Holy Spirit here is simply unmatched and matchless.

It would be expected, of course, and there it is. Let it be said with the utmost reverence. Yet, let it be said, for the human comparison makes us better able to appreciate that strategy.

It may well be doubted if the Pentecost event has ever been fully appreciated, simply now as a bit of strategy.

Look at it afresh. At least five thousand men are involved in that Pentecost group as it quickly grew; not persons, but men, the natural leaders. They are Jews, the most intense racial group. They are from every city center of the earth literally. It is actually a world-wide group.

They are devout men, pilgrims to the Passover Feast. They have witnessed the crucifixion of Christ. Many of them, as many as five hundred at one time, have seen Christ after his resurrection.

They had gone through that untellable experience of the Holy Spirit flooding down, the tongues of flame, the rushing mighty wind, the speaking every common foreign language known, the dominant message of the crucified risen Christ, told with exultant praise.

That experience could never be forgotten, nor gotten over. It burned itself into their very being, scarred itself in, blessedly scarred. It revolutionized every man there.

Now, these men are scattered, scattered literally everywhere over the earth, aflame with the Holy Spirit's presence, and the tremendous fact of a crucified and risen Messiah.



Every city center of the earth heard the story, saw evidence of a supernatural power, *felt* the power, actually felt the power, clearly a supernatural power. The earth was aflame with the Christ story and the Christ power.

As a bit of pure strategy the whole thing arouses the profound regard and reverent admiration, and more, of the student of strategy. There is nothing like it anywhere, simply nothing in the same class strategically.

And the inner spirit of it all was *that ceaseless urge*. It was the urge of a living flame. It had the incessant move of the Holy Spirit's own presence. And this was the very breath and blood of that early Christian move. For intensiveness and rapidity of movement, over a wide area, earthwide, the thing is without parallel.

The distinctive *message* of the Christian Movement had the same tense throbbing pulse beat. It reveals at once its life, the reason of its being.

That message centered wholly in the person of Christ; who He was, the tremendous thing He did in dying, the terrific necessity for it, and the ceaseless appeal to men to choose.

These four things stand boldly out. And their very daring and boldness made and makes an aggressiveness without parallel or precedent or successor.

To these early leaders and their followers Christ was the Son of God in a distinctive sense true of no other. The significance of the virgin-birth is simply in this that it reveals at once His distinctive personality, quite apart from all other humans.

To them the central fact of Christ's life was the end of it, the death. It was voluntary. It was distinctly sacrificial for others in the substitute sense.

The singular death of this singular personality, with the tremendous resurrection event, this was the tense, never absent, heart-throb of their message.

The terrible tragedy of sin, man's stubborn opposition to God, was the one thing that made the sacrificial death of this singular Man of vital necessity. The sin score was settled by that singular death, and only so. And every man was urged to choose.

And it becomes of intensest interest in today's strange-cross-currents to mark keenly that this four-fold message they found, not alone in the events occurring then, but, *but* rooted deep back in their Jewish Bible.

These leaders had an intensive course in Bible study that resurrection day. The teacher was Christ Himself. To the Emmaus couple, and then the larger Jerusalem company, He opened up their old Hebrew Bible.

The whole story was, is, there. He had simply done what had been fully plainly foretold. Luke tells explicitly that He went through

every part of their Bible in that intensive course. One recalls with fresh interest the fact that their Hebrew Scriptures, so opened up, are identical in content with our Old Testament.

The Hebrew Bible, variously grouped and classified by Hebrew authorities, was the Pentecostal Bible of the early Church, and is the text reproduced in our Old Testament. Christ and His death explained and illuminated the Hebrew Bible, our Old Testament.

The bold daring of this original message makes one gasp. A distinctive solitary personality, "the only begotten God," voluntarily dying a singularly sacrificial death for men, and for their sin, and the issue with every man dependent wholly on his imperial right of choice—the thing is daringly tremendous.

It is its daring that makes its aggressiveness. There is a ceaseless inner urge in it that at once caught men, *and* aroused such opposition.

Then the urgency of the need of men for this Christ message, and for the Christ Himself, intensified the ceaseless urge within both movement and message. The outside pressed hard on the inside. And this prodding has never ceased, and doesn't.

That urge of the need has greatly broadened in our day. Originally the world's need pressed in on the church group. The thing was simple, thus far.

Now the need for the Christ message, and the Christ, and the Christ power, has grown complex. It is a three-fold need—in the world as then, in the Church itself, and in the missionary groups and fields.

#### THE UNDERTOW BECOMES A FLOOD

The world's outside undertow and suction of early days has become a flood tide in our day, seeping and sweeping insistently inside church circles, as well as outside.

A washed-out, merely cultural message has swamped the sacrificial Christ message, in the Church, and on the foreign field. This is true of the American, the British, and the Continental Church, and on every mission field. There are always fine exceptions. But this is the characteristic thing.

A recent striking illustration of this is found in the utterances, by tongue and pen, of an American missionary to the Caucasian Orient, during an extended visit to his homeland.

He is clearly a saint, utterly devoted to Christ and to his chosen life work, with a passion for winning men, and marked ability. He has been through sacrificial experiences for many tense years.

In his recent utterances, which have attracted wide attention, he tells of a certain radical change of approach to men in presenting the Gospel. This is the striking thing to note.

He makes some confessions. And they are good, partly, at least

two-thirds. He confesses to discarding Western civilization as part of his missionary propaganda. What a stroke of genius!

What a pity he hadn't done it sooner! But then he was clear in the lead of the whole missionary movement in doing it. What a sense of freedom that must have been!

And with that went the distinctively Western type of Christianity. He tried to shake the Christ, and the Christ message, free of the Western world's scaffolding. What a relief!

But in the shaking process he went a bit far. He shook off the line of defence of the Old Testament, he says. His language is informing. He didn't shake off the Old Testament itself.

It was clearly certain fixed interpretations of the Old Testament that he threw off. And that would be a blessed throw. But the Old Testament, which Jesus opened up and explained on the Emmaus Road, and that same night to the Jerusalem group, the Old Testament which to the Pentecostal Church was all athrob with the crucified risen Messiah-Saviour for men in their sin—he seems not to have had that clearly in his mind.

Then he made a new message, with an omission. It is a wonderfully fine message. There is a positive part to it, *and* the omission. The positive part is a delight. The omission is the dangerous part.

He delightfully pictures Christ as human, a sympathetic fellow-man, a teacher, an example, a leader, the leader. But Christ the *Saviour*, whose death saves men from sin, *and* the badness of man's sin that necessitates the one great sacrifice—this is the fatal omission.

Except for indirect phrasing, lost in the great flow of other words, Christ the *Saviour* is not set forth in his message.

If scantest indirect mention of the leading issue be a practical ignoring of it, and if repetition be the greatest emphasis, then the omission in this man's message glares openly.

It seems to be the unconscious blunder of the head, in the burning desire to win men, and not of a very earnest heart, in the sore stress; but none the less, it is critical, and vital, *and fatal*.

His *changed* message bears the relation of fragrance to rose. He uses some of the fragrance but has left out the thorny rose that exudes the fragrance.

Now this particular instance would not be worth so much space were it not for the fact that the thing is systemic, not incidental nor local. It is a symptom of general conditions.

You see clear to the horizon through a thin crack in a fence. You can see the whole field, mission lands and home church, American, British and Continental, in this incident. It strikingly reflects the whole present situation.

This man's utterances are having widest acceptance as a wondrously new putting of the gospel message. It is not new, and it is not

the vital message of the early Church. Its warm welcome shows how accustomed the Church has gotten to such a thinned-out message.

And so the present situation reveals a tremendous intensifying of the need for the real Christ message, and the Christ power. The intensified need becomes a fresh prod on that ceaseless inner urge.

And, it is of the very essence of the Christian Movement, and of its distinctive message, that *the spirit of love* breathe through all, even as the fragrant locust blossoms in the springtime.

It is the love that is gracious and gentle, in voice and pen and personal contact, even while relentlessly intolerant regarding the person of Jesus. It is the love that is always tolerant of persons while incorrigibly intolerant of looseness and errors regarding the Christ, and all that is tied up with Him.

There are three kinds of intolerance. There is the intolerance that makes a creed of tolerating everything regardless, and is utterly intolerant of those who won't.

There is the intolerance of those who believe certain central facts about the person of Jesus, but in a loose, easy-going sort of way, and who fellowship heartily with those denying the facts. It is intolerant of those who won't tolerate practical compromise on essentials.

And there is the intolerance of love. It is the intolerance of purity toward impurity, of honesty toward rank dishonesty, of chastity toward defilement, of truth toward the lie, of loyalty to the person of Jesus toward all loose teaching about Him.

And there is no intolerance comparable to this. It is gracious in personal touch, but incorrigibly intolerant where Jesus' personality and work are concerned.

What is love? It can't be defined in words, only in actions. God is love. Jesus was God in human shoes, down on earth, telling us the meaning of love, the tremendous urge of it, in the language of action.

Jesus, living our human life, sympathizing, teaching, healing, suffering, dying sacrificially, living again—that is Love. That is God. That is the underlying urge of Christianity.

#### PRAYING FORTH THE WORKERS

**W**ITHOUT doubt the dearth of workers actuated with a sacred sense of their vocation is due to lack of prayer on the part of Christians. Let the prayers offered in the pulpit and elsewhere evidence larger obedience to the prayer-command of Christ. Let the missionary prayer-meeting respond more faithfully to the call for intercession. Ask the officers and teachers of the Sunday-school to unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Multitudes have been inspired while praying to God for guidance to give their lives to missionary service at home and abroad.—*John E. Mott.*

# Why Christian Missions?\*

BY P. WHITWELL WILSON, NEW YORK

Author of "The Church We Forget," etc.

**A**S IT seems to me, there is a stock taking today of influences that contribute to or detract from the more abundant life of the race—armies, navies, politics, arts, sciences, industries, colleges, hospitals and amusements—from which survey, searching and even revolutionary, it is impossible to exclude religion—the faith of man in things unseen.

We are told that the churches have failed. But is that the sum-total of our disillusion? Have agencies, other than the churches, succeeded? Everywhere parliaments are disappointing democracy. In many countries—for instance, Italy, China, and Spain—they have broken down. Has organized labor redeemed society? Not in Britain, not in Russia, and it may be, not anywhere. Has diplomacy arrived at a permanent peace? Has science foresworn poison gas? Are schools what we hoped they would be? Even education arouses pessimism. If then the churches are on trial, it means that man himself, in all his activities, stands before the judgment seat. He has pursued a happiness which he has not found.

It is not enough to say, then, that the churches have failed. The further question is whether, if the churches fail, any other agency can fulfil its true task. The Best is offered through the individual to the race. If the Best be despised and rejected of men, is any second best likely to be good enough? By His name, Jehovah is defined as the Great I AM. He is the one Egotism that is supreme, the Mind of minds, the mind that is Love. Of that Word of God, Jesus Christ was the Incarnate—the Word made Flesh. He also said, "Without Me, ye can do nothing." Years ago, I wrote a little book in which I read the newspaper into the Apocalypse and the Apocalypse into the newspaper. The Vision of St. John the Divine, which we forget, may be symbolic but it is simple. It means that, in Christ, civilization can be perfected but that, without Christ, even an imperfect civilization cannot be sustained.

There are those who argue that the religions of the world are like the colors of a rainbow, all of which are necessary to the blend of illumination that we call light. Why do we try to convert other people to our way of thinking? Surely, we should try first to correct the evil in ourselves and should seek the good in others. Christianity, yes; but why the Christian mission?

He who lightly disparages widespread and venerable religions

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\* Since I have never been a missionary or even a serious student of missions, it is surely a presumption that I should set out these ideas, though they are invited, in a quarter where so much knowledge, so deep an experience and so willing a self-sacrifice rebuke the ignorance and the secularities of a layman.—P. W. W.

other than his own, is foolish. But the test must be truth; and in the clarity of truth, it does not appear that the Confucian, the Shinto, the Buddhist, the Hindu, the Moslem, and the Parsee faiths are today offering to mankind or any part of mankind, a salvation, whether it be personal, economic, racial, physical, or spiritual.

Over wide areas, China has expelled the foreigner. But has Zimri peace who slew his missionaries? The chaos of China is becoming chronic. It means that the country needs a greater than Confucius.

So with Hinduism. I do not accept Miss Mayo's "Mother India" as a complete picture of the many civilizations of India, but her broad statement that India is enervated by indulgence and disease, with her description of child marriage, of untouchability and of anti-hygienic rites and assumptions, is enough to dispose of India's mysticism as an adequate motive of well-being.

Has Islam a future? Even in Turkey, there is neither Sultan nor Caliph. The very faith that deports Christians from its borders is itself crumbling to a collapse under its own weight.

The hypothesis that, if Christianity ceases to permeate the world, other religions will flourish, is not in accordance with the probabilities. Suspend Christian missions, and over most of this planet there will be no religion at all which is not a menace to science, to health, to womanhood, to education and to a reasonable prosperity. Man will have mutilated his own self by suppressing his soul.

If the Christian mission were merely an attempt to make others believe as we do, Christ Himself would refuse a subscription. He denounced such attempts to win mere proselytes, and while He numbered the multitude fed and the lepers healed, He never counted converts. To win paradise for one thief, He was ready to die on the very Cross.

Indeed, among His disciples was Simon Zelotes, always described as such, who belonged to a sect other than the Nazarene, nor was the word, Christian, known until the faith reached Antioch, and even there, it was a label applied to the Cause by the pagan.

Evangelism is thus the offer not of what we see in Christ but of what in Him is more than we see—what we worship—what He is; the love that is larger than our love; the only love that is large enough to embrace the world.

That the Roman Christians evangelized the rest of Europe, or much of it, is their glory. If, however, they made a mistake, it was in attempting to impose the faith as a spiritual empire on lands which, in the end, insisted on seeing Christ with their eyes or not at all.

This is a mistake that Protestant missionaries should be careful ourselves to avoid. In the heart of our Lord, there is room for the sheep that are not of our Occidental fold—Chinese who revere Him in terms of China; Negroes who are sure that He was colored;

East Indians who hint that he went on pilgrimage to Tibet. To break His Body seems a blasphemy. But His Body was given to be broken.

But the fold, however valuable, is not all. The fold may be a resting place at night for those who sleep, but the flock moves on and on to new pasture. When, therefore, we aim at progress, at liberty, at a pursuit and not a mere enjoyment of happiness, there is but one Shepherd Who is the Way, the Truth and the Life. "I am," said Our Lord, "The Light of the World"—not a light among other lights—not a colored ray among the many constituents of light—but Light itself, universal, penetrating, inclusive. Here is one lesson from the Transfiguration. Moses is to be honored and Elijah is to be honored. So Confucius, Buddha and Mohammed may be honored, but at the end, Jesus alone is to be seen and heard and followed. Others may have been accepted as teachers in the past, but none survive comparison. Whatever of good there has been anywhere is summed up in Him.

This is no longer homiletic. It is history. In Jewry, in Greece and in Rome, this is what happened. It is Christ whose direct influence, working through society, has preserved the past and, indeed, rescued it from oblivion. What would be known today of classical art and literature if it had not been for Christian scholarship? What would have been left of the treasures of King Tut-Ankh-Amen if they had been discovered by Moslems? How long would the Taj Mahal have stood serene if the Christian zeal for beauty had not been applied to its preservation? If you want to study the sacred books whether of China or India, you will find them better arranged in the British Museum than at any Asiatic library in Peking or Benares.

It is quite true that, apart from the Christian faith, man has achieved culture and accumulated wealth. But it is also true that this culture, this wealth has been an evanescent blessing. Successive Babylons, with their "merchandise of gold and silver and precious stones and of pearls and fine linen and bodies and souls of men" have fallen into ruin. If Christ be not the chief cornerstone of society, there is none other.

Wherein lay St. John's distinction between the new Jerusalem and the old Babylon? Both cities were described as rich nor did the City of God suggest any return to what has been called a simple life. The fate of Babylon is no warning against the accumulation of good things, but it is a lesson rather that mere accumulation is not enough. Happiness, if it is to persist, must not only be increased, but distributed; and the Gospel of Christ is this distribution of true happiness. "*Go ye into all the world and proclaim Good News.*" Whatever helps us, be it a rite like baptism, be it a science like healing, be it a school for teaching, must be offered to everyone else. To

be saved is to share salvation. The Lord's Prayer, is a family prayer; a prayer personal but plural. There is no Christianity that is not missionary—sending, giving, touching, speaking, healing. That is the very essence of the whole faith. Without works, it is dead.

The story of the early Church, told in the Acts, is the story, not of the headquarters staff at Jerusalem, but of the soldiers going over the top into No-Man's-Land. Peter at Joppa, Philip at Samaria, Paul at Damascus, at Cæsarea, at Philippi, at Athens, at Rome. Note the widening yet concentric circles. The foreign missionary work of the Church today is the one unmistakable proof that the Church of our century continues to be Catholic, Apostolic and Christian.

In the cause of Christ, then, we are not conscious of a horizon. He deals with this moment and this man. But He embraces all men at every moment. His Gospel is not the meal which is meal and nothing else. It is the leaven which transforms meal into food. And the leaven must so work on the meal until the whole is leavened. There is no limit that you can set to the love which is the very being of the Eternal.

Christianity is the antithesis to a creeping paralysis. It is an evolutionary resurrection into life and health and joy and hope and peace. What we call piety is man *growing* in grace. What we call a church is society *overcoming* sin. In Christ, something is always happening—a word said, an eye opened, a wrong righted, a truth discovered, an error abandoned, a sorrow comforted, an enemy reconciled, a home built, a world turned up-side-down. There is a power released and it is a Power which demands its full use.

To abandon missions would be like building a locomotive, filling its tender with coal, kindling fire in the furnace, getting up steam, and then refusing to let the engine use its power. The pressure in the boiler, which is power, becomes a peril. The real safety lies, not in a valve which leaves the engine standing, but in the lever which allows the engine to move.

It was when the early Church ceased to advance that it began to doubt, to indulge in dissensions and to rend the ancient world on twain. The energy or, if you like to put it so, the fanaticism which found no outlet among the heathen seemed to explode under the stress of an internal combustion. The answer, both to Arius and to Athanasius, was Asia. But Asia was to them no more than an Asia Minor. At Nicea, they fought each other while, at Benares, they might have fought disease and dirt and evil.

After the Reformation, there was to be observed a similar phenomenon. Protestantism was intense but not expansive. And instead of going forth into the world to teach all nations, it concentrated its energies within itself, plunged into dialectics, attempted an impossible uniformity until, in the eighteenth century, there emerged a formalism which had ceased to deal with the needs of society, not



abroad merely but at home. Among intellectuals, there was declared a reign of reason, and the kingdom over which reason thus reigned, was political corruption, vice, banditry, drunkenness and gambling. A Puritanism that did not include missions flourished in the worst England ever described by the historian.

The upheaval called Methodism did not only change the face of England. While the sinner at home repented, the heathen abroad heard of repentance. Methodism, like Apostolic Christianity, was a force that began in the heart and radiated everywhere.

My submission is that, in our own day, we must expect the same rules of history to operate. If our Christian faith, whatever be its form, omits the missionary impulse, it will fail to hold Christendom itself for the Gospel. The dissensions in our churches, the prevalence of divorce and crime and suicide, the decadence of the drama and the elaboration of an introspective philosophy are symptoms, everyone of them, which would have been recognized as familiar, by a discerning mind, whether in the fourth or in the eighteenth centuries. For these disturbing tendencies, the remedy is, as it always has been, to absorb the whole energies of the Church in the task of carrying the whole Gospel of Christ to the whole world.

The way to defend the faith is to apply it. Take the Bible, rapidly becoming a closed book at a loss to the mind of the nation which can be measured by the tabloid newspaper. If the Bible is not read, it is because it is not used. This Book is not an ornament; it is a sword. Kept in its sheath, any sword rusts.

Also, the Bible is not a gift to us alone who happen to live in the United States in the year of Grace, 1927. It is a gift to all people at all stages in their development. Texts in the Bible which have offended our delicate sense of propriety—for instance, the condemnation of witchcraft—become the strong meat of common sense when we face the actualities of wizardry in mid-Africa or the South Seas.

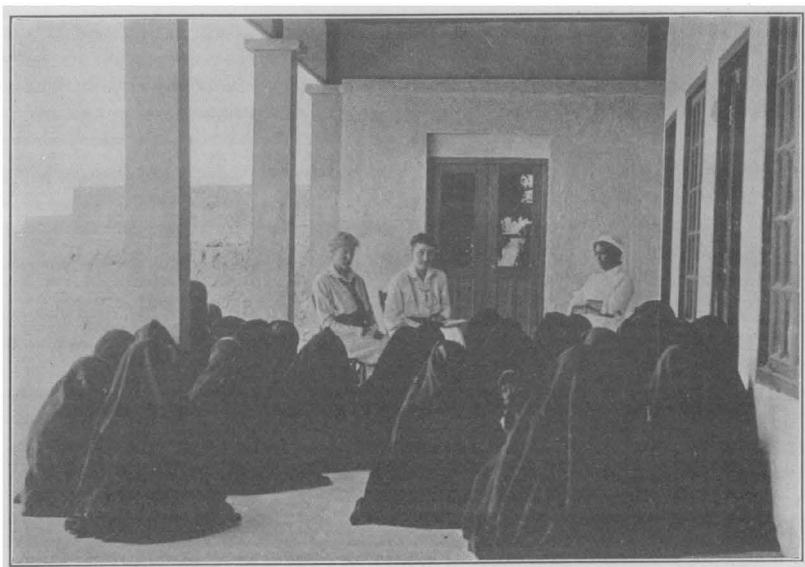
We are asked sometimes what is the proper work of a mission. I suggest that if we would read our Bible, instead of merely talking about the book, we would be left in no doubt as to these matters. The Apostles were sent out by our Lord to preach and teach and heal and baptize; boldly to handle serpents or any deadly thing. It is clear, then, that the mission was spiritual, educational, ecclesiastical, medical and social. If a mission is *only* spiritual, it does not offer the whole Gospel of Christ. If it is only educational, or ecclesiastical, or medical, or social, it does not offer the whole Gospel of Christ. The complete mission must include all these activities. It must declare the Cross of Christ; it must open schools; it must form a church; it must conduct a hospital; it must combat evils like opium and slavery and cannibalism. I do not say that a mission is useless which does not achieve all these tasks. But I do say that Christ is inexhaustible and that His program omits nothing.

