

McCUTCHEON'S PRESENTS LIBERTY of LONDON

We announce with pleasure that we are now New York retail headquarters for Liberty & Co. of London.

The House of Liberty has been known for over fifty years for the distinctive beauty of its merchandise. Original designs, refreshing color combinations, and expert craftsmanship characterize every fabric and every article which bears the stamp of Liberty. Women of exclusive taste invariably appreciate the novel beauty of Liberty products.

Our Fall and Winter Catalogue illustrates many Liberty wares. Write for your copy and select Fabrics, Scarfs, Bags and quaint gift articles from its pages.

McCutcheon's

5th Avenue
DEPT. NO. 20



49th Street
NEW YORK

Protect Yourself Help Others

By securing Annuity Agreements
from Methodist Mission Boards

YOU are protected by a guaranteed income which will not depreciate. Investigation of the service is invited.

OTHERS will hear the Christian message because of your generosity.

For Further information write:

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

YOUR GIFT TO FOREIGN MISSIONS WILL PAY YOU 4½% to 9%

**Per Year for the
REST OF YOUR LIFE**

Hundreds of persons are enjoying that perfect peace of mind which is born of the certainty of a definite income for life through the Annuity Gift Plan. The safety of the principal is guaranteed by Annuity Gifts ranging from \$100 to \$65,000, totaling over one and a quarter million dollars and held by the Board as a reserve fund guaranteeing annuity payments.

You can give without sacrificing interest you need for the support of yourself or others and receive an income on your gift at the rate of from

**4½% to 9% per year
for the rest of your life**

Protect yourself against loss from unwise investments and at the same time do your part in spreading the gospel of Christ in foreign lands.

For further information, write

Ernest F. Hall, Secretary, Department of Annuities

BOARD OF FOREIGN MISSIONS

of the Presbyterian Church, U. S. A.
156 Fifth Avenue, New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY
REVIEW OF THE WORLD
 DELAVAN L. PIERSON, *Editor*

Contents for November, 1927

	<i>Page</i>
FRONTISPIECE	
CHINESE IDEAS OF MISSIONS IN CARTOON.	
EDITORIALS	805
THE SUPREME MOTIVE IN MISSIONS.	
THE COMING JUBILEE NUMBERS.	
COOPERATION IN HOME MISSIONS.	
MISSIONS AT THE INSTITUTE OF PA- CIFIC RELATIONS .D. J. FLEMING	809
CHRIST WITHOUT CHRISTIANITY	814
.....WILLIAM BANCROFT HILL	
A MEDICAL TRIP TO KATEEF, ARABIAPAUL W. HARRISON	821
AMONG THE NOMAD ARABS	824
.....LEIGH F. IRISH	
AMONG THE ASSYRIANS OF PERSIAMRS. J. P. COCHRAN	828
HAVE CHRISTIANS A VITAL MESSAGE FOR NON-CHRISTIANS?	831
.....ARTHUR JUDSON BROWN	
NEW OPPORTUNITIES IN CHILE	839
.....C. M. SPRING	
HELPING THE LEPERS IN SRINAGAR, KASHMIR	841
.....LETTICE M. SHANN	
SUBJUGATING AN AFRICAN JUNGLEHARRIET LANE	844
A CHINESE CHRISTIAN SERMON	848
.....HSUEH MENG TS'AI	
BEST METHODS	850
.....EDITH MAE BELL	
HISTORY TEST ON HOME MISSIONS	850
.....BELLE M. BRAIN	
WOMAN'S HOME MISSION BULLETINEDITED BY FLORENCE E. QUINLAN	857
WOMAN'S FOREIGN MISSION BULLETIN ..EDITED BY ELLA D. MACLAURIN	860
NEWS FROM MANY LANDS	863
THE MISSIONARY LIBRARY	877

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING
 COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAVAN L. PIERSON, *Secretary*

WALTER McDougall, *Treasurer*

Publication office, 3d & Rely Sts., Harrisburg,
 Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue,
 New York City

Entered as second-class matter at the Post
 Office, Harrisburg, Pa., under Act of March 3,
 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

FOR 50 YEARS!