When, therefore, some people say that missions should be spiritual, while other people say that missions should be social, there is something lacking on both sides. Christ is all and in all. Writing to Corinth, St. Paul tells us what is meant by the missionary church—a body with many members, of which no member has the right to claim that the others are not equally necessary. Apostles—a word which is merely Greek for the Latin word, missionary—prophets or preachers, healers, linguists—all are needed and all equally are engaged in the service of the one Master.

For the churches, such a diversity of opportunity is surely a fact of an enormous significance. It means that, in the mission field, there is room for the doctor, the gymnast, the trained nurse, the scholar, the teacher, and the preacher—indeed, all may be useful abroad who would be useful at home. It means that the churches can meet their critics with an unanswerable argument—"You say we have failed. Then go out yourselves and do better." In the apologetic for Christianity, the Foreign Mission is the central argument.

Between the Church and the State, at home and abroad, there is no reason for conflict. The Church leads the way. The State follows. A mission starts schools and hospitals—why? Because otherwise there would be no schools or hospitals. If however the State, learning its duty from the mission, begins to establish these institutions, then the mission should not regard the State as a rival but should encourage the State, coöperate with the State and so display the spirit of Our Lord Jesus Christ.

For, after all, the church is entrusted with a task, the essence of which lies beyond the function of any State. If every school and gymnasium and hospital were to be entirely secular, the soul of man would still remain to be healed and sustained by the love of Christ. "Lo, I am with you alway" was what He said, and the Gospel—the spell of God—is His presence as the Companion of the individual. If missions on their social side were to establish in India and China and Africa a state of health, a prosperity and an enlightenment, equal to or exceeding what we see in the United States or Great Britain, it would still be a fact that Christ would be the Supreme Essential. The United States is today a proof that silver and gold and all that they can purchase of art and science and philosophy are no salvation from sin. Youth and beauty, wealth and genius, are finding it impossible to maintain a standard of marriage and a freedom from crime which were regarded as axiomatic in churches of an earlier day. No reformation, achieved by environment, is effective without the regeneration which is achieved by Grace. As Christ called Peter to Him, and John, and Mary of Magdala, so does He still look through the haze of tendencies and points of view and demands a personal allegiance from the individual. He tells of the good Samaritan only to add, "Go and do thou likewise."



MOSLEM WOMEN LISTENING TO THE GOSPEL AT THE MISSION HOSPITAL, KUWEIT (KOWEIT), ARABIA

## Seventeen Years in the Persian Gulf

BY DR. C. S. G. MYLREA, KOWEIT, ARABIA

**K**OWEIT was the last station in the Persian Gulf to be occupied by the American Mission. We had for a long time wanted to enter the place but the Arabs refused to allow any white people to settle there. As the result of a surgical operation performed on the leading man of the town the American Mission received a formal request from the Sheikh of Koweit to go there and begin medical work. That was in 1910. Although the Sheikh and a few of the leading families were friendly, the general attitude of the city was bitterly hostile. The missionaries could not go out without having stones thrown at them, and one of our ladies was actually assaulted by a coolie in the bazaar. In fact it was almost impossible in the early days for ladies to appear in the streets of Koweit.

The first evangelistic missionaries were admitted to Koweit in 1912, while the doctors had been holding the place intermittently since 1911. In 1914 the American hospital was formally opened. By this time educational work of some value had also been started. With the progress of educational and medical work, the opposition of the people which had heretofore been mostly talk now crystallized into definite action. Funds were raised by the Arabs, and an opposition school was built at the cost of somewhere about \$30,000.

This school was put in charge of a modern young Egyptian from Cairo, who, however, proved to be too modern for the conservative Wahabi leanings of Koweit, and was later on replaced by an old fashioned type of teacher from Smyrna. This school has since resulted in two more schools being opened in Koweit, so that educational work in Koweit today owes its existence to the example of the American Mission school started in 1912.

At about the same time as the opposition school was being built, an opposition hospital was also started, the funds for this also being raised by public subscription. A Turkish doctor was placed in charge of their hospital, but as he turned out to be a drinker, and insisted that everyone should pay fees, as well as being in the opinion of the people a poor doctor, his stay in Koweit only lasted a few months. He was finally sent away by Sheikh Mubarek. A sequel to this was that not long after the departure of the Turkish doctor, the Sheikh presented the greater part of the hospital equipment to the American Mission hospital.

The evangelistic work in Koweit is in many ways unique, for while all of the stations have dispensary preaching in the hospitals and regular church services to which Arabs are also invited, there is no special service for Moslems at which any large attendance is registered. The missionaries had been in the habit of holding an afternoon service in their Arab house in the heart of the city in the early days before the present missionary residence in the mission compound was built. As the missionaries moved out to their new residence, it seemed hopeless to expect Arabs to come to an open modern house situated at the far end of the town. It was therefore decided to attempt to continue the old service in the house in which the doctor and his wife had lived in the first year of their mission work there. This service was planned specially for Moslems, it consisted of a simple prayer, lesson and address with three or four hymns at the usual intervals.

This service has now been carried on without a break for twelve years, and during all that time the attendance, men, women, and children, has averaged about 60. On occasion there have been congregations of about 200. These services have not been conducted without opposition, there have been persistent attempts to break up our service, parties of rowdies coming in and by noise and general disturbance have made the preaching of the Gospel extremely difficult. Parties of boys have been encouraged to stand outside in the street and shout. They have even thrown mud over the walls and of course picket everybody who tries to attend. Peaceful picketing! There is no doubt that all those who attended were more or less marked except probably the women, who since they were veiled were not so easy to identify. At first we used to think that the people came merely out of curiosity to hear the organ and to see just what

a Christian service was like, and never did our faith anticipate that the interest of the Gospel would continue to hold the people. But they still come, and we are justified in concluding that the people come because they get something.

We still have periods of disturbance, but as the years pass it is becoming more and more easy to preach in perfect comfort. There must be now many thousands of people in Koweit who are familiar with the parables and miracles that constituted so much of Our Lord's teaching, and the Sermon on the Mount has been freely used. In addition to this there is the influence of the daily preaching in the hospital dispensaries both to men and to women, and when it is realized that about 25,000 people pass through our dispensaries annually, it will be understood that there is a definite witness for Christ in Koweit. There are also the pupils in our school who are under the daily influence of our clergyman and his assistant.

Converts in Koweit, as may be readily imagined, have to go through fire and water. One young fellow who confessed Christ openly in one of our Sunday afternoon services was threatened with death at the hands of his own father, and had to flee for his life to Basra. He stood the test however and earned for himself the esteem of all who knew him in Basra. He secured a good position in government service in the chlorination department, and on one occasion risked his life at a time when chlorine gas was escaping in the generating room, and no one else dared to go in there. It is more than likely that this noble act caused his death ultimately. He came of a tuberculous family, the dreaded disease attacked his lungs, and he came back to Koweit only to die. During his last illness it was extremely difficult for the missionaries to have very much contact with him, and the town says that he died a Moslem. The missionaries, however, knowing him as well as they did, feel very sure that if in his last hours of weakness he did confess Mohammed and deny Christ, it was under pressure which he was too weak physically to resist.

There was also another convert, a Persian, who came to Koweit to seek out the missionaries. He was a man who had done a lot of thinking and had been influenced first by the Ahmadi type of thought,



A YOUNG SHEIKH AT THE MISSION  
SCHOOL, KUWEIT

and then later by the Bahais, but had rejected them both. He eventually became a Christian and was baptized in Koweit, but the incessant persecution to which he was subjected wore him down and finally he left Koweit and returned to Persia. Since then we have lost sight of him. I believe he lives somewhere in Shiraz.

Still another convert is a Sheikh Arab who was baptized several years ago, is on the hospital staff and witnesses a true confession day in and day out. Without any doubt there are many many people in Koweit who in their heart of hearts believe that we have the Light of Light, and we must be patient and wait for God's own time when these hidden flowers will come to light.



A YOUNG ARAB BOY, WITH LONG HAIR

It will interest you all to know that there is now in Koweit a very large Persian colony. The majority of these Persians belong to the coolie class and were attracted to Koweit by the high rate of wages prevailing there. In addition to these there is a growing community of Persian merchants. Altogether there must be at the very least 5,000 Persians in Koweit today, and probably double that number. Our lady doctor has been studying Persian in addition to Arabic for some time and hopes soon to be able to give the Gospel to her Persian patients in their native language more and more. The

Persian language is becoming a necessity to the missionary if he would be properly equipped. Sometimes fully one half of the hospital patients consist of Persians who understand little or no Arabic. In our Bible shop which is in the heart of the bazaar, we stock Persian Scriptures as well as Arabic, Turkish, and Hebrew, but as nearly all our Persians are illiterate it is not easy to dispose of Persian Scriptures.

It may be that in Isfahan there are Persians who have learned to know and love the Lord Jesus Christ. If some of them could settle in Koweit to devote their lives to their countrymen, there, they could do far more than any foreign missionary can expect to do for some time. In Isfahan they have long since passed through the weary days of persecution and hatred and intolerance, in Koweit we are passing through those very times. Christ's call was to preach the Gospel to every creature—including those in this large Persian colony in Koweit.

# Mohammed and Theopholis\*

BY CALVIN K. STAUDT, BAGHDAD, IRAK

A Member of the United Mission in Mesopotamia

**M**ORE than one hundred children and young people come to our house daily to receive instruction. These children represent different races and religions. They are Arabs and Turks and Assyrians and Armenians and Chaldeans and Indians and Greeks and Jews and Moslems and Protestants and Catholics and Gregorians and Nestorians and Greek Orthodox. These races and religions are antagonistic, and throughout the centuries these people have hated one another. In our school the barrier of hatred is broken down, and these children for the first time learn to love one another.

Mohammed is a Moslem, named for the founder of his religion. Theopholis is a Christian. He was named after that unknown person to whom Luke, the evangelist, dedicated two books in our New Testament.

These boys are about twelve or thirteen years of age, and are thrown together in the same class. Both come from influential families. Mohammed comes to school every day on his bicycle, which is a curiosity to most of the boys in the school. Mohammed is of pure Arab stock, and his ancestors for more than a thousand years, it may be, have been Moslems. Theopholis, on the other hand, is the son of the archdeacon of Julan, a Nestorian bishop, who came to Baghdad with the refugees from Urmia. The family tree would show that Theopholis descended from a people who have been Christians since the third or fourth century of the Christian era. The fact that the father of Theopholis held a high position in the Nestorian Church at once puts him on a level with the social status of Mohammed.

Mohammed has the Semitic features, the features of an Arab. His hair and eyes are coal-black, and his skin is somewhat dark, while his physiognomy is like that of the man you meet in the desert. On the other hand, Theopholis has a very fair skin, bright blue eyes, and light hair, indicating that he belongs to the Aryan race.

For a few days after he came to school Mohammed had no book out of which he could recite, and so I asked him to sit in the seat with Theopholis. The religious and racial antagonism showed itself clearly and unmistakably. Mohammed showed no willingness to move into a seat with a Christian, and after he had moved he showed no readiness to look on Theopholis's book. Moslems not only hate Christians, but the fanatic Moslems also curse them. And there is no natural affinity between an Arab and the Aryan race.

Theopholis seemed to resent this intrusion, and was not too will-

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\* *Christian Endeavor World.*

ing to share his book. It was the Moslem Turks who drove his parents from their happy home in Urmia, and it is the Moslem Persians who prevent their return. Thus these two boys could not help disliking each other when they were first thrown together. They had inherited a racial hatred and a religious antagonism. It was in the blood. Each was brought up in such a way as to look upon the other as unfriendly.

When Mohammed's turn came to recite, Theopholis found an opportunity to give vent to his pent-up feelings. We had the word "forgive," and I asked Mohammed what "forgive" means. He hesitated, and before he could give an answer Theopholis raised his hand, and said, "He can't know."

Mark the words; it was not, "He doesn't know." There flashed through my mind the whole history and tragedy of the Near East. I saw in the faces of these two young lads and in their actions an epitome of the land, and it gave me a vision of our missionary work. "He doesn't know" is what we should have expected as an answer from the son of a priest who has been taught the doctrine of forgiveness; but when he said in regard to Mohammed, "He can't know," that told me a story of inherited hatreds.

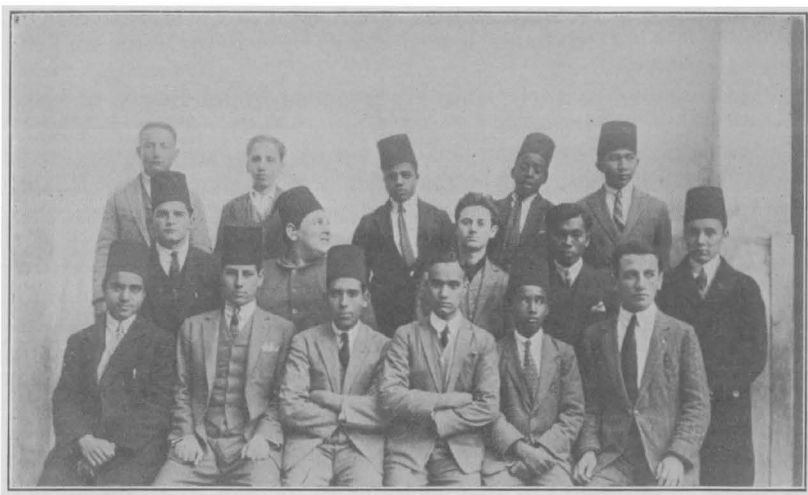
This happened several weeks ago. Today these boys are bosom friends. They have learned to like and love each other. The one stands up for the other, and is willing to defend him. The hatred which they had inherited against each other, and that which had been taught them by their elders, are gone. Mohammed has taught Theopholis to ride his bicycle, and Theopholis is the only boy in the school, as far as I have observed, to whom this coveted privilege was extended. The other day, when I wanted to take a picture of Theopholis, he said, "Wait until I fetch my friend," and he called Mohammed.

#### NOT THE END—THE BEGINNING!

ONE of the Chinese Christian clergy, studying in the United States, writes of the anxiety he feels for his family in China and for the welfare of his American friends through whom he learned to love our Lord. He says:

"I am so sorry and in a way as a representative of China in this country feel so ashamed of myself for the unnecessary and almost un-called-for high tide of anti-foreign and anti-Christian uprisings which are sweeping through the central and southern provinces of China. But it is just one more of the innumerable instances of people's knowing not what they do, and today we need your prayerful patience and sympathy and the being with us in spirit in going through the trials and sufferings of the Church which is Christ's Body in China more than ever. And what a wonderful expression of the glorious faith of Christians it is, as uttered in many quarters today, No, it is *not the end, but just the beginning of missions!*"





STUDENTS IN THE AMERICAN MISSION SCHOOL AT CAIRO, EGYPT, 1927  
 These students include Copt, Moslem, Jew, Syrian, Greek, Italian, Armenian, Sudanese, Indian, Arabian, Sumatran and Siamese

## A Focal Point for Moslem Seekers

*Students of Many Lands at the Ezbekia Mission School*

BY E. E. ELDER, CAIRO, EGYPT

**I**N THE Ezbekia quarter of the city of Cairo, just across the street from Shepheard's Hotel, two American mission schools have been teaching Egyptian boys and girls for just fifty years. On one side of the main thoroughfare is the rendezvous of globe-encircling tourists, and on the other side is a girls' school, with an enrollment of 280, and one for boys, with more than 400 in daily attendance. Here the Christian ideals are being interpreted to the rising generation of Moslem lands.

The students of the Ezbekia Boys' School are predominately Egyptian. During a half century not only have hundreds and thousands of Copts, Mohammedans, and Protestants been educated here, but in addition many Greeks, Syrians, Armenians, and other nationals of the Near East have been brought into contact with a living interpretation of Christ. Thus the influence of the school has gone far beyond the expectation of its founders and to-day students come from the ends of the Moslem world, from Siam and Malaysia.

Last autumn two Siamese youths, Mohammad and Zacharia, presented themselves for admission as the first representatives of the Far East. When they left home they had no thought of entering a Christian mission school, else they need not have traveled five

thousand miles to find one. They were looking for a Moslem school, and reached the Christian school in Cairo by way of Mecca and the Azhar University.

They started on their long trip impelled by the desire to make the pilgrimage to Mecca, as a great religious duty. They took leave of friends and kinsmen, and sailed for Arabia, in company with many other pilgrims. After marching around the sacred Kaaba, kissing the venerated black stone, and performing other rites, they remained in Mecca to study in the mosque school.

Before a year had passed Arabia was in the throes of intertribal warfare. Ibn Saoud and his Arab puritans threatened the peace of Mecca and when the capture of the holy city seemed imminent the Siamese lads left Arabia for Cairo. They entered the Azhar, where the intricacies of the Moslem canon law are expounded and the vagaries and obscurities of the Koran are explained. Algerian and Arab, Turk and Tunisian, Sudanese and Javanese, rub shoulders in this great medieval university of Islam. But this great Moslem university, famed as the center of Islamic thought, was not what Mohammed and Zacharia had expected. To-day young Islam is not as docile and subservient as it once was and students are being stirred to demand a new curriculum. Being dissatisfied with the Azhar, these two Siamese youths looked around for more practical education and finally entered the American mission school. Here, on every hand, they are confronted with new conceptions and new ideals which are transforming their mental and spiritual outlook.

Another interesting student, Mukhtar, comes from Padang, Sumatra, in the Dutch East Indies. He is quick and intelligent and speaks Malay, English and Dutch. After he leaves Egypt, he hopes to go to Turkey and to Europe, to see how the modern world lives, and then to return to serve his country.

Abd al Wahad, the son of a Moslem merchant in Karachi, India, represents that part of Indian Islam which is facing the future. He is receptive to new ideas and finds in Christ's message the solution of many difficult modern world problems. In a Bible class in which are enrolled Christians and Moslems of many shades of opinions, he and a Moslem student of Meccan parentage often prove the most zealous for a thorough application of the principles of Jesus Christ.

Among the graduates of the school at Ezbekia are young men who enter the mission college at Assiut and the American University in Cairo; some have entered Christian work as ministers, teachers and evangelists or are prominent doctors, lawyers, and government employees.

The younger generation of Moslems are making enormous strides and one of America's greatest privileges is to share in the work of training and guiding young Moslems to understand Christ and His message and to enter upon lives of higher service.

# Tests of Spiritual Life

BY SADHU SUNDAR SINGH, SABATHU, INDIA

**Y**E SHALL know them, not by their roots, but by their fruits— (Matt. 7:20). A tree never eats its own fruit whether it be good or bad but passes it on, seed and all, for others to eat. If the fruit be bad and useless it is cut down in due time, for so it deserves. But even though destroyed, it leaves bad seed for future generations. A good tree, while it fulfills its Creator's aim by bringing forth good fruit, at the same time leaves behind good seed for coming generations. So a real Christian, by spending life in the service of others, leaves behind a good example and a creative and inspiring influence like the seed of the tree. The man enters into his rest and his works follow him (Rev. 14:13). What kind of fruit and seeds are we going to leave behind us and what will we carry with us into the next world?

The hen may sit on other eggs besides her own but the young ones brought forth are only after their kind. The poisonous tree receives the same air, heat and light as the good one; nevertheless they remain distinct according to their inherent good or evil nature. The fault does not lie with the rains or with the sun which shines the same for both; the defect is in the plant itself.

In the same way the Sun of Righteousness shines equally on all, good or bad, but the result is different. Those who live according to God's will and in His love and light are made blessed and fruitful for ever, while the wicked find the same Sun of Love to be a "consuming fire." (Heb. 12:29.)

When a man kills another man, it is not the revolver that kills but the hand behind the revolver and still more the heart and "will" of the man who used the weapon. If the heart could be changed and made the temple of God, an act of this kind would become impossible. For this reason God reveals Himself to the heart and spirit directly, for God is spirit. If he were to reveal Himself through the physical eye the body would become an intermediary, in which case the revelation would be only indirect. This explains why God reveals Himself physically as with Saint Paul to a very few, but He reveals Himself to most men spiritually—Spirit to spirit. When a man receives this spiritual birth or touch of God then is he made an instrument to save rather than kill. Thus it is that a man by saving others fulfils the purpose of real spiritual life.

There are many who remain in doubt as to the reality of the spiritual life on account of not being able to find complete intellectual satisfaction. But our abiding happiness and bliss does not depend on increase of knowledge and in dispelling of doubts but on living according to the Will of God and obedience. Our knowledge is

finite. Therefore there is always room for doubt, for doubt can be absent only when our knowledge has reached the perfect and infinite state. Hence we should trust our Heavenly Father, who is Love, for every thing, and in whatever condition He may be pleased to put us we should be content and happy. For He knows our needs.

Whatever God discloses of the future is enough. If we were to know more beforehand what is to befall us on earth, it would do us more harm than good. The small trials and difficulties that await us in the struggle of life would appear like a terrifying mountain and would crush us with dismay. How could we endure to have all the ills and pains of life shown to us at once? If all our good prospects were revealed to us we might become careless and indifferent and might think that there is no need of making any effort. The consequence would be we would lose our reward. The goal of man is not merely the attainment of an external reward—an essential part of it consists in the soul acquiring a fitness of character by severe struggle and effort. Without this fitness of character that reward will be no reward, for the soul would be without capacity to enjoy it. For this reason our Lord warned us to hold fast that which we have that no man take the crown from us (Rev. 3: 11).

The silk-worm before putting on garments of silk for itself produces silk for others; they become beautiful only after they have spun the cocoons of silk for others. They even sacrifice their lives and die in producing silk for others. Are we, who are to have the crown of life from God, to do less than the worms in service for our fellow beings?

There are countries on the earth where there is extreme cold, and others where there is extreme heat. In one place water is freezing and in the other perspiration is falling. The good and the bad also exist in this world simultaneously. In the heart of the wicked there is continuous restlessness and anguish, whereas under the same circumstances, and in spite of outward sufferings, the heart of the child of God becomes a paradise because the Prince of Peace dwells there.

#### MISSIONS OR O-MISSIONS

In missionary interest, some give themselves to foreign missions, some to home missions, and a good many to *omissions*. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.

# A Great African Christian

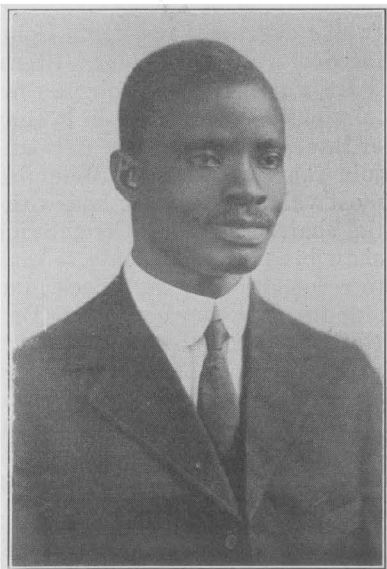
*The Late Dr. James E. Kwegyir Aggrey, Vice Principal of  
Achimota College, Gold Coast*

BY H. W. PEET, BECKENHAM, KENT

**D**ELIGHTFULLY ingenuous, with the charm of a man of genius who retained the true simplicity of a child, a man of rare ability, keenness and education, Dr. James E. Kwegyir Aggrey was a credit to the Negro race, and the work of the Christian missionaries. He did much to help races and nations to understand one another, and to work together. He belonged, not only to one section, but to the world. He was a real black diamond among the treasures of humanity.

The great work of interpreter, reconciler, mediator, which we hoped Dr. Aggrey would continue and extend, has been brought to a sudden close by the news of his death in New York, on July 30th, after an illness of only one day, due to "Pneumococcus meningitis."

Dr. Aggrey was born in West Africa fifty-one years ago, son of Kodwo Kwegyir, a royal linguist, who could trace his family back to the battle of Ghineah in the eleventh century. He was the heir to state and public positions from his father, and inherited five state offices from his mother. He received his early education at the Wesleyan School at Cape Coast Castle, and with little effort could have become a person of considerable importance in his own land. "But," as he wrote in a letter dated June 14th last, "it is enough for me that it is known that I have such dynasties. On my father's side I prefer to be spokesman for my entire country, 'Africa, my Africa.' On my mother's side I prefer the stool, the golden stool of education. I want all my people, my countrymen, men and women, to be educated in the larger sense in the hand, the heart, and the head, and thus render Africa indispensable in spiritual, intellectual and common civil products to the world."



JAMES EMMAN KWEGYIR AGGREY—AN  
AFRICAN CHRISTIAN

The story of his journey to America for more education, after he had become a teacher at the Cape Coast, is well known. In 1896 he accompanied his father to Kumasi on the Prempeh expedition, attached as interpreter to the Royal Telegraph Battalion. "I was present," he wrote, "that Sunday when Canon Taylor Smith (now Bishop) preached his remarkable sermon and I was standing next to the late Prince Christian."

At Salisbury, North Carolina, he followed the trade of compositor, which he had learned in the Wesleyan School, and also reporter. He also studied, and took charge of two rural churches. Here in the social work he began to get close to the social problems of his people. When he left Livingstone College, Salisbury, for Achimota, after twenty-five years in the United States, he possessed twelve degrees, some from Columbia University, New York, including doctorates in theology, literature, philosophy and psychology.

He was invited to join the first Phelps Stokes Educational Commission to West Africa in 1921 and his tact, his insight and his power of interpretation of the African outlook led to another invitation to join the East African Commission two year later. "He was the most valuable man we had with us," said Dr. Thomas Jesse Jones, the chairman. This Commission gave him special opportunities to show his power, not only to interpret the mind of his own race, but to reconcile white and black in areas where prejudice and misunderstanding are too common. Dr. Loram, one of the South African Native Affairs Commissioners, pressed him to become a professor at Fort Hare. Aggrey had virtually accepted when the invitation came to help in the building up of Achimota. "I believed," he said, "that the greater service to Africa would be done by giving an object lesson of what might be done in this great experiment in West Africa, and so I decided to go as lieutenant to that great man, Alec Fraser."

What his passing will mean for that great institution in Africa none can say. "He will be an irreparable loss," said a high Gold Coast official. "Aggrey was an invaluable interpreter of the African to the white man and of the white man to the African."

"He it was who persuaded me to go to Achimota," the Rev. A. G. Fraser, Principal of the Prince of Wales's College, writes: "Never had a man a more loyal fellow worker, and he was invaluable in the special work he had to do. I have had many good things in life, but one of the best has been to know Aggrey intimately and well."

Rev. J. H. Oldham, Secretary of the International Missionary Council, and member of the Colonial Office Education Committee, has called Aggrey "the greatest living African." All who knew him well felt that even such a description was not unjustified.

He was also an apostle of laughter, of the smile which wears

down scowls, and the attitude of mind which is the essence of the Sermon on the Mount; while glorying to be an African, he sought to be a bridge of understanding between his own and other races.

Above all Dr. Aggrey was a great Christian. "The one thing I am most proud of," he said in his last letter to me, "is my conversion to Christ. God understands me and makes me work harder every day to reach His stand for me, because, wonderful to relate, He has such faith in me. I pray in deep humility that I may never disappoint Him."

## An Experiment in African Education

BY THE REV. F. W. COBB, M.A.

**H**ISTORY is being made in the annals of the Gold Coast where, recently, the first all-black university flung open its doors in welcome to the five hundred students who will form the nucleus of an institution of which great things are expected.

In a single generation the lives and outlook of thousands of Africans on the West Coast have been changed as if a magician's wand had passed over the land. To these changes many circumstances have contributed, and foremost amongst these have been the opening up of great territories, a rapid influx of Europeans, and a vast increase in the country's trade.

With the expanding life of the African has not unnaturally come an insistent demand for education, and it is to meet this that the British Government has voted from funds provided by local taxes a sum of £500,000 for founding a college, with an additional £50,000 annually for its maintenance. In this move of far-reaching importance the Governor of the Gold Coast, Sir Gordon Guggisberg, gave a splendid lead, and the result has been the founding of the Prince of Wales College on the hill of Achimota, overlooking the town of Accra.

On the opening day, Sir Gordon Guggisberg described Achimota as "the main gateway on the highroad of the progress of the Africans." Here in the four square miles of territory given up to the College everything that experience and ingenuity can devise will be introduced to ensure success.

The central aim of this great educational experiment will not be to exploit or to Europeanize the African but to enable him to stand on his feet in the high realms of life. Here he will be taught the essentials of true and worthy leadership of his own people. He will be trained to teach, and to train others to teach, and a similar aim will be centralized in such other industries as engineering, farming and merchandise, while the girls—for Achimota includes both sexes—when they receive practical training in home-

making, besides general education, will be learning how to shape the new homes that will go so far to make a new Africa. Underlying all the college efforts, whether amongst boys or girls, will be the aim to make them worthy Christian citizens.

Sports will occupy an important place at Achimota, and large playing-fields have been laid out where the African boys and girls, besides developing mind and muscle, may learn those qualities of endurance and unselfishness which all true sport should mature.

Achimota is to be the mainspring of a peaceful revolution, not a university merely, but the keystone of a far-seeing government scheme destined ultimately to include colleges, secondary and elementary schools, and kindergartens throughout the length and breadth of the land. These will be staffed by West African teachers all keenly interested in developing a new and higher civilization for the land they love.

Of first importance has been the selection of the leaders. It is no exaggeration to say that the world has been searched in order to find the right men. The Colonial Office chose two principals, black and white, the Rev. A. G. Fraser and Dr. Kwegyir Aggrey.

The white man is known to his friends the world over as "Alec Fraser." A lithe, wiry man, he has been a wonderfully successful leader of youth in circumstances that have tested his powers to the full. Mr. Basil Mathews thus describes him in his arresting little book, "Black Treasure": "Alec Fraser.... is in this new adventure in the same spirit that nerved him to struggle through the mud and blood and barbed wire of the Great War. The very breath of his nostrils is to do new things for the freedom of the world in comradeship with other races—it is the spirit that he absorbed as a boy in Scotland, and as a young man watching his father, Sir Andrew Fraser, serving the people of India as Lieutenant-Governor of Bengal; the spirit that he breathed into others in building up a wonderful college for the boys of Asia at Kandy, in Ceylon."

Dr. Aggrey (whose death has just been recorded) has a record as excellent as that of his British colleague. Born on the Gold Coast in a leading family of the Fanti tribe, he was himself a chief, and as a boy went to school near the old slave castle where in past years men of his own tribe were penned in filthy dungeons while waiting for the slave ship to take them to America. Aggrey found his way to America, and there, after a course at Livingstone College, he went on to Columbia University, where he took the highest degree in philosophy. One who knew him well has thus described him: "A cheery African gentleman, consecrated to the service of God and of his own people, who burns with desire to lift them to where they should be."

It is a great experiment, which many will watch with sympathetic interest.





MRS. A. N. PORTER AND HER MEXICAN BAPTIST KINDERGARTEN

## Among the Mexicans in Texas

BY JOSEPH MARTIN DAWSON, WACO, TEXAS

THE Mexican population in Texas, which normally numbers about a million, is being considerably augmented by priests and nuns from across the Rio Grande. They are fleeing from the rigors of the enforcement of Mexican religious laws and in consequence there has been started a renaissance of Catholic devotion among the immigrants in Texas.

This little mission was organized in the basement of the First Baptist Church of Waco some years ago by Dr. A. J. Barton, then pastor, now executive head of Southern Baptists at Nashville, Tennessee. Upon the abolition of Waco's restricted vice district, once the notorious center of basest wickedness, North Second Street became the home of the Mexican Bautista Iglesia. One of the largest of the former houses of ill-fame was purchased by the Mission Board for the church and here the Mission has remained to cleanse the district. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle."

During fifteen years this little mission, four hundred miles from the border, counts evangelism its greatest means of victory. During this period its pastors have baptized more than seven hundred Mexican converts, chiefly adults. This despite the fact that at the present, when the church registers the highest enrollment of its history, many transient members have gone on to other communities to help establish other churches.

These Mexican Christians, breaking away from Roman Catholicism, are intensely missionary in spirit. Their state conventions are marked by great missionary ardor. When, due to the financial

stringency, Dr. C. D. Daniel, the superintendent of Mexican Baptist missions in Texas was withdrawn, the Mexican Baptist pastors earnestly protested and said:

"We must have Dr. Daniel with us. He won us to Christ and he has been a father to us in the ministry." One said, "Take ten dollars out of my salary"; others said, "Take five dollars per month out of my salary and apply it to the salary of Dr. Daniel." Thus \$150.00 a month was provided for by workers, many of whom were receiving only fifty dollars a month.

If the American pastors and members should meet their challenge, there would be no debt on the Home Mission Board within a few months.

The Waco Mission is presided over by Rev. and Mrs. A. N. Porter, formerly at the head of the Baptist College in Alamogordo, New Mexico. Mrs. Porter conducts a kindergarten and has been able to promote twelve of her pupils recently to the public schools. She also carries on cooking and sewing classes in which she is assisted by young ladies from Baylor University. On Thursday evenings Mr. Porter, assisted by teachers from the public schools, conducts free classes in English, not only for the children but for adults, some of whom are old men, the classes being graded according to the advancement of the pupils.

The midweek prayermeeting in this little Mexican church of 120, notwithstanding the fact that many of the members live miles in the country and have no automobiles to transport them, has an attendance of over fifty a week. On Sunday at 9:30 in the morning the Bible School is held and lasts until noon. At 3 o'clock comes the Sunbeam Band, 30 strong; at 4 o'clock the B. Y. P. U., with 24 young people, and at night the evangelistic preaching service.

The Mexican is much misunderstood. He has no disclosures for the rude. There is resentment against the patronizing and there is vengeance for injustice and cruelty. He is patient, industrious, patriotic, religious. If energized by the illuminating spirit of the Gospel, he is an asset to the world in the present time of need.

A wealthy Mexican from Chihuahua said to me: "Your Christian mission schools along the border of Texas are doing more to bring about good will between Mexico and the United States than any other one thing. They have unmeasured possibilities. Keep them going."

#### **RELIGION A NECESSITY, NOT A LUXURY**

Striking testimony is being given in many quarters to the necessity of religion as a means for holding intact the social structure. Experience shows that irreligion dissolves human society. The late James Bryce, in his work on South America, wrote: "Both the intellectual life and the ethical standards of conduct in these countries seem to be entirely divorced from religion." The impossibility of making such a situation work has been forced home upon several South American governments. Accordingly, Argentina, Brazil, Chile, and Uruguay are cooperating with the Young Men's Christian Association in the efforts to establish a spiritual basis for life in South America. Japanese statesmen have also frankly declared the necessity of religion as a basis of national life.

# Waldensian Churches in Sicily

BY FREDERIC S. GOODMAN, NEW YORK  
Secretary of the American Waldensian Aid Society

**M**AY fifteenth was a day of rejoicing for the Waldensian Christians of Sicily. In the presence of the pastors and evangelists of Sicily, and a crowd of members and visitors, the beautiful new building for the church in Palermo was dedicated. The Moderator of the Waldensians, Signor Leger of Rome, conducted the services and the sermon was preached by Signor Fasulo of Catania. A conference on evangelism, and a spiritual retreat, participated in by the officers and workers of Sicily, occupied the two following days.

The church at Palermo has been waiting patiently for a new building for more than fifteen years. The old property on a growing business street was sold and the new site purchased, but when Italy entered the war all such enlargements had to wait. The fine day school of over one hundred boys and girls, the Sunday-school and the other features of a city church, as well as important evangelistic activities, were maintained amid steadily increased difficulties. The church has now one hundred and fifty-five communicant members and added twenty-seven last year. The church at Catania, with 200 members, is the only one of the nine



THE WALDENSIAN CHURCH, PALERMO,  
SICILY

organized Waldensian churches in Sicily with a larger membership than that at Palermo.

The beautiful new building, exclusive of lot, cost about \$55,000. The equipment is being provided by special gifts. The organ, designed especially for this church, and \$1,000 towards the educational equipment are covered by gifts from the New York Branch of the American Waldensian Aid Society.

The importance of the completion and dedication of this building, in the capital city of Sicily, can hardly be overestimated. This is the great port city, with a population of 300,000. It is the military, political, commercial, educational and ecclesiastical headquarters of

Sicily. Great cathedrals and monuments of earlier civilizations attract many visitors. How fitting that the oldest evangelical church in the world should have here its appropriate house of worship and center of Christian work!

Probably no other part of Italy offers to the Waldensian Church a more promising field for evangelism and Christian education, than does Sicily. The sad statistics of illiteracy of the island (reported as over seventy per cent), the poor educational facilities in many places, and the gross superstitions of multitudes of the people, have made a strong appeal to the Waldensians for more than forty years. Against big odds, and out of their own poverty they have planted missions, built humble churches and started schools. They have now nine organized churches and twenty out-stations, in the island, with a communicant membership of 955, adding 113 last year.

The pastor at Palermo, who is also superintendent of the mission work of Sicily, is Signor Rinaido Malan. He will welcome visitors at the new church and manse, centrally located at Via Spezia, 61, near the beautiful Garibaldi Memorial on Via La Liberta.

The writer has visited all but one of their churches, and has seen the children at work in the day schools. Some of these schools enroll over 400 pupils, three-fourths of whom come from Roman Catholic homes. Every child has daily Bible study, and the children learn to sing with enthusiasm the beautiful Waldensian hymns. Hundreds of the Sicilians thus come within hearing of the evangel in the Waldensian services, and the Gospel is shown again to be "the power of God unto salvation," to all those wherever they live who hear and receive Christ by faith. It is impossible to estimate the silent influence of the faithful testimony, such as was borne about two years ago, by a family that moved from Riesi to Piazza Amerina. The former town is a sulphur mining settlement in the center of Sicily and the latter is the capital of a province in the eastern section of the island. This Christian family began to tell the "Good News" to their neighbors and as a result, inside of a year, ten fathers had confessed Christ, and ten families were ready to form a church. Sicily is ready for an advance step in the preaching of the Christian evangel.

#### **Why Roman Catholics Need to Be Evangelized**

1. Because multitudes of them are ignorant of the Gospel of Christ as proclaimed in the New Testament.
2. Because their religious leaders do not give them the Gospel of salvation through Christ by faith—but substitute salvation by works.
3. Because their Church does not encourage them to read the Bible so that they may become intelligent Christians.
4. Because their Church interposes the Virgin Mary and canonized mortals between the suppliant sinner and the Saviour.
5. Because their Church encourages many superstitious beliefs—as in relics, charms, etc.
6. Because many of their priests are ignorant and immoral and exact money for baptism, marriage, mass and other religious sacraments.
7. Because Roman Catholics truly converted to Christ testify to the new life and light, peace and power that have come to them through the evangelical Gospel.

# Robert Louis Stevenson and Missions\*

BY REV. J. W. BURTON, MELBOURNE, AUSTRALIA

THERE is little doubt that the first state of Robert Louis Stevenson, in relation to Foreign Missions, is that of many an uninformed writer today, and the manner in which his point of view was changed is one of the romances of literature. The quiet, persistent pressure of facts completely changed his attitude, and the bohemian "R. L. S.," who has charmed a world with his stories, poems and essays, actually became a Sunday-school teacher in a Samoan mission school, and a supporter of missions to the day of his death!

"I suppose," he writes, in a paper read before a missionary meeting in Sydney in 1893, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects. At the same time, and infallibly in all sublunary matters, they will see a great deal of harm done. I am very glad to think that the new class of missionaries are by no means so radical as their predecessors. I have spoken to many missionaries, and I have pleasure to say that the most intelligent among them are of one opinion, and that the true one. They incline to think that it is best to proceed by little and little, and not by much and much."

It was in the Marquesas Islands that Stevenson first came into touch with the missionary on the spot, and his picture of the Père Simeón, is one of the finest he has ever drawn. "I had feared to meet a missionary, feared to find the narrowness and the self-sufficiency that deface their publications, that too often disgrace their behaviour." But in Père Simeón he found man truly serving in the Spirit of Christ, whose business it was "to smooth the pillows of this dying family of man.".....

It was, however, during his long residence in Samoa, where he built himself a beautiful home at Vailima, some four miles from Apia, that he came into the most intimate and sympathetic touch with missionary work, and there the missionaries were among his closest and most valued friends. Of the Rev. W. E. Clarke, a London Missionary Society missionary, he writes: "The excellent Clarke up here almost all day yesterday, a man I esteem and like to the soles

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\* *The Missionary Review* of the Methodist Church of Australia.

of his boots; I prefer him to anyone in Samoa, and to most people in the world; a real good missionary, with the inestimable advantage of having grown up a layman. Pity they can't all get that!"

Stevenson grew impatient with those easy critics of missions who blame without discrimination the heroic efforts of these comparatively unknown workers: "Those who have a taste for hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candor, of humor, and of commonsense, the missionaries are the best and most useful whites in the Pacific."

In the quality of the converts he rejoices and adds this testimony: "The best specimen of a Christian hero I ever met was one of the native missionaries."

It was James Chalmers, the pioneer missionary to New Guinea, that captivated Stevenson's imagination and turned him into a hero-worshipper. Writing to his mother on board the *S. S. Lubeck*, between Sydney and Tonga, he says: "We have a very interesting party on board. Messrs. Chalmers and Hunt, of the London Society, and Mr. Brown, of the Wesleyan. Chalmers and Brown are pioneer missionaries, splendid men, with no humbug, plenty of courage, and the love of adventure. I have become a terrible missionaryite of late days: very much interested in their work, errors, and merits. Perhaps it's in the blood, though it has been a little slow in coming out. No, to be sure, I always liked the type. Chalmers, a big, stout, wildish-looking man, iron-gray, with big bold black eyes, and a deep straight furrow down each cheek. *Ætat* forty to forty-five."