"A Missionary to Missionaries"

FOR HALF A CENTURY our Missionary Bureau has been ministering to the needs of Missionaries in every country in the world—with Food, Clothing, Household Articles and Mission Station Equipment—at a great saving to them in money, expenses and worry.

New Missionaries will find it very economical and convenient to have us outfit them, and forward their personal effects combined in one shipment with goods purchased from us.

Churches may select gifts and donations of supplies or equipment from our catalog for us to send to Missionaries everywhere.

Our Wholesale Department Gives:

Special Discounts on purchases for Missionary Institutions, Schools and Hospitals.

Field Secretaries or Purchasing Agents should get in touch with our Wholesale Department and save money for their stations.

Mission Boards contemplating building campaigns are invited to request our lowest Wholesale prices, on Building Material, Hardware, Paints, Roofing, Fabricated Fencing, Plumbing, Heating and Electrical Equipment.

Write us about your needs. We guarantee safe delivery of every order. If you haven't a catalogue, send for a FREE copy.

MONTGOMERY, WARD & CO.

Missionary Bureau Chicago, U. S. A.

What Will You Do for Christmas?

Christ came to bring joy and peace to all mankind and His message is still being heralded to the world.

That message is not for Christmas day alone;

It is for all the year.

It is not for America alone;

It is for all people in all lands.

It is not for earthly life alone;

It carries an import for all eternity.

Your Christmas Gift May Help to Spread Christ's Message

You may spread it through the year.

You may send it to other lands.

You may relate it to Eternal Life.

THE MISSIONARY REVIEW OF THE WORLD shows the need of people of all lands and races and conditions for the Gospel of Christ.

It tells the story of how this Good News is spreading and is being received at home and abroad.

It is the leading interdenominational, international, evangelical missionary monthly of America.

Will you send this up-to-date, authoritative, interesting and inspiring storehouse of missionary information to some friend

LAYMAN PASTOR MISSIONARY TEACHER STUDENT SHUT-IN

It will be a welcome reminder all the year.

A true Christmas gift, in the Spirit of Christ.

Send the name and address with check or money order.

We will enter the name immediately and send an appropriate card announcing that this monthly Christmas and New Year gift is coming from you.

One annual subscription \$2.50.

Two subscriptions \$4.00 (regular price \$5.00).

ACT NOW. DON'T MISS OUR JUBILEE NUMBERS

Fill in blank below and mail promptly.

MISSIONARY REVIEW PUBLISHING COMPANY,

156 Fifth Avenue, New York.

Dear Friends:

Enclosed please find { \$2.50 } for { one gift subscription } for the REVIEW,
{ \$4.00 } for { and one renewal }
to be sent for the year 1926 to the addresses given below.

Please send an advance card announcing the coming of the gift.