Over and over again Chalmers is mentioned in his letters. To his close friend, Sidney Colvin, to whom most of the "Vailima Letters" were written, he says: "I wish you to get *Pioneering in New Guinea*, by J. Chalmers. It's a missionary book, and has less pretensions to be literature than Spurgeon's Sermons. Yet I think even through that, you will see some of the traits of the hero that wrote it; a man that took one fairly by storm for the most attractive, simple, brave, and interesting man in the whole Pacific."

A year later he writes to Professor Baildon: "I could hardly change (life) with any man of my time, unless perhaps it were Gordon or our friend Chalmers: a man I admire for his virtues, love for his faults, and envy for the really A1 life he has. . . . I shall look forward to some record of your time with Chalmers. You can't weary me of that fellow: he is as big as a house and far bigger than any church."

Little wonder then that Stevenson confided to Chalmers himself in a letter written shortly before the latter's death: "But, oh! Tamate! if I had met you when I was a boy and a bachelor, how different my life would have been."

# I Am the Immigrant\*

BY FREDERICK J. HASKIN

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My *wanderlust* was born of the craving for more liberty and a better wage for the sweat of my face.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of Tomorrow.

If I can be fused into the body politic the melting pot will have stood the supreme test.

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\* From *The Immigrant*.

# Taken for Kidnappers

BY H. J. SHEETS, BAREILLY, INDIA

**W**HY preach to us illiterate folks? We can't understand your message." Translated into plain Anglo-Saxon, this was the Oriental's way of telling us to "move on." Why this hostile reception? For a week we had been most cordially received by both Hindus and Moslems, and given a splendid sympathetic hearing.

As we moved on, men in the fields stopped their work to stare at us. When we drew nigh to the next village no children appeared to greet us and the women with fear on their faces beat a hasty retreat. A few men armed with clubs came out.

In this unfriendly atmosphere we began to sing and then to preach. Gradually the people became interested, but still held on to their clubs. More men came—not one without a bludgeon—but the women and children remained conspicuous by their absence.

Songs and addresses finally succeeded in winning their confidence. Then we were told that the day before some men had come in a motor (we were in the missionary motor lorry) and entering a near-by village had kidnapped a child. The report has spread that nine children in all had been captured and carried away. I recalled that a new bridge was being built over the Ganges river and that word had been circulated by the worshipers of Mother Ganges that to placate her for this indignity sixty children must be sacrificed. These superstitious villagers had taken us for kidnappers.

"Had we been Moslems and not Hindus," they frankly affirmed, "we would first have beaten you and then made inquiries. In fact had not the Sahib (meaning me) been with you, we would have cudgeled you any way. We were sure that having come in a motor you could have only one purpose. When we saw you were carrying a box (harmonium) our suspicions were confirmed, for we felt sure you brought it along to stow a child away."

This week's evangelistic effort has convinced me that there is a most amazing and gratifying change in the attitude of the Moslems. As a rule they combine the disposition of the wolf and the lion and are never so happy as when attacking or devouring you. Controversial, intolerant, bigoted, they are hard to reach. But though we visited not less than ten villages where only Moslems live and though two of our men were tactless and controversial, the Moslems showed a most beautiful spirit of tolerance and receptiveness. The deity of Jesus and other questions came up for discussion which in the past would have been tantamount to waving a red flag before a bull, but they were discussed in a truly Christian spirit. One young man followed after the rest had gone and told us that for years he had been a reader of the New Testament and asked us to teach him more about Jesus. We hope that he may become a true Christian.





# BEST METHODS



BY MRS. DAN B. BRUMMITT, CHICAGO, ILLINOIS

## DR. CAVERT'S BOOK—A PAGEANT

As a textbook for the women of Protestantism we believe that "The Adventure of the Church," by Samuel McCrea Cavert, has no superior. Any woman who has forgotten church history will, in the study of this volume, make a voyage of rediscovery which brings widened horizons and reveals new worlds of thought.\*

In introducing the author, do not neglect the beautiful paragraph in the Preface beginning with the words, "Most of all to Miss Twila Lytton." Tell your class that "the discussion, chapter by chapter," the "discerning insight," and the "comradeship" culminated not only in a fine book, but also in the lovely wedding of this interested twain, on June 28, 1927.

Make a careful outline of CHAPTER I in your own notebook; then go before your class with crayon and a good blackboard. By skillful questions, lead the students to develop the outline. Mine was as follows:

1. Do you believe our Gospel?
  - (a) Do your religious convictions make a difference in your living?
  - (b) Do you believe in the God whom Christ revealed?
  - (c) Does your belief show itself in service? All classes—all colors—all nations—all cultures?
2. Define fellowship in the Gospel.
  - (a) Fellowship with God is not apart from man.
  - (b) Fellowship with man is not apart from God.
  - (c) Fellowship knows sin to be robbing economically, color discrimination, caste, etc.
3. How shall we develop fellowship?
  - (a) Brotherhood between capital and labor.

\* Copies of our outline, printed for use in the various classes, are now on sale for ten cents each at the various home mission offices where there are Methodist headquarters.

- (b) Nationalism.
- (c) Internationalism.
4. What should be the goal of the Church?
  - (a) World fellowship.
  - (b) Missions.
  - (c) Kingdom of God.
5. Define missions.
 

What do home and foreign fields have in common?

  - (a) Race questions.
  - (b) World peace.
  - (c) Industrial problems.

CHAPTER II was a lovely, colorful biblical pageant. Scripture characters marched in stately procession through the early history of Christianity. Costumes were made of cheap but bright-hued material, consisting of the long kimono-like undergarment, the flowing coats of contrasting color, and a long straight piece for the headdress, bound to the head by a cord around the brow and low on the back of the head.

Love was the only character who was not in color. She was clad in spotless white.

The leader was the interlocutor. With a few words, she bound the characters into a harmonious whole. The characters came on the platform with open Bibles in hand. The order of the chapter was changed somewhat, but all the material was used.

First came "The Chosen People" (p. 48), showing the background of Judaism. She read Psalm 2: 8, 9 and Exodus 23: 22.

Second: The Jews become complacent (p. 50). Amos 5: 22-24. Amos 3: 2. Amos 9: 7.

Third: Enlarging views (p. 52). Isaiah 60: 1 to 14.

Fourth: A protest against the narrowness of the day. Jonah 1: 1 to 5, 14 to 16. Jonah 3: 1 to 4. Jonah 4: 1 to 4.

Fifth: Jesus' idea of man is universal. (p. 61). "Humanity," Luke 15: 1 to 15.

Sixth: A protest against exclusiveness. (p. 68). "Race," John 4: 7 to 15. Luke 10: 25, 37.

Seventh: The motive for Kingdom building (p. 65). "Love," Matt. 22: 35, 40. Matt. 5: 43, 44. Matt. 18: 21, 22.

Eighth: God is Universal (p. 59). "Evangelist," John 4: 20 to 26. Matt. 5: 43 to 48.

Ninth: The result is (p. 71 and 72). "The Missionary," Luke 9: 52 to 55. Luke 9: 57 to 59.

After all characters had taken their places in a semi-circle on the stage, a chord was struck on the piano and one verse was sung of "O Zion Haste, Thy Mission High Fulfilling," followed by one verse of "Where Cross the Crowded Ways of Life."

Many of the women decided that they would ask their pastors to allow them to use this little pageant in the devotional service which precedes his missionary sermon.

The greatest and most difficult task of this study was the presentation of the whole history of Christianity. It was for this task that the printed outline was prepared for class use.

I suggest that Chapters III and V be used together. You will need an outline map of the world for this study, and some sheets of colored bristol board. I used Hurlbut's "Short Story of the Christian Church" and its divisions into periods as a basis for my little sketchy history of Christianity in the printed outline, placed in the hands of my class.

Woman No. 1 took as her assignment "The Apostolic Church" and told briefly of the birth, life, crucifixion, and ascension of Jesus Christ, closing with "The Pentecostal Church." The leader placed a tiny bit of living green over the place where Palestine showed in the outline map of the world.

Woman No. 2 took "The Expanding Church," and told of the journeys of Paul, Philip, and Peter, of Paul's journeys with Silas and Timothy. When she had finished, the leader placed in the Mediterranean area another color, which covered all the territory touched by these journeys.

Woman No. 3 took "The Persecuted Church," telling of the reign

of terror in the last of the persecutions, from 303 to 313 A. D., when the Scriptures were burned and churches were destroyed. The map showed no progress of Christianity in this period.

Woman No. 4 portrayed "The Imperial Church," with Constantine raising a banner on which was a cross and the words *In Hoc Signo Vincas* ("by this sign conquer") and told of the founding of Constantinople. There was no missionary development of Christianity on the world map.

Woman No. 5 interested us with the story of the old, yet ever new, controversy over the doctrine of the Trinity and she told of the formation of the Nicene Creed. She read the earlier form of the Christian creed, now known as the Apostles' Creed.

Woman No. 5 pointed out quickly the growth of the monastic spirit, the invasion of Rome by the Goths, Vandals, Saxons and Angles. She closed with North Africa claimed for Christianity by Augustine, Bishop of Hippo. The leader placed a segment of color on North Africa and claimed it for Christ.

Woman No. 6 had a tragic assignment. She pictured the rise and spread of Mohammedanism. The leader placed a large irregular piece of cardboard on the world map which brought a gasp of dismay from the class, for lo! most of the early conquests of Christianity were obliterated by the growth of Islam.

Woman No. 7 told briefly of the Crusades, showing how natural, yet how harmful, was the desire to rescue the Holy Sepulchre from the hands of the infidel.

Woman No. 8 started the story of "The Reformed Church." To her came the joy of telling about Peter Waldo, John Wyclif, John Hus, and Savonarola. There was no development on the world map in this period.

Woman No. 9 took the period known as "The Reformation" and told of the discovery of gunpowder, the printing press, and the mariner's

compass. Her joyous task was to describe the courage of Martin Luther, Zwingle, John Calvin, and John Knox. No development on the world map.

Woman No. 10 briefly suggested points in "The Counter Reformation." She told of the Inquisition in Spain and France, and the founding of the Order of the Jesuits which did missionary work in Mexico, South America, and the Orient. The leader placed color over these portions of the map, amid the protestings of the class.

Woman No. 11 developed rapidly the "Growth of Puritanism" and the rise of the historic churches known today as Presbyterian, Congregational, and Baptist. She showed the decline of interest, in the beginning of the eighteenth century, which made the Wesleyan revival necessary. The leader placed a thin line of color along the Eastern coast of North America, to indicate the location of the thirteen original colonies. An interested group of women cheered gleefully.

Woman No. 12 had been asked to take from Chapter V, (p. 150) the story of William Carey, and the leader placed India on the world map.

Woman No. 13 related the story of Robert Morrison, (page 154) and the leader placed China on the map.

Woman No. 14 briefly told the wonderful stories of Robert Moffat and David Livingstone, and the continent of Africa appeared on the world map.

Woman No. 15 read up on the story of John Williams, (p. 157), and the leader placed over the islands of the South Pacific a large splash of color.

Woman No. 16 related the story of Guido Verbeek and the going of seven missionaries from America to Japan, and that country was placed on the world's map.

The call of Tibet, Afghanistan, Mongolia, Chinese Turkestan, and Baluchistan was voiced, as were the needs of Arabia, Persia and the Malay Archipelago. The world map be-

came a mute appeal for an enlarged world-wide program.

CHAPTER IV. "The Adventure in America" was taught by the use of ten questions.

1. In what sense can David Crockett and Daniel Boone be considered as missionaries?

2. Trace the influence of the Hayslack meeting in Home and Foreign Missions.

3. What is the idea of Home Mission development in America?

4. Has any change taken place in the Home Mission task in fifty years?

5. What do you consider the three great tasks of Christian America today?

6. Is your Board of Missions equal to this task?

7. Are the Social Ideals of the Churches practicable?

8. Is America a Christian Nation? Why?

9. Name a new task you are going to assume.

10. What new word are you going to put in your year's program?

CHAPTER VI. "The Adventurous Task for Our Generation" falls naturally into subjects for discussion groups.

1. New Frontiers for Missionary Pioneers.

2. Western Civilization vs. Christianity.

3. My Church in its Practice of Brotherhood.

4. Prove the Theory of One God.

5. Define the Term "Heathen."

6. Latest News from China and Mexico.

We believe that every woman went out from the study realizing that "the final and perennial need is for a deeper experience of God, revealed through Christ, on the part of the individual."

#### MISS BURTON'S BOOK

The following methods have been used with success in presenting Miss Burton's "New Paths for Old Purposes," in five summer schools. The methods may not be very wonderful, but they show that if one will give girls a chance they will make good use of almost any method. Let the imagination loose and let the young folks get joy out of the book.

Your first lesson will be "Tea for Five," not Chapter I—though that is exactly what it is. Have real tea and wafers and lemon and "things."

Let the "leading woman" be the hostess, entertaining four guests: English women No. 1 and 2, and American women No. 1 and 2. Let the party start with pouring tea, which is too strong for the American women, but just right for the English women. The hostess leads by saying that she just must talk about the latest meeting of the mission board of which she is a member and at which everyone expressed the opinion that "missions" are changing. Then follows a bit of dialogue.

*English woman No. 1.* "It seems 'extraordinary' (say it as they do, eliding the 'a') that I do not see cowboys and Indians here in your wonderful America. I have not even seen anyone who looked like a pioneer!"

*American woman No. 1.* "No, you won't see many cowboys and Indians, except in certain sections out West, but my own parents were what might be called pioneers. I was a baby when we went to Oklahoma to live." (See p 1, speak especially of reciting pages of Dickens.)

*English woman No. 2.* "How interesting! I'd love to take her to a certain street in my London and show her 'The Old Curiosity Shop' in the traditional spot where Dickens knew it."

*English woman No. 1.* "But do you really have what you call a home mission problem in America?"

Hostess gives the answer, as she does in all the items of information to be brought out, such as:

1. New occasions teach new duties.
2. New circumstances of which Christian missions must take notice, such as interdependence, the world a whispering gallery, the effect of movies, world travel.
3. Missionary message of today is our entire national life (p. 11).
4. Read from "The Christ of the Indian Road" extracts from Chapter III, "The Great Hindrance."
5. Today's challenge, the hunger for God, the need for education and evangelism to be restated, the doing away with geographical barriers (p. 211), and last, but most important, the appeal of today to the spirit of sacrifice and heroism. If you will chat, and sip tea and be natural, this goes well.

Chapter II is "Making a Scrapbook." The scene opens with a group of girls sitting on the floor and going through a lot of newspapers and magazines. Scissors are used freely by the girls and their leader, who sits at a table before a huge loose-leaf scrapbook. A tube of paste and a box of candy complete the list of stage accessories.

Let the leader begin with the paragraph in the lower edge of page 25,

It has been said that the recent industrialization of the East constitutes a fresh challenge to Christianity the world over.

"Now, I am so glad," says the leader, "to have you girls help me find news of this industrial situation the world over. Suppose you let me have what you find about China first, then Japan, and, lastly, India."

A girl calls out, "Here is something on silk filatures, that means factories where silk is wound from the cocoons, doesn't it? Let me read it." The girl then reads from her newspaper a careful digest of the paragraph on page 27 which she has prepared and pasted in the newspaper.

The leader says that it is just what she wants, so the article is clipped and handed to the leader who pastes it in her scrapbook.

Draw upon other material in the chapter, being careful to make the articles short and crisp. Use about seven girls, asking each to prepare one "clipping" on some country. Keep the candy box going, use scissors and paste freely, chat, and have a good time.

Let Chapter III be a meeting of "The Cosmopolitan Club." In my class at Northfield we had a "really truly" Japanese, an Armenian, an Italian, a Negro, and a German, with three or four Americans.

The contents of this chapter on "Christian Missions and Modern Industry," were assigned to girls who had made careful preparation of "speeches" for the meeting. The meeting was formally called to order, the subject for discussion was stated,

and there followed such excellent speeches that not only the Club but the audience cheered each speech.

The leader must say little, of course, but she must tie the speeches together. At Northfield, she was needed to provide a handkerchief for the darling Armenian girl to whom the session became so real that her emotion caused her to extemporise on her real Christian experience, to the delight of those who heard her.

Chapters IV and V were used as a kind of "free for all" discussion group, on such questions as, "What is your motive in doing missionary work among colored races?" "Name Christianity's greatest foe, and don't say Mohammedanism." "If you were a missionary to China, what would you ask of this group?"

For the fine, world-wide, last chapter, let the meeting take the form of a Resolutions Committee. Let the leader read the preamble and the girls the "whereases," which must be carefully prepared in advance or they will be too long.

For subject matter, let me suggest:

(a) Appreciation of abilities and talents of other races.

(b) Recognition of the desire for God in every human heart.

(c) Forms of worship more important than church buildings.

(d) The supreme significance of Jesus Christ and the insignificance of denominationalism.

(e) Christ greater than Christianity.

(f) Recognition of the natural growing spirit of nationalism.

(g) The change in Christian Missions from leaders and followers to a fellowship in a world-wide task.

#### PRINCIPLES OF CHRISTIAN STEWARDSHIP

1. The following principles should be recognized by the Christian who would relate himself intelligently to property, income, wages and wealth:

(1) God is the Owner of all things.

(2) God invites men to subdue the earth and possess it.

(3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.

(4) God's ownership ought to be acknowledged.

(5) Biblical history records and extraordinary history recognize the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.

(6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom and by the faithful use of the balance of income not set aside.

2. The following methods should be pursued by the Christian who would administer wisely his stewardship of material possessions:

(1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.

(2) A written pledge in advance for the regular work of the church (local budget and benevolence budget).

(3) A weekly payment of the amounts prescribed; offered as an act of worship at a public service, if this is possible; otherwise held until offering may be made.

(4) Payments from time to time, out of the portion set aside but not previously pledged, to special causes.

(5) Careful, intelligent, personal and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national and world-wide program of the Church and of the full stewardship of life itself.

(6) Freewill offerings, thank-offerings and gifts.

## Missionary History Test On Moslem Lands

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

### WHAT IS YOUR SCORE?

**T**HE following twenty questions may be used to test your knowledge of missions in Moslem Lands. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers 50 per cent, and so on. The answers will be found on page 792, but do not consult them until you have tried to answer the questions. You will be interested to discover your score.

1. Approximately what is the Mohammedan population of the world?
2. In what two countries of Asia is the population wholly Mohammedan?
3. What countries in Asia have no Moslem problem?
4. Which country has the largest Moslem population of any in the world?
5. Where are there nearly 200,000 Moslems for whom no Christian missionary is at work?
6. Where is Mohammedanism making its largest advance at the present time?
7. What famous battle checked Moslem advance in Western Europe?
8. What is the watchword of Islam?
9. How many times a day and at what hours must a Mohammedan pray?
10. What is the sacred book of Islam and how does it compare in length with the New Testament?
11. What are the two most sacred centers of the Mohammedan world?
12. Who was the first Christian missionary to the Moslems?
13. Who was the first modern missionary to the Moslems?
14. What two great missionaries translated the Bible into Arabic, the sacred language of Islam?
15. What champion bicycle rider of Great Britain and contributor to the Encyclopedia Britannica founded a mission for Moslems in Arabia?
16. What missionaries, still living, founded the Arabian Mission of the Reformed Church in America?
17. What famous English missionary bishop, after 40 years' work in India, went to Muscat to work for the Moslems of Arabia?
18. What young millionaire alumnus of Yale enlisted for work among the Moslems of China and died at Cairo en route to his field?
19. Who is said to have been the most distinguished of all Moslem converts in India during the 19th century?
20. What young Syrian, said to have been the first Moslem convert to preach Christ in Arabia, died after 16 months' work under suspicious circumstances that pointed to poisoning?

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

## RELIGIOUS WORK AMONG SPANISH-SPEAKING PEOPLE \*

### SPANISH CONQUESTS IN NEW MEXICO

When the first Spanish explorers came to what is now our Southwest, they found an Indian civilization already several centuries old. The first Spanish settlement in New Mexico was made September 5, 1598, at Chamita. Seven years later, in 1605, it was removed to Santa Fe. There the Spaniards conquered and enslaved the Pueblo Indians. They developed mining, agriculture, and grazing, and for three quarters of a century they prospered. In 1680 the Indians revolted, burning ranch houses, destroying property, and finally seizing the governor's palace at Santa Fe. The governor and his party were forced to leave the country in haste. For the next twelve years, or until 1692, the Pueblos were again in control of the land which they had occupied for centuries and they did their best to wipe out every vestige of Spanish occupation. They destroyed mines, burned records, prohibited the use of the Spanish language and even destroyed the seeds introduced by the Spaniards. It was then that de Vargas returned with an army of 300 Spaniards and 100 Indians and once more conquered the country.....

The Spaniards brought with them the traditions and organization of the Roman Catholic Church and at once imposed their religion upon the Indians or won them to its standards.

Before the nineteenth century Americans had not approached New

Mexico from the east. In 1804, however, an American peddler entered the country and the following year a hunter, trapper, and trader wandered by chance into New Mexico after having become lost in the Rocky Mountains. In 1812 the Santa Fe trail was blazed from St. Louis, and ten years later it was permanently opened. Over this trail large caravans passed.