GIFT SUBSCRIPTION

RENEWAL SUBSCRIPTION

Name

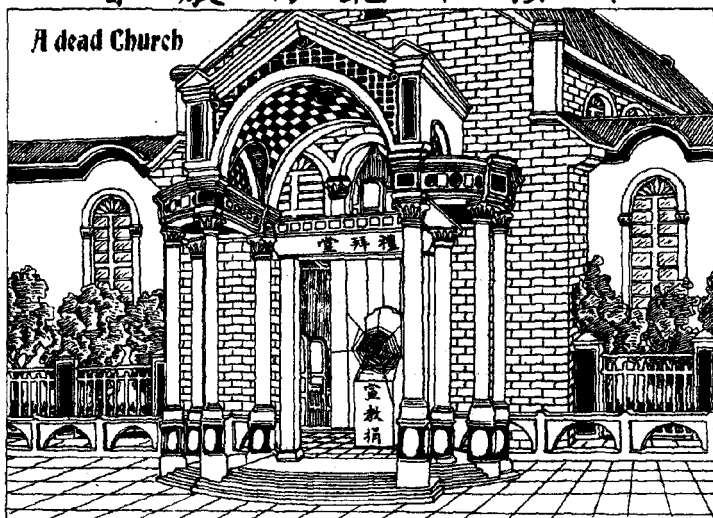
Address

Date Sent by

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

會教的乾中強外

周遊四方勸化萬民勞苦終不徒然



冷水一杯小錢兩文捐輸須出樂惡

福有為更受比施

THE CHINESE IDEA OF A DEAD CHURCH—A SPIDER'S WEB OVER THE OPENING IN THE MISSIONARY CONTRIBUTION BOX

所以情願盡我的力量傳福音

命使的會道布內國華中



無論甚麼人都欠他們的債

CHINESE HOME MISSIONARY SOCIETY

THE HOME MISSION FIELD OF THE CHINESE CHRISTIAN CHURCH

CHINESE CHRISTIAN VIEWS OF CHRISTIAN ACTIVITY

From a pamphlet issued by the Chinese Home Missionary Society.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

NOVEMBER, 1927

NUMBER
ELEVEN

THE SUPREME MOTIVE IN MISSIONS

DO THE great Christian missionary motives change with changing times?

An interesting questionnaire was recently sent out to missionary leaders in America asking for an expression of opinion as to the most powerful motives that impel Christians to carry on Christian work among the non-Christian people. The answers were illuminating though the scope of the inquiry was limited. Answers came from Board secretaries, pastors, professors, and officers in women's missionary societies but very few were recorded from students and none from business men.

Among the more than one hundred answers tabulated the greatest number put first the desire to fulfil Christ's mission to the world. Other motives mentioned prominently were a desire to spread the Kingdom of God, obedience to the command of Christ, the love of Christ for all mankind and a desire to develop the best possibilities in those for whom we work. Some motives were stricken out as not to be considered—such as for example, “a desire to hasten the Second Coming of Christ,” and “pity for the future state of the heathen.” Among motives thought to be losing ground were “the greater glory of God, a desire to extend the Church, and pity for the present life of those without Christ.” Motives thought to be increasing in influence include a desire to help solve world problems, a desire for the broadest human fellowship and to promote good-will between nations and races.

It would be more illuminating as to the present-day attitude toward missions if this survey could be made more inclusive, but the answers show the trend of modern thought among many engaged in missionary work—a lessening of motives based on obedience to the command of God and on a desire to rescue unbelievers from sin and eternal death, and an increase of emphasis on the human motives to

improve present conditions and to increase brotherliness, and to promote international and interracial peace and good will.

Any unselfish motive is commendable that leads a man to help his brother-man and to bring about a better relationship between man and God and between man and man. But many motives are inadequate to induce persistent effort against difficulties and opposition and fail to inspire large sacrifice of time, money, comfort and life.

Is not the inadequacy of the motives that actuate some missionary workers, one explanation of the insufficiency of missionary service and support?

What are the adequate, most impelling missionary motives? Surely none that appeal to self-interest. It is natural that difficulties should discourage those who are working only for temporal improvement in human relations. The need is there but the fact that some of the worst conditions exist in the most civilized and enlightened lands decreases hope of success.

The great compelling missionary motive is the same as it was nineteen centuries ago. Why should it change? Jesus Christ was the greatest missionary of all time and the great missionary Exemplar. His motive was *love*—first, a self-sacrificing desire to please God the Father, to make Him known and to fulfil His will; and second, a compassionate love for mankind—a desire that men might be saved from the temporal and eternal results of their ignorance and sin. Jesus Christ came to do the will of His Father and He was moved with compassion for shepherdless humanity. He gave His life to save them, without counting the cost to Himself.

To what motives did He appeal when He commissioned His disciples to carry on the work that He began? The first motive was loyal, loving obedience to Himself as divine Lord and Saviour. The second was like unto it—a compassionate love for shepherdless humanity, a self-forgetful desire to help save men from sin and its consequences.

If Christian missions are looked upon as a human enterprise to promote earthly ideals only, then we shall be moved—if at all—to carry them forward by certain humanitarian considerations; if the enterprise is a divine campaign under an ever-living, all powerful Leader, then its aims and motives will be different. It was a divine impulse that actuated the apostle Paul when he exclaimed "Woe is me if I preach not the Gospel" and "The love of Christ constraineth me." It was loyalty to Christ's command and the sense of men's spiritual need—for time and eternity—that has actuated the greatest missionaries in the history of the Church—Xavier, Lull, Carey, Morrison, Martyn, Judson, Moffat, Mackay, Taylor, Paton, Scudder, Chamberlain and unnumbered others who believed that all men need their Saviour and who counted not their lives dear unto themselves if only they might make known God and His way of Life through Christ, to those who did not know Him.