Until 1821 New Mexico was under Spanish control and much of the land was held under land grants issued by the King of Spain. In 1821 New Mexico became a province of Mexico and remained such until 1846, when General Kearney marched west, raised the American flag over the Santa Fe plaza, and declared New Mexico a part of the United States.

### MEXICANS IN THE UNITED STATES

There has been much crossing and recrossing of the border line through the years, but the last two decades have been characterized by very marked increases in Mexicans coming into the United States.....

No longer can we think of the Mexican and Spanish-speaking people as living only in the Southwest. Wherever sugar beets are raised, as in Utah, Colorado, Wyoming, Montana, North Dakota, Michigan, and Ohio, Mexican labor is used. In great industrial centers such as Pittsburgh, Cleveland, Toledo, Gary, Chicago, Aurora, Joliet, Detroit, Milwaukee, St. Louis, Kansas City, and Wichita, Mexicans are found in varying numbers. The lines of immigration have reached even the fisheries of Alaska. Some are deflected south and east where in cotton-raising sections Negro labor has heretofore had no competition. In Tampa, Florida, the Mexican and Porto Rican population is estimated to be fully 30,000. On

\* From Report of Commission on Religion (Jay S. Stowell, Secretary) El Paso Conference of religious, social, educational and welfare representatives held December, 1926, to consider the interests of Mexicans and Spanish-speaking people in the United States.

the eastern coast Mexicans form a minor part of an increasing Spanish-speaking population principally from the West Indies. In New York this is especially true.

Some effort is being made to provide religious leadership and help. There are at least four or five Spanish-speaking churches in New York, three or four in Chicago and in Detroit. At Gary work is also being done. It is safe to say, however, that in most cases there is a woeful lack of equipment and leaders.... The magnitude of these countrywide opportunities presents a new challenge to the religious forces of America....

#### WORK IN NEW MEXICO

The first Protestant missionary came to New Mexico in 1850 under the Methodist Episcopal Church, but work was not opened in the Spanish language until 1853..... Very little definite progress was made in Methodist work before 1870. Other denominations may have entered the field shortly after 1850, but the record of such entry is not available at this writing. The Presbyterian Church, U. S. A. in 1866 definitely established work there. The Northern Baptists commenced work among Spanish-speaking people of New Mexico about the same time; this was later turned over to the Southern Baptists. The Congregational Church entered the field in 1879, the United Brethren in 1912, and the Methodist Episcopal Church, South, in 1917.

An interdenominational study of the Spanish work in New Mexico reports 47 churches: Presbyterian, U. S. A., 21; Methodist Episcopal, 12; Congregational, 5; Methodist Episcopal, South, 8; United Brethren, 4.

The Roman Catholic Church is dominant and there is evidence that the quality of its ministry is steadily improving, particularly in its chief center, Santa Fe..... Possibly in no part of the United States is the influence of that church relatively greater than among the Spanish-speaking people of New Mexico. Af-

ter nearly three quarters of a century of effort we have a Protestant church membership of 2,790 as compared with an estimated Spanish population of 225,000. In the past we have been inclined to be very critical of the Roman Catholic Church and there are many things in its history in New Mexico of which it would be difficult to be proud. However, there is increasing evidence that the ministry of the Catholic Church is an important factor in the moral and religious welfare of the state. Standards of work have been improving and workers in charge seem to be more carefully selected than they have been at certain times in the past.

In the rural places the service of the Catholic Church is limited but the people are loyal. In northeastern New Mexico the situation is complicated by the Penitente organizations which flourish there whose *morados* and crosses dot the country-side.

Protestantism has not succeeded in building strong Protestant churches in New Mexico, but that it has made an important contribution to the building of a state, no one can deny. In numerous communities the outstanding leaders are products of its schools and in our churches.

The language problem has probably complicated work in New Mexico a little more than elsewhere. Spanish is the native tongue although it should be noted that owing to isolation the language is not the Spanish of Mexico..... It was not until 1891 that a public school system was established in the territory..... Within recent years the New Mexico public school system has made rapid advances.... In the larger places pupils in the public schools almost automatically acquire English through mingling with individuals who speak English and through their work in the classroom..... Now that boys and girls of both groups mingle together freely in public schools and are mastering English, so that language is no longer a barrier, the question is raised as to whether we should continue separa-



tion of the two groups in our churches, whether we can afford to maintain a division which the public school does not, and which is not observed in the Catholic Church, in politics or in business. This brings us to the ever important question as to the correct attitude of Anglo-American churches toward specialized groups in their communities.

Spanish-Americans have the same legal standing as Anglo-Americans. Many highest state offices have been held and are held by Spanish-speaking Americans. It seems to be possible to have representatives of the two groups in the same legislative body, same office or store, same athletic teams, same rooms in grammar and high schools and in universities. With the language difficulty disappearing for the younger generation, with the example of other groups to encourage us, we are more and more perplexed to discover why our Anglo-American churches, so-called, should not assume larger responsibility for Spanish-Americans in their respective communities. In some cases it will doubtless be desirable to employ special workers who have at least a conversational knowledge of Spanish, but we are facing the question as to whether some adjustment of program in certain communities along a broader, more comprehensive, and more unified basis should not take place.

#### IN CALIFORNIA

The largest Mexican center in the state is Los Angeles with a Mexican population which is estimated from 75,000 to 125,000. . . . .

"Mexicans served by our Protestant evangelical churches in Southern California are engaged for the most part in work on fruit and nut ranches, construction work upon railroads, street car lines, sewers, and as laborers in railroad shops and factories. From 30 to 40% seems to be migratory. Destitution among families served by our churches ranges from 20 to 40%. This very large figure is an important index to be

taken into consideration in the study of the whole question of self-support. The general average would indicate that 50% are in comfortable circumstances, 25% poor, 25% destitute.

"In spite of large efforts made by county, city, and state health boards, in spite of efficient work of clinics which are often features of our community and church work, in spite of instructions in sanitation and hygiene, health conditions among Mexicans in Southern California are deplorable. . . . In some localities the rate of infant mortality among Mexicans is as high as 25%. The poor health conditions are due to malnutrition, because of insufficient wages to support large families, ignorance, crowding, and immorality. The diseases to which Mexicans seem to be particularly susceptible are tuberculosis, trachoma, and venereal diseases. Of course, during the winter when the usual run is on of whooping cough, scarlet fever, diphtheria, mumps, measles and smallpox, Mexicans are very much larger sufferers than are Americans. . . . ."

It seems to be the consensus of opinion that it is wiser to have two enterprises: the settlement house and the church, under separate management but working coöperatively.

Poor physical equipment seems to be the biggest handicap of most of the fields. . . . Roman Catholics are accustomed to worship in cathedrals, while Protestant worship invites them to huts. . . . .

Mexicans are great personal workers, and very probably the response which a pastor receives to his public appeal has been fostered by personal work on the part of members of his church. Practically all of the churches indicate that there has been a decided advance during the past five years.

I love to think that God appoints  
My portion, day by day;  
Events of life are in His hand,  
And I would only say:  
"Appoint them in Thine own good time,  
And in Thine own best way!"  
A. L. WARING.

# Woman's Foreign Mission Bulletin

EDITED BY MISS AMY G. LEWIS, NEW YORK

## THE NEXT ANNUAL MEETINGS

The next Annual Meeting of the Federation of Woman's Boards of Foreign Missions will be held January 6 to 10, 1928. The theme selected by the Program Committee is, "Increasing Power for Increasing Obligations." Present-day situations in lands where missions are at work will be presented by nationals. A frank facing of the real situation is sought.

The Foreign Missions Conference will be held from January 10 to 13, 1928. There will be joint meetings of the Foreign Missions Conference and the Federation Tuesday afternoon and evening to consider these subjects: The Jerusalem Conference, Union Colleges, Christian Literature and The Home Base. A joint Young People's Session will be held on Sunday afternoon.

## JAPANESE PEERS AND CHRISTIANITY

Missionaries in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers.

"Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a singular way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair, and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers."

One of the leading Japanese papers said (in connection with the defeat of the bill) "Among the factors which impressed them (the Peers) was the

extent of the indirect influence of Christianity among the people of this country. . . . . The Christians are numerically a small body but for every family that numbers professed Christians among its members, there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any step that would hamper the liberty that Christians value. . . . . The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement. . . . . and the power of a vigorous and educated minority to influence the course of government."

## OPEN-MINDED

One of the prayers being offered by those preparing for the Jerusalem Conference is:

"That members of the Council, all who take part in the work of preparation, the Mission Boards and the Churches overseas may be given an open and childlike mind, readiness to receive new ideas and willingness to venture forth on untried ways."

To some it may seem a dangerous prayer likely to lead into unknown and unwise ways. It is interesting to see how open-mindedness and honesty may have other results. Stanley High, author of "The Revolt of Youth" and well-known for his sympathy with national aspirations within and without the Church, writes in *The Christian Advocate* of August 4th of his experience in India on his recent journey around the world:

"There is more than one India. . . . I landed in Bombay with an itinerary rather well mapped out. An Indian student helped me to map it. . . . .

"If you want to know India," he said, "divide your time—exclusive of the necessary side trips—between Gandhi's Ashram at Ahmedabad and Tagore's school at Shantanekatan."

After interviews in Bombay with distinguished members of Municipal and Provincial Councils, Indian editors, bankers, merchants, Mr. High met an Indian of whom he writes:

"This man—an Oxford B.A.—has not done much in politics. But with an increasing minority of Indians who have given themselves to social service, he is known and loved for his good works wherever, in the cities of India, men, women and little children are ground out on the wheels of modern industry.

"What and whom have you been seeing?" he asked me when I appeared at his office for an interview.

"I told him in some detail and with much satisfaction. He laughed.

"When will you start in on India?" he asked.

"What do you mean?"

"Simply this: that you won't find India in Bombay or Calcutta or Madras, or even at Ahmedabad and Shantanekatan. India doesn't speak English or wear shoes, and isn't met up with over the tea at four. India of the future—the distant future—may be there. But if you are interested in the India of the present, with whom you and I in our lifetime will be concerned, get off the asphalt and on to the country roads. The real India—and a vastly different place it is—is in the villages where a mere ninety-one of every hundred Indians dwell."

"In the end I took his advice and remade my schedule. Gandhi's Ashram and Tagore's school remained on it, but they were included as side trips. The regular route lay through the small communities, the smaller the better. I have visited Mr. Gandhi and have continued to meet the leaders of political India. But under the guidance of Indians and with their interpretations I have seen and learned many things about the other ninety-one per cent. And most of all, I have learned how wide and deep is the gulf that extends between them and their life, their India and the

India of the drawing rooms and student hostels of Bombay.

"I went to the home of Brindaban's leading Hindu. His house was a sanctuary. Above the delicate carving of the stone door there were inscriptions from the Vedas. He came out onto a little portico above a quiet courtyard—an old man, kindly, considerate, godlike. For a long time we talked together. He told me of the hours, each day, which he spent in prayer and of the knowledge of God which those hours brought him.

"Then I recalled the widows in the temple compound and the temple children up at the hospital, and it occurred to me that Jesus—who also knew God—had insisted that that knowledge would find its final measurement 'inasmuch as ye have done it unto one of the least of these.' So I told my Hindu friend of the things I had seen and of the stories I had heard about religion at Brindaban.

"That is all true," he said, "and much more that you do not know. But what does that have to do with religion? There is immorality and morality in Hinduism; oppression and freedom. But we Hindus are concerned with none of these things. Religion to us is communion of the soul with God; that and nothing more."

"I came to India fed up with the intolerance of Christianity. I did not believe in the sentiments of many of our missionary messages and in the expressions of many of our mission hymns. But away from the wide porticoes and quiet classrooms of India's nine per cent I have seen another India—not talked of over the tea. It is in this India that the missionary serves. His message—since it involves unpleasant facts and more unpleasant responsibilities—may sound intolerant to the New Intelligentsia. But it is a message of kindly ministry and hope to the ninety-one per cent in India's population who live beyond the asphalt where, heavy with ancient fears,

"The heathen in his blindness  
Bows down to wood and stone,""

# NEWS FROM MANY LANDS



## THE NEAR EAST

### Christ Lifted Up in Turkey

**M**ISSES ETHEL W. PUTNEY and Edith H. Wiley, missionaries of the American Board in Turkey, wrote in a recent letter: "Those outside of Turkey who hear of the prohibition of religious teaching in our schools, have little idea of the amount of spiritual yearning found, especially among the younger generation most affected by the social revolution. They, like the same types of people all over the world, respond in admiration and reverence to any real portrayal of the personality and teaching of Christ. Sometimes even their hearts so respond to His teachings, wherever they may have heard them, that they themselves urge the acceptance of the principles which we have been accustomed to consider distinctly Christian. For all this, we are very grateful and are more than ever eager to lift up Christ in word and life."

### A Bible Lands Christian Council

**I**T WAS announced in the September REVIEW that Robert P. Wilder, founder of the Student Volunteer Movement for Foreign Missions, expects to serve for three years as executive secretary of "the newly formed Christian Council of Western Asia and Northern Africa." The field of this council includes about 85,000,000 people, of whom 66,000,000 are Moslems, in Turkey, Syria, Palestine, Iraq, Persia, Arabia, Egypt, the Sudan, Abyssinia, Algiers, Tunis and the Balkans. There are Protestant missionary societies at work in this area with about 1,600 missionaries. Special responsibilities will be given to this body in view of the proposed meeting of the International Mission-

ary Council to be held in Jerusalem next spring. The new secretary has written of his work: "The Council wish my main work to be that of evangelism, recruiting and deepening the spiritual life of the indigenous and foreign Christians. The thought of getting back again into the foreign mission field thrills me."

### New Church Members in Syria

**R**EV. W. S. NELSON writes of a trip to Birsheen, a mountain village in Syria which for a year and a half had not been visited by a missionary: "That Sunday was one to be remembered. Two well-attended services were held, and we had continuous conferences and religious discussion. There were people present from five other villages, in all of which there are interested groups of inquirers. Four bright young men came into church membership, and it was a pleasure to hear their eager and intelligent answers to our questions. Two of these are sons of one of the most important men of the village, who is unwilling to compromise his worldly leadership by uniting with the little Protestant group, though he always attends our services and was present when his sons joined the church. In conversation about the building of a church which is much needed, I said to him, 'We shall expect you to head the subscription list with a good sum.' He replied with eagerness, 'Believe me, I will.'"

### The Earthquake in Palestine

**O**LD Testament allusions to earthquakes and records of many such events in more recent days show that "the little country which is the land of heart's desire for three religions, Christianity, Judaism, and Moham-

medanism," has suffered frequently in this manner. The earthquake shocks which were felt on July 11th were responsible for casualties numbered at 600 dead and 3,000 injured. *The Christian Century* thus summarizes the damage wrought in the Holy Land:

In Jerusalem portions of the Church of the Holy Sepulchre, precious to Christians of all groups, have suffered severely. The Mohammedan Dome of the Rock, the so-called Mosque of Omar, will require much repairing. The Zionist academy or university has suffered the loss of one of its principal buildings and much of its equipment. Other effects of the shock have been felt in various parts of the city and vicinity, especially at Ain Karim, the traditional home of John the Baptist, and at Abu Dis, a town back of Bethany, notorious for its bandits in the days of Turkish rule. At Bethlehem the Church of the Nativity has also suffered and will need extensive repairs. In Jericho, one of the hotels was completely destroyed. And in Nablus, the ancient Shechem, considerable portions of the town have been wrecked, including, as reports indicate, that area in which the Samaritans, the only survivors of that ancient group, had their synagogue and their homes.

#### Education for Syrian Girls

FROM the nucleus of a few girl pupils in the early days of the American Presbyterian Mission in Beirut, boarding schools for girls, then day schools, a nurses' training school, and a junior college for girls have had their slow but sure development, until even the doors of the American University have been forced to open wide enough to admit the eager women students. "It is a far cry from those early days," says Miss Ottora Horne, "when education for girls was considered a preposterous scheme by the people of the land, to the present when the university men are forced to work their hardest to equal the few women in their classes."

#### Courtesy Disarms a Mullah

THE subject discussed at a prayer meeting in Tabriz, Persia, was, "What will you do with Christ?" "Just after the preacher finished," writes a missionary, "a mullah rose, and began in a most excited fashion

to talk and wave his arms about. We all sat still, and finally the preacher asked him if he was through; and looking earnestly at him said, 'Well, then, what are you going to do with Jesus?' The man was so chagrined and taken aback, that he sat down without a word. The courtesy and love with which these men were treated in our own church, when they were trying to cause trouble, made other Moslems more in sympathy with us than ever."

#### Persia Needs Christian Books

REV. DWIGHT M. DONALDSON, of the American Presbyterian Mission in Meshed, Persia, writes of the need of Christian literature for both inquirers and converts: "After thirty or forty thousand copies of Scripture have been discriminatingly sold, with the vast amount of short sermon preaching that goes with this work, it is only logical to expect that there will be men anxious to have personal conferences with some one about what they have read and found interesting. And those who have newly believed on Jesus Christ, and who are growing in Christian character, often come with special problems and questions. . . . The missionary has very few books to choose from. We may have to wait for the second-generation Christians to write the best books, but those eventual best books will be all the better if the first-generation parents have wholesome and stimulating reading matter in their homes now."

#### Moslem Teacher Accepts Christ

A RECENT conversion reported from Persia is that of a teacher in a Moslem school for boys whose principal was a blind mullah. He had an infection and was brought to the American hospital. After several visits, he became interested in the Saviour and, with the doctor, studied the Gospel. Soon he learned that this Saviour was his Saviour too, and accepted Him for himself. He then began to talk to others about his newly found Master and to carry gospel por-

tions and tracts to his fellow teachers and students. Some became interested and wanted to know more about the Gospel, but some went to the blind mullah and told him that this man was trying to make Christians out of Moslems. The blind mullah said, "You must not go to the American hospital any more." Nevertheless, the man did not stop going, nor did he stop teaching his associates, but he did lose his position as teacher.

#### **Open House in Baghdad**

**W**HEN someone in Baghdad said to Dr. and Mrs. Calvin Staudt, "Your house is like a *khan*, people pass in and out its doors continually," they felt that they were reaching their ideal for their home. Mrs. Staudt mentions among those who, she says, "come in through the wide-open door," members of the Syrian and Jewish communities, the Iraqi officials, missionaries from India, Burma, Persia, and Arabia, and travelers from many lands, "But," she says, "there is, first of all the large and varied acquaintance through our boys. No school in Iraq has such a variety of races and religions under one roof. Parents, from the janitor of a business house to the sheikh of one of the big tribes, come here with equal assurance. This relationship is but in its infancy. We plan for something much more intimate in the future."

#### **INDIA AND SIAM**

##### **Foes of Christianity in India**

**O**PPPOSITION to Christianity on the part of Mohammedans and Hindus was never better organized or more aggressive than now, according to reports received at the office of the Foreign Missions Conference from missionaries in the central provinces of India. "Hinduism has undergone a change, one of the most remarkable in the history of any religion," writes one missionary. "From being simply a conservative force, non-resistant, it has suddenly become a missionary religion. It now opens the doors of caste to those who

would return after having been converted to other faiths. The matter of the uplift of the 'untouchables' is now a prominent question among Hindus of all classes. The lower classes themselves are holding conferences and making demands and seeking outlets into higher and better things. The newer Hinduism, as represented by the Arya Samaj, has adopted several Christian methods in its work. . . . . Mohammedanism has no paid ministry, for every man is supposed to be a missionary. Lectures are being delivered, literature distributed, and increased activity is very manifest in the community."

#### **Some Social Evils of Hinduism**

**A**N ILLUSTRATION of the lengths to which the laws of Hindu social orthodoxy will go is seen in the case of an aged woman patient in the Visuddhananda Marwari Hospital in Calcutta, suffering from dropsy, who was expelled from the hospital because her son had married a Marwari widow. It is charged that her expulsion from the hospital in a critical condition resulted in her death.

*The Indian Witness*, a Christian paper published in Lucknow, makes this incident the occasion for the following statements:

Occasionally we are told that Hinduism has produced a mild and gentle people, more Christ-like in character than those who profess to be disciples of Jesus. Those who make such statements seem to be acutely and painfully aware of the social and moral evils existent among Christians, but unconscious of the evils that afflict Hindu society. . . . . The social reform movement in India has been distinctly slowed-up by numerous undeserved panegyrics on Hinduism and the time has come for plain speaking about the evils of the Hindu social system (unexcelled for cruelty in any civilized community) such as child marriage, mistreatment of widows, untouchability, and denial of elementary human rights to outcastes.

#### **India Reading the Bible**

**A**T THE annual meeting of the British and Foreign Bible Society various statements were made concerning the increasing interest in the Bible shown by educated Indians. In the Telugu country there is a

*zemindar*, a petty rajah, who has been spending the last two or three years in putting the whole of the New Testament into Telugu verse. At his daughter's wedding he reprinted the Sermon on the Mount on good paper, and in good print, and presented a copy of it to each of his thousands of guests. The lectures on the New Testament given by Gandhi, at the request of the students, at the National College at Ahmedabad have created an unprecedented demand for Testaments in the Gujarati language, and several pastors in South India report that young men and old men who have never been near a mission school have asked them for copies of "the book which contains the Sermon on the Mount," for, they said, "Mr. Gandhi has been writing so often about the Sermon on the Mount, and about the Cross of Jesus Christ, that we want to have the book which tells us these stories."

#### The Mohammedan's Appeal

REV. A. G. COWIE, of the S. P. G. Mission at Rawalpindi, in the Punjab, relates this incident of an evangelistic tour: "One day, when we had halted for our midday meal, a Mohammedan *zemindar* (landowner) joined us and asked me the usual 'Who? What? Whence? Whither?' I told him that we had come from Rawalpindi to tell the Good News that was written in our Sacred Book. 'Oh! well, tell me some,' he said. 'Our great Good News is that we have a Master who is alive.' 'Yes, he is alive; I admit that. But, Sahib, God is One, is he not? or is he more than One? You say that there are three Gods, Father, Mother and Son, can that be?' 'Khan Sahib,' I replied. 'You asked me to tell you our Good News. You never mentioned anything about having an argument. Our Good News is this, that while Mohammed Sahib is dead, our Lord Jesus Christ is alive, and can give strength and life.' These last words were met with a pathetic appeal, that was also an unwitting reproof: 'Ah! this is Good News

indeed, and you take it to the poor and to the outcaste, but we *zemindars* .....it has not been brought to us.'"

#### South Indian Villages Changed

THE Church Missionary Society has recently published a survey of the mass movements toward Christianity in those parts of India where it is at work. Bishop Azariah of Dornakal is quoted as saying that the movement in his South Indian diocese is growing in volume and strength. The numbers of converts have greatly increased: 40,000 people are being prepared for baptism now in an area where five years ago the number was 20,000. Whole villages are being changed because of the transforming power of Christ at work in the lives of hundreds and thousands of individuals. And the movement, which for a long time was confined to the outcastes, is now reaching their caste neighbors. Bishop Azariah tells of the baptism in one village of 117 candidates, 100 of whom were caste people, and this is simply an illustration of what is happening in many districts.

#### God at Work in the Punjab

ALTHOUGH Miss Hazel Bennett, of the United Presbyterian Mission in the northern part of India, recognizes the difficulties of winning Moslems to Christ, she is full of hope as she writes: "In the past few months we have witnessed whole villages wondering at the wonderful love which prompted God to give His Son. We have seen a Mohammedan boy of good family confess Jesus Christ and then go back home and witness for Him. We have heard his lovely mother tell with pride of the way her son preached Christ in his own village and we have heard her ask us, oh so earnestly, to teach her to pray. Does anyone doubt the miracles of our Lord in His own time on earth or in our own? Let such an one come to a Punjab village and see God work in these days. We would not have you

think that the barriers are all down or that Mohammedan India is ready to turn to Christ, or that even great numbers are ready to accept our Lord and Saviour, but we would have you know that we are living in a time when God is working wonders in the hearts of men and in a time when many in these villages are strangely tenderhearted and hungry."

#### India's Outcastes Transformed

**T**HAT "many of the caste people in South India have recently become Christians through the influence of their Christian outcaste servants" is stated by those familiar with the situation. In a letter to the Press, Bishop Whitehead, formerly of Madras, draws the attention of British people to what the Christian churches have achieved in India, during the last half-century, among the "depressed" millions. He points out that whatever effective measures may have been undertaken by the Government in behalf of native agricultural laborers and others, still more has been achieved by those whose service is, first and foremost, designed to spread the Gospel of Christ. He says:

It needs to be borne in mind that a thousand years of oppression and contempt has so degraded the lives of these people that it needs some powerful moral and spiritual force to raise them out of their hopeless despair and set them on the path of progress. They have found this so far in Christianity and in Christianity alone. Thousands of them during the last fifty years have found a new life in the Gospel of Christ. At the present day they are being admitted into the Church at the rate of about three thousand a week.

#### CHINA AND TIBET

##### Shanghai Has a C. E. Convention

**T**HE presence in Shanghai of many missionaries who have been forced to leave their stations in the interior of China has been made the occasion by Rev. Edgar F. Strother, general secretary for Christian Endeavor in China, for a convention. The meeting was held in Union Church, Shanghai, which was decorated with Christian Endeavor ban-

ners, pennants, and pictures of Dr. and Mrs. Clark. There were about forty speakers on the program. The roll of the provinces was called, and only three or four out of the total number failed to respond. This was because the China Inland Mission and other agencies were holding meetings, and missionaries from some provinces were attending these meetings. Reports from the provinces stated the number of societies in each and described the conditions. Among the resolutions adopted is one that reads:

The Christian Endeavor organization has proved itself acceptable, adaptable, and indispensable to mission work in China. At this time, when most of the missionaries have been driven from their stations, the Christians keep up their Bible study with the Christian Endeavor topic-books as guides.

#### New Chinese Clergymen

**M**IDSUMMER cablegrams from Bishop Logan H. Roots asked for the return to Hankow of certain missionaries now in the United States. How the Chinese Church is growing, in spite of the political situation, is shown in a letter from Bishop Roots, describing the ordination on Whitsunday of a group of Chinese, in which he says: "I have naturally had a great deal of hesitation about going ahead with ordinations at this present time. But this class seems to be, all of them, such good material, and to be meeting the difficult situations in such fine spirit, and furthermore the Standing Committee of this diocese and all my counselors here seem to be so unanimous in approving this step, that I could not doubt the wisdom of going ahead. I was especially satisfied with the statement of Newton Liu, when we were in the midst of a crisis a few weeks before. He said he hoped he could be ordained even if in the near future the mission had to be broken up and the foreigners go home, for in that case he would return to his country home, till his fields, and preach the Gospel and administer the sacraments while making his own living, after the example of the Apostle Paul."



### Vows Renewed After Many Years

ONE of the Chinese pastors in the Presbyterian Mission in Shantung Province reports that when he was preaching in a certain village, "an old man seemed unusually friendly. He followed me about all day and in the afternoon insisted that I go with him to his home and have tea. He seemed to have something in his heart which he wanted to tell me, so I went along to his home. We talked a long time, and finally he said: 'Pastor, you must not think of me as just an ordinary non-Christian country man. I am a church member.' 'How is that?' I said. 'I have been about here all these years and have never heard of a Christian in this village.' Then he told me his story. He had been a Christian before the Boxer uprising, and during the persecution he was not able to stand, so burned his Bible and publicly renounced his religion, and had never shown any public interest since. He had learned the worthlessness of heathen rites, and could not make himself return to them, so for these twenty-three years had made no profession of religion of any sort. That day in the market the promises of his old faith were laid before him again, and his heart was touched. He truly repented and is now 'hot-heartedly' preaching in his village."

### A Christian Publicity Service

THE North China Council of the Kung Li Hui (the Congregational Church) has established a translation and publicity service which, it is hoped, will be of assistance in exchanging between American and Chinese newspapers and magazines the attitudes of moderation and mutual sympathy that are being expressed in both China and America. Wynne Fairfield, one of the few white graduates of a colored university (Howard, in Washington), Miss Rosium, a Chinese secretary, and Dr. Lucius Porter, who during his recent furlough in America was acting head of the Department of Chinese in Columbia

University and is now professor of philosophy in Yenching University, constitute the committee in charge. They are translating articles from Chinese magazines in order to help the American public realize the thoughtful moderate Chinese point of view and the reasons why people in China of patriotic character are interested in the overthrow of conservatism and selfish militarism and in the progress of moderate constructive developments in their own country. Cooperating with them are a number of former missionaries in China who are now in the United States.

### Friends of Chinese Moslems

THE Moslem Committee of the National Christian Council of China was dissolved last year. Those who were interested in the evangelization of the Moslems greatly desired to carry on the good work of the former committee, and therefore formed the "Society of the Friends of the Moslems in China," of which Rev. C. L. Pickens is secretary. This society held an important meeting in Shanghai on May 10th, at which the subjects most emphasized were the need of adequate Christian literature for Mohammedans and the importance of arousing interest among Chinese Christians in the evangelization of their Moslem neighbors. H. D. J. Harding, who has worked in Kansu Province, in which there are estimated to be 3,000,000 Moslems, and later in Honan, particularly stressed the lack of knowledge of Moslem beliefs or practices on the part of the Chinese evangelists. "The average Chinese preacher," he said, "is more ignorant and therefore more afraid of the Mohammedans than the average foreign missionary."

### A Hunanese Pastor Murdered

THE Board of Foreign Missions of the Reformed Church in the United States has received word of the murder of one of its leading Chinese workers, Pastor Chen Djou-Tsing. While he was putting up a

poster calling for respect of mission property, members of the Farmers' Union (communistic and anti-Christian) fell upon him and stoned him to death.

Pastor Chen was a graduate of the Hunan Theological School and had a record for "great improvement" during the seminary course. He was possessed of a stentorian voice, rugged eloquence, and an energetic personality. His station was situated at the foot of "Big Cloud Mountain," and was originally intended to reach the multitudes of pilgrims who annually visit the shrines on this sacred mountain. He mingled freely with the mountain people as well as with these pilgrims, and a Christian community had been organized under his leadership.

## JAPAN-KOREA

### A Hand-Written Hymnal

**A** BULLETIN published by Southern Presbyterian missionaries in Korea contains the following story: "He was the father of a family of three, and himself past his prime when he first heard the gospel story. There was no doubting the sincerity of his interest. An educated man, but dissipated, he was without funds or property, and unable to earn more than a bare living for himself and family by teaching a small Korean school. One of the essentials of a Korean service is singing. Everyone must sing—the song book takes its place alongside the Bible, in fact in many instances they are bound together when printed. This man had no song book, but his determination to sing the songs with the others when he attended services, and in his family worship, led him to borrow a book from the missionary, which was returned in thirty days. He then exhibited his own book, made entirely by his hand, using a brush and a soft blank paper. For thirty days he had labored through nearly the whole of every night, as he painstakingly wrote out each word of the more than 250 songs in the hymn book. The relative

poverty of the Korean will be appreciated when the cost of a new song book is considered. This is seventeen sen, or eight and a half cents. It was for lack of this sum, combined with a passion to sing the praises of God with his fellows, that he spent over two hundred hours copying the songs."

### Fruit After Many Years

**A** LETTER recently received by a missionary in Japan has been summarized as follows in *The Presbyterian Magazine*: "When you begin to read this letter, please think back twenty years ago, when you held weekly meetings for railroad men at Imajo, near Fukui, and try to remember a boy of thirteen among the men. In those meetings the seed of Christ's teaching fell into my heart, but it was like a fruit of the palm carried to the sea and long buffeted about till it reached land and sprouted and grew into a tree. For twelve years my faith put out shoots, till about seven years ago—and I was not baptized till last November. I am a member of a little group of about forty, who now have a little church building and in February became self-supporting. A few nights ago I was in one of the meetings in this little Kobe church, and as the hymn 'Sunshine in My Soul' was announced, my thought flew back twenty years to the days when I first heard it and you taught it to the railroad hands at Imajo. I learned of your present whereabouts, hence this letter."

### Apples Increase the Offering

**D**EXTER N. LUTZ, Presbyterian missionary in charge of the agricultural department of Union Christian College, Pyongyang, Korea, is doing work that is bearing fruit in more senses than one. There has been a big apple crop, and dozens of prominent men are now making considerably more than formerly, thanks to several hundred apple trees planted on the hill sides.

Rev. W. N. Blair, D.D., writes of

having been present at one station when the annual offering was made to cover the budget. "The first man who made a pledge came forward and said, 'The Lord has prospered me this year by giving me a big apple crop and as I have promised to give one tenth to Him, I will have to increase my regular Sabbath offering from thirty sen to fifty sen per Sunday.'

"The next man said 'I gave fifty sen a Sunday last year and this year I will be able to give one yen per Sunday.' And so it went, through one of the happiest meetings of this kind I have ever witnessed. This, too, in a year when most of the churches are so weak financially that helpers and pastors are not being paid, and the people generally are more discouraged than I have ever seen them."

#### "A Good Man Never Dies"

**L**ION K. JUNG, Korean chief of the X-Ray department of Severance Union Medical College in Seoul, pays his own tribute to the late Charles Morris whom, says *The Christian Advocate*, many knew as "the ideal missionary," and then continues:

A few days later an old man walked into my office and inquired for Morris Seunkyosa (missionary). When I told him of Mr. Morris's death, he said surprisedly, "Why—how can he die?" And when I asked what he meant, he replied, "Morris Seunkyosa told me a good man never dies." Then he related that once he was an inn-keeper by a roadside in the far north. And he confessed that he was a bad man, sold bad liquor to travelers and stole money from those who were staying at his inn. But once Morris Seunkyosa came to his inn to stop over night and told the inn-keeper the wonderful story of the Bible. The old man changed his life and, ever since then, has been a good Christian. Then the old man concluded with tears in his eyes, "At least Morris, Seunkyosa will never die in my heart."

#### A Korean Christian Veteran

**P**ASTOR CHOI PYENG HUN, whom Gerald Bonwick, writing in the *Korea Mission Field*, calls "one of the great men of his generation," opened in 1894 the first free reference

library, as well as the first kindergarten in Korea. He was secretary to the Agricultural Department in the late Korean Government and, in 1895, helped found the Independence Club—a Korean political institution. In this year he also became the editor of the *Korea Christian Advocate* and was co-editor of a secular daily paper. From 1902 to 1914 he was pastor of the Chong-dong church, and in later years held various positions under the mission of the Methodist Episcopal Church. During his ministry he baptized nearly four thousand persons and sent out ten young men into the ministry to follow in his footsteps and carry on his work.

#### ISLANDS OF THE SEA

##### Schools in the Philippines

**R**EV. E. K. HIGDON, of the Disciples' Mission, acting President of the Manila Union Theological Seminary, states that there are in the Philippine Islands 110 Protestant schools with an enrollment of 5,396, classified as follows: 26 kindergartens with 600 pupils, 32 primary schools with 1,632 pupils, 22 intermediate schools with 1,065 pupils, 14 secondary schools with 1,722 students, 3 colleges with 241 students, 2 theological schools with 25 students, 5 nurses' training schools with 180 student nurses, and 6 Bible training schools with 180 students. In addition to these schools, most of which are in session during the regular school year, there are daily vacation Bible schools for the summer months. Last year there were 146 of them with an enrollment of 6,131. During the school year, week-day religious instruction is carried on in many of the provincial capitals and hundreds of high school students take advantage of the opportunities offered. The total enrollment in the regular schools, vacation schools and week-day religious instruction classes is almost 15,000 persons. This does not take into account 1,057 church schools which meet on Sundays only, and have an enrollment of 80,156 children and adults.

### Work for Australian Aborigines

**T**HE Aborigines' Friends Association has been at work in Australia for over sixty years. Among the methods of work described in its latest annual report are homes and shelters, ration depots, medical stores, Christmas cheer, assistance in famine periods, and the issuing of portions of the Scriptures in the native tongue. The Gospel of Luke in the Aranda dialect has been a source of satisfaction to the Association and to the natives, but, says *Australian Christian World*, "it is in the educative features of the whole work that religion is being made real. The loving devotion of the nurses at Point Pearce and Point McLeay, the ministrations of Mr. and Mrs. Kramer and their native assistants over vast areas of Central Australia, the affectionate care and kindness to the native children here recorded indicate the direction in which religion is made a present persuasive power in the lives of the native peoples."

### News from the Solomon Islands

**D**R. NORTHCOTE DECK, F. R. G. S., who represents the South Sea Evangelical Mission, an Australian undenominational society, says that, in looking back over nineteen years of service in the Solomon Islands, the words that rise to his lips are, "They shall abundantly utter the memory of Thy great goodness." He continues:

But it is very difficult to give a fair estimate of the present state of the work in the Solomons, with its more than 200 entirely Christian villages, its hundreds of keen, devoted, unpaid native teachers, and its 8,000 converts. . . . The years of intense labor at the Onepusu Bible School are now bearing abundant fruit, and in most of the established villages there are reasonably good teachers, able and keen to give spiritual teaching up to a growing standard. And the result seems always to be an increasing appetite for the things of God.

### The Workers Papua Needs Today

**R**EV. M. K. GILMOUR, who in his twenty-five years of service in Papua under the Methodist Missionary Society of Australasia has seen

"raw red savagery, cannibalism and skulls" change to "peace, liberty, safety, friendliness," writes of his field today:

We need more grace, more gifts, more love, more heroism. The earlier missionaries dealt with primitive conditions and simpler problems; they got into closer touch with the people; their love, and zeal, and sincerity were in those closer grips more easily recognized. The man who in the old days traveled weary miles in a canoe proved, by that act, his devotion in a way he could not do today, hurrying over the same space in the comfort of a swift, cabined launch. Similarly with the pioneer who, on his knees, washed and dressed the terrible ulcers—the love and spirit of service were patent to all; today he has others trained to do those services, he is multiplied ten times, it may be a hundred times, and may spend his very life-blood in administrative detail; but he is removed from close personal contact with the people, and it takes a greater surge of love to stir the native heart as the pioneer did. So I say that we want bigger men and better men to do the work today.

### NORTH AMERICA

#### Y. M. C. A. Industrial Conference

**T**HE tenth annual session of the Silver Bay Conference on human relations in industry was held from September 1st to 4th, under the auspices of the Industrial Department of the Y. M. C. A. Among the speakers and leaders of discussion groups, were representatives from numerous companies typical of the industry of the country. Subjects discussed included "American Industry and the World," "The Scientific Approach to Industrial Relations," "Ideals for Medical Service in Industry," "Improving Industrial Relationships on the Railroads," "Labor's View on Cooperation," "From Ellis Island to American Citizenship," "New Responsibilities of Modern Business," "Progress in Eliminating Human Wastes in Industry," "The Spiritual Dynamic."

#### New England Pastors Confer

**T**HE tenth annual pastors' conference for clergymen of all denominations in the Connecticut Valley, including western Massachusetts, was held under the auspices of the Pas-

toral Union of Connecticut and the Hartford Seminary Foundation, September 12th and 13th in Hartranft Hall, the new recitation building of the Hartford Theological Seminary. The leader was Rufus M. Jones, Professor of Philosophy at Haverford College, and well-known author, whose general theme was "The Deeper Nature of Man and Man's Experience of God." The conference was largely attended, and both the leader's contribution and the discussion periods were interesting and challenging as a preliminary to the fall work of the ministry.

#### New Negro Y. M. C. A. Buildings

WITH four modern buildings in course of erection, two building campaigns nearing completion, and four more in prospect, the service of this department of the Y. M. C. A. is being greatly expanded. Cornerstones for a \$225,000 building at Buffalo, N. Y., and a \$175,000 building at Atlantic City, N. J., were laid in June. A building at Dayton, Ohio, to cost \$195,000, and one at Montclair, N. J., to cost \$150,000 are in process of erection. All are expected to be ready in the fall or early winter. White citizens of Winston-Salem, N. C., have agreed to raise from \$150,000 to \$200,000 for the erection of a building on property purchased by the colored group, who raised \$38,000 instead of the \$25,000 which they had pledged. In the recent New York City building campaign the Negro citizens raised \$86,000 of a \$100,000 quota, which they expect to complete in due course. It is planned ultimately to expend \$750,000 in the expansion of property, equipment and service for colored men and boys in New York City.

#### "Nationality Nights" a Success

THE Imperial Valley of California is unique in many respects. It is one of the hottest places in the United States, it is below sea level, its soil is amazingly productive, and it is inhabited by people of many races.

5

Recently someone there conceived the idea that it might be a good thing for these diverse groups to get acquainted with each other, and the result was five "nationality nights." Two pageants were prepared and presented, and Mexicans, Negroes, Filipinos, Japanese and Blue Triangle girls representing American-born whites presented vocal and instrumental music, readings, pageants, and displays of handicrafts. The Japanese exhibit was especially artistic. On the Mexican night the principal address was given by Carlos V. Ariza, Mexican consul at Calexico. The musical and dramatic numbers of the Negro program, with a local Negro school principal as chairman, were very effective. The "nationality nights" were given in the Methodist, Baptist and Christian churches and a public school building. Although sponsored by the Federated Missionary Council, the large audiences included many men and women outside the Federation membership. Groups of each race witnessed the programs given by others.

#### Plans for Negro Church Union

TWO large Negro Methodist church bodies are planning for organic union. The African M. E. Church, founded in 1794 in Philadelphia, and the A. M. E. Zion Church, established in 1796 in New York, propose to unite under the title of the "United Methodist Episcopal Church," which, it will be noted, gives no indication of race. Meantime, *The Christian Recorder*, organ of the first of these two bodies, has proposed a federation of all Negro churches, giving a plan in considerable detail. W. L. Hutcherson, of the Y. M. C. A. in Wichita, Kansas, thinks that much finer race relations would be secured if the Negro churches would enter heartily into the program of the Federal Council of Churches, which has provided them with a secretary, Dr. George E. Haynes. He writes:

I would rather see the Negro Congregationalists exercise their prerogatives in the Federal Council, by virtue of being a con-

stituent part of the great National Council of Congregationalists, than by virtue of membership in some great super-organization of Negro churches. The same is true of the Presbyterians, Episcopalians, the Methodists, etc. This is interracial co-operation.