There are many secondary motives for missionary service—the spirit of brotherliness and of gratitude, a desire to make the most of one's talents and to go where the need is greatest; but the primary, the impelling, compelling, propelling motives of loyal love to God and a compassionate love for man are alone adequate for all time and all circumstances. Should we not stress these motives more?

OUR COMING JUBILEE NUMBERS

THE fiftieth anniversary of the REVIEW will be celebrated by two special numbers, December and January, in which some of the leading missionary writers of the day will survey the progress made during the past half-century. It is a most interesting and stimulating study.

One hundred years ago the missionary enterprise was in its infancy. What was the situation in home churches and in foreign fields fifty years ago? How much more wide awake to her missionary responsibility is the Church of today? What changes have taken place in missionary giving, in missionary vision, in the training of the young, in the basis of the missionary appeal?

One hundred years ago there were no Protestant Christian missionaries in Japan, Korea, Central Asia or Central Africa, and only a handful of native Christians were to be found in China and India and Moslem lands. What was the situation in these countries fifty years ago and what progress has been made since then?

While America was discovered over four and a quarter centuries ago, Christian settlements one hundred years ago had penetrated only a few hundred miles from the eastern coast. What was the home mission situation in 1878—among Indians, Negroes, Orientals, aliens and migrant workers? How much progress has been made since that time?

A close view of conditions never gives a true idea of progress. The virtues and the faults of our immediate surroundings, or of our contemporaries, are too apparent. We need to take a long look backward in order to note the relative conditions and to appreciate the progress or retrogression. By such a survey we may learn the lessons taught by history and may see how to work more effectively for the present and the future. Read what the missionary leaders say on these subjects in our December and January issues.

COOPERATION IN HOME MISSIONS

VARIOUS denominational boards and local agencies have been brought together into closer sympathy and helpful fellowship in service through the Home Missions Council and the state councils. The general theory of cooperation is easier to promote than is the practice of the theory.

In the state of Idaho, a home missions council was formed which has not only accepted the principle of cooperation, but has allocated sixty-two fields to various denominations—Methodist, Baptist, Presbyterian, Episcopal, Congregational and United Presbyterian. Most of these fields in the four counties of southern Idaho have since been occupied.

In Montana, the state council of workers from various denominations has met twice a year in conference for frank discussion. Fields have not been allocated, but a study of the State has been made and principles of allocation have been adopted—to give each district adequate service and to give the people in each district a choice of the ministry they prefer.

In Kansas, the representatives of various evangelical churches have met and decided upon the basis for an interdenominational church council to study the religious work of the State; to lay plans for better interchurch cooperation; to provide an efficient religious program for every State.

The North Dakota Council of Church Superintendents has adopted an aggressive program to reach every community with the gospel message so as completely to evangelize the State. This program includes (1) discovery meetings; (2) a survey of the religious needs of each district; (3) a study of the best means for supplying those needs; (4) an aggressive effort to supply the needs by personal service from existing churches; (5) evangelism of unoccupied fields by pastors and teams of laymen.

In Nevada, a state of very scattered population, a beginning has been made by a conference of state superintendents of church work at which it was determined to study the conditions in the State and to develop plans of cooperation. Unchurched and over-churched communities were discussed and some were allocated for special cultivation by colporteurs, Sunday-school workers and evangelists. In some districts, full-grown boys and girls have never yet had an opportunity to attend a church service of any kind. Nevada will be a home mission territory for some years to come.

In western Washington, the Seattle council of churches is studying ways and means to give religious privileges to every group—social and racial—of all ages and both sexes. Every religious group is urged to assume special responsibility and to cooperate so as to avoid overlapping and waste of effort, men and money.