#### Negroes at a Chicago Mosque

**REV. JOHN VAN ESS, D.D.,** of the Arabian Mission of the Reformed Church in America, recently visited a mosque of the Ahmadiya sect of Islam in Chicago. He reports that it is housed in an ordinary two-story flat building, with nothing in outward appearance except that at the front edge of the room is a small green-painted dome, flanked by two slender and not very tall spires which typify minarets but could not function as such. Twenty-nine people were present that Sunday morning, all of them Negroes except two Indians. Dr. Van Ess says that the speeches "were in fact quite crude and entirely lacked the subtleties which characterize controversy of even an average *mullah* in Arabia." When testimonies were invited, three Chicago Negroes emphasized the racial grievance and claimed that Christianity is only a white man's religion. Dr. Van Ess continues:

At the close of the testimonies the collection was taken and the leader announced that prayers would be said, to be followed by ice cream (shades of the prophet!). The company adjourned to the upstairs prayer-room whither I followed. The Indian leader wearing a turban led the prayers, all facing east. Twelve Negro men in two rows with uncovered heads, together with two small boys, went through the genuflections, repeating, after the leader, in Arabic the first word appropriate to each genuflection. The women stood or sat in the back but took no further part.

#### Excuses Given by Some Indians

**VARIED** experiences fall to the lot of Robert P. Chaat, as he covers the large field of the Comanche Mission in Oklahoma, of the Reformed Church in America. He writes: "Usually the people are willing to stop and listen, but sometimes find excuses for not hearing the Word of life. Some have even told us frankly that

they did not want to see us or have us read the Bible and pray. Some time ago Mum-su-kanwuh, an old leader of the peyote religion, said, 'I don't want to hear from your Book or become a Christian because I might get mean like the white people.' Another one said to me, 'You're just a little boy yet, when you get old and wise I'll listen to you.' Then there are some who say, 'I don't want to be a Christian, because all my loved ones are lost and I'd rather go to hell with them than be in heaven alone!' On the other hand are those that are interested, who appreciate our coming, and send us on with words of encouragement."

#### Japanese-American Christians

**REV. JOHN M. YAMAZAKI** writes from Los Angeles that the Japanese Christians in California, instead of resenting the passage of the anti-Japanese laws, rather are inclined to accept them as a challenge, are sincerely trying to have their second generation become good American citizens, and to prove by them that the Japanese are not such undesirable and unassimilable people. This Christian-Americanization work is being done very earnestly by various denominations on the Pacific Coast. In Los Angeles alone there are eleven different churches at work in evangelization of the Japanese. The Presbyterian and Congregational Churches have united in building a \$100,000 church for the Japanese; the Methodists have a \$45,000 building, the Baptists a \$40,000 building, the Christians one costing \$70,000, the Reformed Church a \$30,000 building. The Episcopal Church, while its equipment is small, has the largest Sunday-school.

#### Chinese Girls in California

**H**ELPING these girls to find suitable employment is one of the tasks of their Christian friends. Few opportunities open to the Chinese girl who has had no specialized training. More dangers and temptations beset

her way than that of her Occidental sister. Notwithstanding these handicaps, the average girl who steps from the sheltering mission home into the outside world of industry succeeds in making for herself a place and in keeping untarnished her good name. The American-born Chinese girl of normal family and surroundings, given the same amount of education and technical training, will easily compete with her Western sister. In San Francisco a fine high school, privately endowed for the training of girls in domestic arts, objected to admitting Chinese girls because their highly developed technical skill would bring them into too marked competition with the American girl.

### **LATIN AMERICA**

#### **A Nicaraguan Convert's Courage**

**D**ON JUAN FLETES, of Granada, Nicaragua, professed his faith in Christ in February, 1926. A missionary writes of him: "He has been most liberal in his offerings. Nor has he failed in his testimony as a converted man. A short while ago the manager of the freight office here got into a discussion with don Juan, trying to offend or insult him. He was finally led to confess that don Juan, though having been so short a while in the despised 'religion,' knew a great deal about it. The man was bound to test the believer and finally told him that his religion demanded of him to bear all things, 'But,' he said, 'you know that you would not give me your whip and allow me to thrash you.' The answer of don Juan was to hand the man the whip and turn his back, ready to receive the whipping. But as he did so he was led to say, 'In the name of Jesus Christ I receive this punishment,' and the man did not have the courage to use the whip."

#### **Prayer Answered in Guatemala**

**N**AHUALA and Ixtahauacan are two very primitive Indian towns for which workers in the Central American Mission have often asked for special prayer from their sup-

porters at home. Workers have been thrown into jail, their literature burned, and their lives saved only by miracle. W. C. Townsend writes: "Now where mobs formerly gathered to kill, sympathetic crowds listen hungrily to the Word of Life. Threatening frowns have turned to friendly smiles. The workers are sought out for explanations from the 'Wonderful Book.' When two students from the Bible Institute returned recently from a week-end visit to Nahaula, their eyes beamed with joy, although their faces at once wore a rather puzzled expression. They had gone to this town expecting the usual persecution, but instead had been received in a kindly fashion by almost everyone. Then we remembered that 'prayer changes things.' This is the beginning of great things. All Guatemala will notice when the Gospel receives a large entrance into Nahuala and Ixtahauacan."

#### **Effective Work in Porto Rico**

**T**HE evangelical work in Porto Rico is carried on by some 300 pastors, missionaries and workers, who represent seven denominations, 200 organized churches, 332 other preaching places, 383 Bible schools, and 138 young people's societies. These churches have over 13,000 members in good standing. The Bible schools have over 26,000 members. The church properties, including hospitals, orphanages, schools and day schools, are valued at \$1,834,535. The fine spirit of cooperation among these workers, expressed in the Evangelical Union, the Union Theological Seminary, and a united board of publication, has been emphasized in the Review. Mrs. E. M. Irvine-Riviera writes of specific denominations that the Baptists have taken the lead in having self-supporting churches, that the Presbyterian Church has distinguished itself in educational and health work, and the per capita giving of its adherents, and that the Congregationalists "are doing a big work from both the health and the educational standpoint."

### Church Self-Support in Colombia

THE Colombia Mission of the Presbyterian Church in the U. S. A. reports that in the schools there has been a general increase in enrollment and self-support. There was raised on the field for all purposes during the past year about \$80,000 (American gold), which sum is over \$23,000 more than the amount appropriated by the Board to the Colombia Mission for all purposes, including missionaries' salaries. A missionary writes as follows of one of the methods by which these results have been obtained:

A number of church members in Medellin are tithers. The pastor (a Colombian) became enthusiastic, informed himself thoroughly and then gave a series of sermons on the subject. A tithers' league was formed in the church, and this organization undertook to continue the work. This campaign has had to contend against a very deep-seated misconception and hatred for the system which has been caused by the practice of the Roman Catholic Church here, in the past, of collecting the tithe from the people almost by force.

### An Ex-Monk Accepts Christ

REV. C. A. PATTON, who represents the Evangelical Union of South America in Cuzco, Peru, had an unexpected visitor one morning in a Roman Catholic priest, who introduced himself by saying: "I want to become a Protestant, and would like to come and live with you." This man, who since his baptism has been known as Senor Montano, is a Bolivian with some Italian ancestry. In 1920 he entered the Dominican monastery in Lima, Peru, being then seventeen years of age, and spent six years there. His refusal to accept all the interpretations of his professors and his occasional discussions of different points called forth the warning that he must not continue in such ideas for they would certainly lead him into heresy. He secretly obtained and read some evangelical literature and finally escaped from the monastery. His family has cast him off, and Mr. Patton has great hopes of his future usefulness as an evangelical worker.

### "Wild" and "Tame" Indians

AT THE annual meeting in London of the Heart of Amazonia Mission (World Evangelization Crusade), Rev. Gilbert Barclay pointed out that up to the present their workers had been engaged in seeking to evangelize either the "tame" Indians, or sections of "wild" tribes that had been "pacified." They knew a little of the dangers and trials and sufferings that had been gone through in relation to this devoted service, but there yet remains the larger and more insistent and tremendous problem of getting at the "ferocious" Indians—those who shoot the white man at sight. No man dare approach these "wild" Indians except the agents of the Indian Protection Service, organized under the auspices and the authority of the Brazilian Government—men whose courage and resourcefulness are marvellous. This is a problem similar to that faced by John Williams, Bishop Patteson and Barbrooke Grubb.

### EUROPE

#### Church of England Prayer Book

THE recent statement by a newspaper that the Revised Prayer Book has been "the summer's best seller" is one way of expressing the great interest that has been taken in this subject by Englishmen both within and without the Church of England. The Church Assembly has voted to accept the book, and Parliament is expected to vote on it at its autumn session. *Evangelical Christendom* states:

The emphasis of the controversial parts of the book is placed on a sacramental view of the Lord's Supper which was rejected by the Reformers and was never held by any but a very few members of the Church of England, until the rise of the Tractarian movement. The Anglo-Catholic leaders who support the book declare that it gives them all that they have been fighting for during the last forty years.

Bishop Knox, an Evangelical, wrote to the *London Times*:

If the Deposited Book is accepted by Parliament we shall have to ask ourselves



whether we, holding this view, can continue membership or ministry in the Church of England. As citizens we shall have to consider whether a Church that rests on a foundation of error should be the National Church.

On the other hand, Lord Wolmer, supporting the book, is quoted by *The Living Church* as saying that, since the book has been approved by both the Church Assembly and diocesan conferences, its rejection by Parliament would lead to the disestablishment of the Church of England.

#### Two English Churches Unite

ON JUNE 15th a union was consummated between the Reformed Episcopal Church and the Free Church of England. In this union the prayers and hopes of many years were realized. The Free Church of England was organized in 1845 to meet the needs of Protestant Evangelical Churchmen. The Reformed Episcopal Church was established in England in 1846 as a result of and in opposition to the Tractarian Movement. The Churches had the same form of worship, the same purpose, and held the same doctrines. An effort was made in 1876 to unite them, but it was so decisively defeated that the matter was dropped for many years. The union just brought about was by the unanimous vote of every congregation in both bodies. The title of the new Church will be The Free Church of England, otherwise called The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland.

#### An English International House

A GROUP of leaders representing various organizations interested in international fellowship have established, in a pleasant suburb of London within twenty minutes of Westminster, an International Guest House where visitors from all lands will find a welcome. The house stands in several acres of woodlands on high land near the Crystal Palace, making an agreeable retreat after days of sight-seeing in town. Advice will be

available for those who do not know London, and the promoters are people who can secure for the guests privileges not ordinarily available to tourists. The house is intended for short-period guests in the summer, but will offer accommodation at other seasons to residents from other countries. Detailed information may be obtained by addressing International Guest House Secretary, 19 Sydenham Hill, London, S.E. 26.

#### Churches in Czecho-Slovakia

THE Evangelical Church of Bohemian (Czech) Brethren is a union of the Reformed and Lutheran Churches which took place after the war. It numbers more than 250,000 adherents and is the remnant of the old Hussite Churches. The congregations, with the exception of one, are found in Bohemia, Moravia and Silesia. Besides the Czech Brethren there are in Czecho-Slovakia other Protestant denominations: the Congregationalists, (called now the Unity of Czech Brethren), the Biblists, the Moravians, and the Methodists, all of them founded by special missions from abroad. They number altogether about 25,000 adherents. All these churches are of the Czech nationality. Then there is a German Lutheran Church (in Silesia) numbering 40,000 adherents. In Slovakia and Ruthenia there are the Lutheran Church, with 370,000 adherents, prevailing of Czech-Slovak nationality, and the Reformed Church, with 210,000 adherents, prevailing of Magyar nationality.

#### Christian Endeavor in Spain

ALTHOUGH the population of Spain is overwhelmingly Roman Catholic, and Protestant work is carried on under severe restrictions, the Christian Endeavor movement is making progress. Mr. José Capó, secretary of the Spanish Christian Endeavor Union, writes that there are about forty societies in the country, with a membership of 1,500. He says: "As you probably know, the evan-

gelical Christians here are going through trying times. The difficulties to be overcome by those who wish to testify to the Gospel of Christ have increased owing to restrictions put on religious liberty; but we do not despair, for God has not forsaken us. The young people have been Endeavorers up to now, but I can confidently state that they are something more: they understand their respective churches. Not one group has hauled down the flag; on the contrary, it is worthy of note that from time to time we receive letters asking us to form new societies." The Christian Endeavor Union publishes a paper entitled *La Hoja del Esforzador*. It is at present a quarterly, but it has proved so helpful that the Union may publish it monthly in enlarged form.

#### German Celibate Women Clergy

A WIRELESS message from Berlin, May 9th, to the *New York Times* reported the decision of the General Synod, according to which women may now enter the clergy in the Evangelical Church as long as they remain celibates. The training for the clergy is the same for both sexes. The women will be assigned as teachers to girls' homes and hospitals, homes for the aged and at prisons, and will conduct religious services for children and instruct girls' Bible classes. Women clergy will not be allowed to perform marriage ceremonies, conduct funeral services, baptize, preach or administer sacrament. Their salary will amount to about three fourths that of male preachers.

#### American Schools in Bulgaria

THE following tribute has recently been paid to American mission schools by the *Church Newspaper*, an official organ of the Holy Synod of Bulgaria: "These institutions, which have existed for more than half a century, came with the American evangelical missions, and were founded in the name of pure Christian morality.

These schools have rendered great services to our country. From them came our first statesmen and public servants. Many mothers in Bulgaria have come from them. Throughout their existence they have exercised a strong moral influence on our national life. In the development of tolerance, honesty, industry, steadfastness, and of learning we owe much to these schools, which have cultivated the said Anglo-Saxon virtues in our Bulgarian soul."

#### Soviet Union Census

A CABLE from Moscow, August 10th, gives the total population of the Soviet Union in round numbers as 146,200,000, according to a report submitted the Council of People's Commissaries by the Central Statistical Department. Russia proper (the R. S. F. S. R.) contains 100,500,000 people, Ukraine 28,900,000, White Russia 4,900,000, Caucasus 5,800,000, Uzbekistan 5,100,000 and Turkestan 1,000,000.

#### Russian Atheist Admits Defeat

THE fact that there has been enough religious activity in Russia recently to cause anxiety among the members of "the Anti-God Society" was reported in the August Review. Light is thrown on the situation from a different angle in a lecture delivered by "the Commissioner for Atheism," Jaroslowsky-Gubelman, from which the following is quoted:

The fight against religion is becoming endless, obstinate, and very ungrateful. According to the statutes of the Communist Party, every member has to carry on atheistic propaganda. But no one does it. Many are eager atheists only in words; but in their homes one can see a lot of icons. Women are especially very obstinate in their resistance to a healthy atheism.

The churches are renewed, and the clergy is busy getting means for gilding the domes. We cannot ignore the elevation and growing strength of our enemy. . . . The greatest danger lies in the propagation of the sects. This renewed "purified" religion is the most dangerous one. But we have found it impossible to fight the sectarians.

**AFRICA****Hospital Overcomes Hostility**

THE hospital conducted by the Egypt General Mission at Shebin-el-Kanater is a center of Christian influence in many near-by villages. H. Frank Rose, M.D., writes of one such village, where three of the Mission's Egyptian evangelists were bitterly opposed, on their first visit, by a group of Moslem sheikhs. He says: "We have visited that village four times, and each time have been greatly encouraged by the responsive hearings granted. Further, it is my custom, when interviewing patients who are discharged, to mark an asterisk in my visiting book opposite the names of those who have shown special intelligence and interest in the message. These names are arranged according to town or village. My records show that the three patients in the hospital most promising, from the evangelistic point of view, in the last few weeks came from the very village where we met such opposition only a few months ago."

**Christian Lectures for Moslems**

IN JANUARY, 1925, missionaries of the Church Missionary Society in Cairo began discussion meetings with Moslem students. The missionaries' home where the meetings were held became known as "The House of Free Speech." Two meetings each week have been held since then to consider not only religious and devotional themes, but questions of moral and social conduct. Encouraged by what had already been accomplished, the missionaries resolved in October last to launch out upon a more venturesome scheme. Twelve special speakers were invited to deliver a lecture in a series of twelve fortnightly meetings, dealing with the fundamentals of the Christian faith. The faculty of the American University in Cairo placed their Assembly Hall at the disposal of the missionaries, and for each meeting 2,000 handbills were printed and distributed in the main student centers. One Egyptian co-worker boldly

took his stand in front of the Azhar University (the intellectual center of Islam) and handed the bills to the sheikhs as they went in and came out. At the first meeting, out of an audience of ninety persons, sixty were sheikhs.

**African Funeral Transformed**

A CONTRIBUTION from an unusual source came recently to Rev. G. C. Beanland, of Yaounde, West Africa. One of the evangelists of the mission is in a town where the mother of the headman has been a member of the Christian Church. She died and when they went to bury her, according to Bulu custom they filled the grave with cloths, head dresses, and other articles that the spirit might have use for in the spirit world. The evangelist, a man of strong convictions, went to the headman and told him it was not the custom that Christians should follow, and that if he had gifts to give to the dead, he should give them in money that could be used for carrying on God's work; and not be buried with the body. The headman so respected his dead mother, as well as the Christian evangelist, that he took all the things out of the grave, gave his mother a Christian burial, had hymns sung and prayers offered, and then gave the evangelist seventy francs that he might send to the white missionary to be used in carrying on God's work."

**Plans for Liberia's Progress**

AN EDUCATIONAL conference on Liberia was held this spring at Hampton Institute, Virginia, under the direction of James L. Sibley, who is described as "educational adviser to American boards which have missions in Africa." Missionaries at home on furlough from the Lutheran, Methodist and Episcopal Churches were in attendance. In addition to the Liberian workers there were others from Angola and the Cameroun. One who was present thus summarizes some of the results achieved: "First, a curriculum was

worked out for the schools—four years primary, four years intermediate, and four secondary. It was mutually agreed that all this work should be as simple as possible, adapted to the native child's environment, and using native arts and materials wherever possible. Handiwork was stressed as important. The second result was a series of readers for the primary grades and the third a definite program of work with women and girls of the native village, which aims at personal evangelization plus better home and health conditions."

#### **New Burial Place for Mackay**

ONE of the great names on the roll of missionaries to Africa is that of Alexander Mackay, Scottish engineer. It was on June 30, 1877 that Shergold Smith and C. T. Wilson, after a perilous journey from the coast, reached the court of King Mtesa, of Uganda, whence two years previously Sir H. M. Stanley had sent his urgent letter to London asking that missionaries should be sent out. Mackay had tried to get into the country by the southern route, and he did not join C. T. Wilson, whom Smith's death had left utterly alone in the country, until November, 1878. The bones of Mackay now rest in the cemetery under the shadow of the great cathedral which has been erected on one of the hills of Kampala, the capital of Uganda, their removal from Usambiro, at the south end of Victoria Nyanza, being one of the most stirring incidents in the week of jubilee celebrations. Forced to leave Uganda, the gallant missionary took refuge at Usambiro, and with his faithful "boys" around him established there a new center of Christian life and light.

#### **African Church Officers**

REV. J. M. SPRINGER writes of the Methodist Mission in the Belgian Congo: "The importance of our Katanga field increases yearly. With the enlargement of the industrial activities and the discovery of

new minerals, the population both of Europeans and of natives, concentrated in the towns and mining camps of this mineral field, is steadily increasing. . . . Sixteen leaders hold their classes on Tuesday night in various places in the native town, in the various industrial concerns, and in other outlying localities. In addition, there are other active workers among the laity, both men and women, who are constantly bringing in new people to be enrolled as 'hearers'. The officer of the church is well organized. Twelve stewards, as a group, take the responsibility, under the leadership of the missionary, in passing on the individual merits of candidates for advancement from 'hearers' to 'catechumens', and then from that class to be baptized and received into full membership."

#### **GENERAL**

##### **Three C. E. World Commissions**

AT THE recent International Christian Endeavor Convention in Cleveland, Ohio, three commissions with a world outlook were appointed. The first, consisting of members appointed by all National and International Christian Endeavor Unions together with other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The General Secretary of the International Society of Christian Endeavor is executive secretary of this commission. The second, consisting of members appointed by the International Society of Christian Endeavor, the young people's departments of all the churches, the World's Sunday School Association, the International Council of Religious Education, the Young Men's and the Young Women's Christian Associations, will meet to consider youth evangelism. The Secretary of Christian Vocations of the International Society of Christian Endeavor is executive secretary. The third commission, consisting of representatives of

all young people's groups, will meet to further the cause of prohibition and law observance, and has as its executive secretary the Extension Secretary of the International Society of Christian Endeavor.

#### World League Against Alcoholism

**A**N INTERNATIONAL meeting of this organization was held at Winona Lake, Ind., from August 17th to 23d—the first such gathering since its convention in Toronto, in 1922. The World League which was organized in 1919, by the representatives of fourteen national temperance bodies, from eleven different countries, now comprises fifty-six national temperance organizations, from thirty-three different countries. Every aspect of the beverage liquor problem—local,

state, national and international—was considered, and the social, economic, political, moral and religious phases of the question were discussed in a series of group conferences. The necessity of scientific temperance education was stressed. A Young People's Rally was held under the auspices of the Intercollegiate Prohibition Association. There were also special meetings for Sunday-school workers and teachers. Among the delegates were representatives from practically all the organized temperance forces of the United States and Canada, and from most of the other countries of the world. One delegate, whose arrival in New York received considerable attention from the newspapers, was Mme. Safie Hussein Bey, a Turkish feminist, who represented The Green Crescent Temperance Society.

### Answers to Questions On Moslem Lands

(SEE PAGE 770)

1. About 240,000,000.
2. Arabia and Afghanistan.
3. Japan, Korea and Tibet.
4. India, with over 70,000,000 Moslems.
5. South America.
6. Africa.
7. The battle of Tours, 732 A. D.
8. "There is no God but God; and Mohammed is the prophet of God."
9. Five times a day; at dawn, high noon, two hours before sunset, at sunset, two hours after sunset.
10. The Koran; it is not quite as long as the New Testament.
11. Mecca in Arabia where Mohammed was born, and Medina where he is buried.
12. Raymund Lull.
13. Henry Martyn.
14. The translation was begun by Doctor Eli Smith; after his death it was completed by Doctor Cornelius Van Dyck.
15. Ion Keith Falconer, the "Martyr of Aden."
16. Samuel M. Zwemer and James Cantine. First station opened in 1891.
17. The Rt. Rev. Thomas Valpy French, Bishop of Lahore.
18. William Whiting Borden.
19. The Rev. Moulvi Imad-ud-din, D.D., a remarkable preacher and an eminent writer of Christian truth.
20. Kamil El Aietany who took the name Kamil Abdul Messiah (Kamil, Servant of Christ) at his baptism.

# THE MISSIONARY LIBRARY

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

**Mother India.** Katherine Mayo. xiv.  
440 pp. \$3.75. New York. 1927.

This book goes far to justify the claim made by its publishers, that it is unlike any other book on India that has been presented to the American reader, certainly in recent years. It is a book that needed to be written and is therefore timely, not only as it contributes much to a balanced judgment in regard to an important and historic people, but is a distinct corrective to statements made with much positiveness and exaggeration in recent years and to opinions formed upon the basis of a desire to exercise a broad tolerance toward a great people. Miss Mayo went to India in 1925, "unsubsidized, uncommitted and unattached," for the express purpose of observing the common things in daily human life in India. While she attempted to leave untouched the realms of religion, of politics and of the arts, and to confine her enquiry to public health and its contributing factors, it is impossible to avoid drawing inferences in regard to religious and political conditions in India since the social customs of the people are so closely related more especially to their religious life. The introductory chapter of the book is a very effective missionary document, although it is not intended to be such. Miss Mayo deals primarily and faithfully with social factors of the inner life of the 300,000,000 who make up the conglomerate of races and creeds which we call India. If the reader is startled, the fact that the book is thoroughly authentic, and that its disclosures are substantiated by authorities, will go far toward giving him a new and a correct attitude in regard to prevailing conditions of life and of

dominant religious sanctions. The result of these observations, carried on through a brief period over a wide area and among all classes of people, is an appalling book which reaches the conviction that the whole pyramid of the Indian's woes, material and spiritual, rests upon a physical base. In the course of her investigation Miss Mayo studied conditions in rich homes and in poor; in cities, villages, hospitals and temples. She held personal interviews with government officials, high and low, Indian and British; with doctors, educators, priests, Swarajists. She quotes copiously from publications, both official and unofficial. She makes no unsupported statement, neither does she handle her investigations gently. Her treatment of the Indian's attitude toward women; toward the untouchables; toward elementary principles of sanitation, brings out startlingly the wide gulf existing between the Indian's intellectual acceptance of Western ideals and his translation of them into action. The author goes even further in her concentration on the sanitary problem as it actually exists, and she drives home with inescapable force the fact and the reality that the Indian is not only his own worst enemy, but that the temper and calibre of his mind and his outlook on life are making him increasingly an international concern, both social and physical. The most impressive chapters in the book deal with Spiritual Mentality, The Wages of Sin, Why Is Light Denied? The Quality of Mercy, The Home of Stark Want, The Holy City. There are also very illuminating chapters upon Gandhi, The Reforms and Psychological Glimpses through the Economic Lens.

The author has greatly strengthened her book by numerous illustrations, not selected from available supplies in India, but taken everywhere by members of her party and directly illustrative of her text; also by appendices of real value and an index which makes immediately available desirable references.

With other reviewers, we await the reaction of sound Indian opinion with great interest. Indeed, this reaction is already being expressed in an effort on the part of ill-advised Indians to prevent the entry and distribution of this book in India. This ought not to be, and probably will not be, the more reasoned attitude of Indians who are sincerely interested in the vital welfare and progress of their Mother-land.

W. I. C.

**Introduction to Literary Chinese.** J. Brandt. 503 pp. Peking: North China Union Language School. (For sale also at the Y. M. C. A., 20 Museum Road, Shanghai.) 1927.

This authoritative volume is of little value for the average reader, as half of its space is occupied by Chinese characters. A review of it appears here because there are now in America hundreds of Chinese missionaries, driven out temporarily from China. Most of these missionaries expect to return to their work as soon as conditions in China make it possible. These exiles may use the period of their absence from the field by studying the Classical language in this volume. The author has been for twenty-three years advisor to the Wai Chiao Pu and head of the school which that Board conducted for training students for consular and commercial work. For the last two years Professor Brandt has also been teaching in the Missionary Language School, which accounts for this highly creditable volume, one of the by-products of this most advanced language school in the Republic.

The first ten of the forty lessons give the Wên Li text of the study, with a Mandarin translation; then a full vocabulary with Wade's roman-

ization of the characters and examples in brief sentences; then follows a translation, and illuminating notes explanatory of words and sometimes of characters. In another section are valuable grammatical notes explaining the use of particles in Wên Li style, the bane of the Classical Language to most students. In the tales and folklore selections one discovers the Chinese way of thinking. Other sections contain documentary papers, examples of newspaper articles, and fourteen samples of family letters which serve as illustrations of epistolary writing. The indexes of Chinese particles and of characters which conclude the volume are defective in that the full index refers only to lessons and subsections, instead of to the pages, causing a great loss of time. Despite this defect, the book is so much more intelligible than most similar studies that missionaries will find it of great value.

H. P. B.

**Certain Samaritans.** Esther Pohl Lovejoy. Ill. Maps. 302 pp. \$3.50. New York. 1927.

"It couldn't be done—so they did it!" Over and over again the American Women's Hospitals proved equal and more than equal to the emergencies.

The thrilling achievements of this organization in Europe and the Near East provides the material for a book of tremendous interest. During these years it worked in various areas in co-operation with the American Board (Congregational), the American Friends Service Commission, the American Red Cross, and the Near East Relief.

The ministry of the A. W. H. was to all—men, women and children of any nationality. The situations which these women met were beyond imagination. They fought epidemics of typhus, of malaria, of influenza, of small-pox, often without adequate supplies and a lack of trained helpers, amid conditions of famine, dirt, lack of shelter, terrible crowding, and the added psychological difficulties caused by the ignorance, fear, bereavement

and shock of those they aided. We follow Dr. Lovejoy through war-stricken France, Crete, Greece, Turkey, Macedonia and even into Russia with the greatest interest.

With horror we see the suffering of the deported population from the Black Sea ports, people without a country, on boats with no place to land, finally dumped on a barren island, to die—save for the A. W. H. We rejoice when funds become available and enjoy the humor of the doctor's frantic and unavailing effort to reach the *Mauretania* with "five hundred unprotected millionaires" on board.

We feel, as we read this book, a great joy and pride in the executive ability, the medical and surgical skill and the utterly self-effacing spirit of service of these women physicians of the American Women's Hospitals.

M. A. L.

**Protestant Europe: Its Crisis and Outlook.**  
Adolf Keller and George Stewart. 385 pp. \$3.50. New York. 1927.

This is a book for the new age. The Protestantism it presents is profoundly modified by the forces operating throughout Europe in the post-war period. The readers to whom it will especially appeal are the great company whose vision has been widened, whose sympathies have been broadened by the events since 1914. While dealing admirably with the historical bases of the different Protestant groups of Europe, the regard of the book is forward.

Of the competence of our guides in this study of an unfamiliar field we may be well assured: Dr. Keller, a native of Switzerland, a scholar honored by degrees from universities of Europe and America, pastor for a time of one of the outstanding Swiss churches, an administrator brought into friendly contact with every Protestant group in Europe, is probably without equal in his knowledge of European Protestantism as it is. Dr. Stewart, a graduate of Yale, one of the pastors of the Madison Avenue Presbyterian Church of New York,

author of a number of volumes, tireless student of European religious conditions on many trips abroad, is notably qualified to interpret to the American mind a type of Protestant life as yet too little understood or appreciated in this country.

The volume by these coauthors, without being ponderous, is encyclopaedic in its scope, subjects of the chapters ranging from the historic roots of continental Protestantism to the changing theological front or the latest tendencies in the youth movements. The different bodies making up the composite of European Protestantism are treated with a fine appreciation of their qualities; and their tasks and problems are sympathetically discussed.

Under the tremendous trial which came to almost all the European churches with the economic distress following the war, most Roman Catholic institutions, owing to the organization and unity of consciousness of that branch of the Church, were finely sustained in their work, while too many Protestant institutions declined and collapsed because no one seemed to know or care. The defect of our dissociated and individualistic Protestantism there revealed will be remedied in a measure by the fuller knowledge and understanding and appreciation which such books as this are bound to foster.

One is impressed by the witness to the unquenchable energy of spiritual forces. From the midst of our materially-secure Christian institutions we look across the ocean to see our kindred in the faith, not in the past only, but in the present as well, victorious over tribulation and hardship of which we know nothing. Once more the ancient symbol of the Protestant faith is justified—the planting of the Lord that burns but is not consumed.

One is aware further in reading this volume of an expansion of sympathy. Beyond parochial and national church interest we are brought into touch with sister communions, representing a diverse re-



ligious culture of great value and influence, and avenues of understanding and cooperation are opened which constitute an opportunity and a challenge.

C. W. G.

**Shepherd of Udaipur and the Land He Loved.** George Carstairs. 306 pp. 16 very clear and satisfactory illustrations from photos. \$2.25. New York. 1926.

This is a readable and inspiring sketch of the life and labors of Rev. James Shepherd, M.D. and D.D. and K.I.H.M., who gave his life to the city and surrounding country of Udaipur, in Rajputana, India. It is not a great book, partly because the author had but meagre materials at his disposal (little else than the matter-of-fact diary of Dr. Shepherd) but a great life is pictured for us in a way that leads the reader to admire and love the hero. One is stirred deeply by that life, moulded by blessed influences of the Spirit in Aberdeen, Scotland, and then transplanted into the midst of Hinduism to spread the power of Christian truth and love. One's heart is moved by his unselfish devotion to the people year after year and by his heroism in heat and in epidemics of cholera. No wonder he was awarded the Kaiser-i-Hind medal of the first class.

Dr. Shepherd was a rare combination of ordained pastor and medical missionary. After five years of introductory work in other places in Rajputana he took up his residence in Udaipur and extended his influence, built and maintained his hospital, which the Maharaja named "The Shepherd Mission Hospital." We marvel at the amount of work this missionary accomplished—dispensary and surgical, preaching and teaching, and traveling on evangelistic tours far and wide. He took a special interest in the Bhils, the savages of the neighboring mountains, and started a church among them which developed in a wonderful way after his death. Dr. George Adam Smith said that he was the most remarkable man and the most devoted worker he had seen in India.

After 48 years of service he resigned in 1920 and returned to Scotland where he died in 1926. He left behind him as his monument, not only the buildings of the mission and the converts, but the wonderful goodwill of the people and the seed sown for miles around. That could only be the result of an utter giving of self in life-long sacrifice. A life like this is a grain of wheat sunk into the ground and its fruitage is a hundred-fold.

The only defect of the book is that the mind of the reader is not ready for chapter two when it is inserted with its intricate description of the traditions and people of Udaipur. The insertion at this point blocks the reader's way towards his developing interest in Dr. Shepherd.—F. L.

**1,000 City Churches.** H. Paul Douglass. 380 pages. 71 tables. 59 charts and graphs. 58 appendix tables. \$4.00. New York. 1926.

This seems to us to be one of the most valuable religious publication of the year although not likely to get the public eye. It is the product of a scientific study by the case method of 1,004 carefully selected city churches to discover types, tendencies, underlying principles, cost and effectiveness of types. It throws a flood of light on the actual operation of Protestant churches in cities—something badly needed for years. The case studies are so numerous and intensive that there can be no question but that the actual story is told. Protestant churches have developed hitherto on no clearly thought out principles, and therefore with enormous wastage. It is possible now to measure a church effectively and to guide its program more intelligently.

The initial surveys made by the Interchurch World Movement have been partly salvaged and of the 1,004 churches studied, 327 were taken from the Interchurch files.

This volume should be of great value to ministers, professors and students in theological seminaries, denominational administrators, and

thoughtful laymen who want to see the money well spent which they are putting into local churches. The book is a great condensation of factual material, and therefore requires close study, but when its technique and the structure of its charts have been mastered in the first seventy-five pages, it is delightful reading.

The various types of city churches were determined by a comprehensive listing of activities or forms of service, which were found to total thirty-three, and a grouping of these 1,004 churches, according to number of activities, and range of activities. This method revealed five types: The Slightly Adapted, Unadapted, Internally Adapted, Socially Adapted and Widely Variant.

The dominating hypothesis that the city church is an evolved rural church is abundantly proved. The study then takes up the response and adjustment of a church, which has its historic roots in the country, to the overwhelming forces and needs of urban life.

Striking facts emerge. The largest group of city churches, (numbering 253 out of 1,004) is the little one pastor church with from one to two hundred members, an average of four activities and a budget around \$3,000.00. Next there is a larger number, (360) of "slightly adapted" churches, having two or three more activities but still essentially a rural church. A majority of all city churches are as yet practically unadjusted to city life. They are as a whole relatively inefficient and costly. The rate of benevolent gifts for the Unadapted is \$7.79 per member as compared with \$12.55 per member for the Socially Adapted.

The churches which have met the challenge of the city—the Internally Adapted, Socially Adapted and Widely Variant, which include the adventurous residential, the downtown and the new Christian centers—are all tending in the same direction to large units, well equipped buildings, salaried workers, enlarged programs

of neighborhood service and enlarged budgets. These are the growing, winning churches. Interestingly their per capita benevolences increase with the broadening of the program. Just where the denominations stand in regard to these types is interesting and sobering reading. Those which have been adventurous and least shackled by custom have been most successful.

The well developed churches hold the young people, and their Sunday Schools are strong with young people and adults. The Socially Adapted Church is successful in all kinds of neighborhoods. This is the church which is alive to the community, which has a wide program, and a salaried staff.

"What is most successful is a warm-hearted, self-confident, opportunistic church."  
W. M. T.

**The Christian Mission in Africa.** Edwin W. Smith. 192 pp. \$1.25. New York. 1926.

Africa whole, in place of Africa piece-meal, was the subject of the conference held at Le Zoute, Belgium, September 14 to 21, 1926. Dr. Edwin W. Smith, of the British and Foreign Bible Society, tells the story of it in a volume which every student of missions should read. Fifty years before (in September, 1876) King Leopold had gathered a conference in Brussels to discuss the exploration and civilization of Africa. Congo was then well-nigh unknown. It is now Belgium's one great colony, eighty times as large as the mother country. Leopold's conference brought together representatives of seven European nations. Its Christian success united scores of Christian organizations, European and American, in consideration of the needs of the great continent.

The new Africa which is leaping again into the world's consciousness is in need of everything—physical healing, political organization, economic development and spiritual redemption. A new world awakening to Africa's possibilities has suddenly taken place and there is a trek Africa-wards. The Conference brought

together missionary leaders, government officials, ethnologists, scientists and world travelers and the wholeness of Africa was preserved in the thought of the Conference not only geographically but in respect to every field of endeavor. Government officials as well as others united in acknowledging the central importance of the missionary's task in the future development of Africa. The discussions centered about how best to meet the need in the building up of the Church, the education of the masses, the development of a health program, and the solution of the land and labor problems.

Dr. Smith's book gathers up all that is newest in relation to Africa as developed at the Conference and presents it in such form as to enable the reader to comprehend the startling developments, economic, commercial, and political which are taking place. It cannot fail to stimulate a desire to keep the Christian movement where it has long been and ought to continue, in the forefront of Africa's development.

P. H. J. L.

**The Search After Reality.** Sadhu Sundar Singh. 12 mo. 104 pp. \$1.25. 1926.

The Sadhu, an Oriental Christian, gives his view of Oriental religions—Hinduism, Buddhism and Mohammedanism—in contrast to the religion of Jesus Christ. He has lived in close contact with these cults, has studied their sacred books and has watched the lives of their followers. He sees in them truth, but not The Truth; a seeking after God, but a failure to find Him. His book contains thoughtful, devout observations and, while without much new light on the subject, gives interesting, if meager light from the inside, by one who has come to see the inadequacy of these religions.

**Arthur Neve of Kashmir.** A. P. Shepherd. Illustrated. 12 mo. 134 pp. 2s 6d. London. 1926.

Dr. Arthur Neve and his brother Ernest were British medical missionaries who devoted their lives to Chris-

tian work for the people of Kashmir. Dr. Arthur Neve was born in Brighton in 1858 and went to India, under the Church Missionary Society, twenty-three years later. His life was full of self-sacrificing, fruitful service in Srinagar and vicinity, the story of which is full of inspiration. There were exciting times in the days of the earthquake, plague and cholera. Many an operation on Kashmiris was an adventure. Dr. Neve died of influenza in 1919 and left an honored name and a monument in the hearts of many who have turned to God.

**The Leaven of the Sadducees, or Old and New Apostasies.** Ernest Gordon. 12 mo. 263 pp. \$1.00, paper. \$1.50, cloth. Chicago. 1926.

Few Biblical students doubt that these are days of apostasy. So have been all the days since God first revealed Himself to man. They are also the days of faith. What is needed in every age is discernment and will to distinguish the true from the false and to follow the Truth. Mr. Gordon's volume on "Old and New Apostasies" seem to prove that today false teachers in churches and schools dominate the situation. He quotes facts to show the tendency toward Unitarianism in schools, colleges, seminaries and Christian institutions, and calls attention to the growing agnosticism, skepticism and materialism of the day. His statements, based on careful research, call for more clear and courageous expressions of faith. It cannot be denied that many ministers of churches and many teachers in Christian schools and colleges have given up their faith in Christ and the Bible and are undermining the foundations of the faith in our youth. We are thankful that there are others who are building up stronger faith and purer life on the truth as God has revealed it. We need to teach youth discernment, to bring them into vital connection with Jesus Christ and to prove by the facts of life that the life of faith and obedience to God's Word and God's Son is the only life that can win.

**Hand Book of the Churches. A Survey of the Churches in Action.** Edited by Benjamin S. Winchester. 8vo. 426 pp. \$2.00. Baltimore and New York. 1927.

This year book contains, as usual, the up-to-date information in regard to American church organizations, inter-church work and religious statistics in America. There is also a survey of recent religious movements, such as local church federations, community churches, church board consolidations, inter-church co-operation, religious and missionary education, student Christian associations, theological controversies, conventions and conferences, prohibition, the youth and the church, race relationships, international and industrial relationships and relief work. Four pages are also devoted to Roman Catholicism, two pages to Judaism, nine pages to religion in Europe and two pages to Eastern Orthodox churches. The statistics for 1924 and 1925 report the following interesting figures: Members of all churches, 46,883,756—of whom 16,845,000 are Roman and Eastern Catholics and 357,135 are Jewish heads of families; there are 15,280,196 on roll in Sunday-schools and over 336,000 pupils are enrolled in 4,304 vacation church schools; the Foreign Mission income for 1924 was \$43,325,506 for United States and Canada, and over \$20,000,000 (incomplete returns) for Home Mission enterprises, not counting local church support.

This is a valuable reference book for editors, pastors and others, interested in religious conditions in America.

**The Truth About Mormonism.** James H. Snowden. 369 pp. \$2.50. Philadelphia. 1926.

This very readable book contains much valuable information about Mormonism. The author has aimed at fairness and accuracy without passionate denunciations and extravagant statements. He points out that Mormonism is a mysterious religious movement that arose out on the American frontier. As with other

outbursts of religious fanaticism, it is quite impossible to account for many outstanding characteristics of the Mormon system. Notwithstanding the opposition of the moral and Christian forces, Mormonism has grown in a century until it has attained greater strength than in any other period of its existence.

Some adjustments in Mormonism have been made in conformity with the civil law and custom of the land, but no one should deceive himself by thinking that the fundamental teachings have been changed. As the author of this book remarks about polygamy: "This doctrine still stands written in the official creed of the church. Not one line of it has ever been erased or modified." Like stored dynamite it awaits the hour when it is considered safe to bring it forward again. Mormon literature that teaches this doctrine is constantly carried through the mails throughout the world.

Dr. Snowden has only a faint hope that Mormons can be induced to surrender their allegiance to their cult. He does believe that, "The growing light of knowledge, science and education, Christian truth and grace, will slowly pervade and modify it." He says, "Modern knowledge... is putting dynamite under the foundation of Mormonism."

This may well be the attitude adopted by all Christians. As this author says: Mormons "also are the children of our common heavenly Father, and we should so regard them and welcome them back to their ancestral faith and fellowship."

W. E. LA R.

**Penlune.** S. E. Burrow. 8 vo. 134 pp. 1s 6d. Glasgow, Scotland.

This simple but charming story, the scene of which is laid in the quaint English town of Penlune, shows the power of old-fashioned religion. Excellent use is made of the Scriptures to point out the successive steps in conviction, conversion and peace. —H. A. A.