Wyoming has a Home Missions Council, has surveyed the State and held interdenominational conferences. Some cooperative work has been done and some agreements as to division of territory have been reached. Only a beginning has, however, been made.

The Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches have jointly called a conference on "Comity and Cooperation" to meet in Cleveland, Ohio, January 20 to 22, 1928.

Missions at the Institute of Pacific Relations

BY REV. DANIEL J. FLEMING, PH.D., NEW YORK

Author of "Whither Bound in Missions," etc.

IT IS fascinating to see human folks about the earth feeling out toward diplomatic and social machinery that will make for a better world. Still frail and experimental and yet containing the possibilities of immense significance for the world is the Institute of Pacific Relations which held its second session in Honolulu, Hawaii, July 14th-28th. No Christian who is thinking in world terms can fail to be interested in this agency for pooling the varied experiences of the on-going peoples about the Pacific in the hope that guidance may be drawn therefrom for the future.

The Institute of Pacific Relations differs from the Williamstown Institute of Politics in that the latter is composed almost exclusively of Americans and has no interim activities whether of research, education or publicity. Similarly the Royal Institute of International Affairs in London is an agency of one people, being made up of a small number of influential Britishers including government experts who carry on private discussions. The World Peace Foundation confines itself to the publication of pamphlets. The Foreign Policy Association issues a valuable information service and holds bi-weekly luncheons followed by addresses and discussions. The Council of Foreign Affairs is composed of a small group of Americans who hold Round Table discussions throughout the winter and publish the valuable quarterly *Foreign Affairs*. The "League" is an affair between governments.

Differentiated from these organizations the Institute of Pacific Relations confines itself to the Pacific. It is not the agency of any one people, for members came to the recent session in Honolulu as follows: United States, 44; Japan, 18; Canada, 16; Hawaii, 15; China, 14; Great Britain, 14; Australia, 5; New Zealand, 5; Korea, 3; Philippines, 3. It is a voluntary unofficial organization based on national groups and purposely gathers together men and women of the most varied viewpoints such as social and religious workers, financiers, men of affairs, labor leaders, university professors, and technicians in many lines.

The object of the Institute is to study and interpret the thought, culture, activities and institutions of the Pacific countries; and to examine into and seek remedies for international and interracial friction and to develop closer coöperation and friendship. Governments tend to wait until the blaze is started. The Institute seeks to anticipate friction points and to see whether international misunder-

standings cannot be cleared, hates tempered and racial conflicts avoided by a search for and use of factual knowledge.

To this end the Institute carries out a threefold program, holding a two weeks' session every two years, carrying on continuous research, and instituting processes of popular education. The Institute has demonstrated that persons of the most varied intellectual, cultural and racial backgrounds can, when eating and living together, discuss with frankness and mutual respect issues that are intensely controversial. In such an atmosphere sources of ill-will are discovered, gaps in data are laid bare, tolerance and comprehension are engendered and solutions visioned. However, the Institute permits no resolutions and leaves results in action to its various members.

It must be interesting to readers of the *REVIEW* that a body with such personnel and objectives should devote four round tables and one forum to the subject of foreign missions. At the first institute, in 1925, it became evident that Christian missions were a large factor in the relations of peoples about the Pacific basin, but there was no adequate factual statement which could be used as the basis of discussion as the extent to which Christian missions are an international asset or an international liability. Such an evaluation for the purpose of the Institute should be inclusive—that is, giving missions their appropriate place and setting among the total forces making for social change. It should, also, be objective, not merely an apology for missions. Efforts are being made to secure such an evaluation of missions by a thoroughly impartial body.*

Questions such as the following were made the basis of the round-table discussions:

How do the nationals in countries to which missionaries go evaluate the missionary enterprise?

How far do those who hold certain religious beliefs possess the inherent right to propagate them?

How far should national considerations affect the conduct and activity of missionary work?

What principles should guide action in regard to indemnities for loss of life or property by missionaries?

What limitations may a government rightly or wisely place upon the propagation of religion by aliens?

To what extent, if at all, should missionaries mix in politics?

What ethical standards should mark the contact of one religion with another in order to make for harmony and growth?

Mr. T. Z. Koo classified the objections against missions in China

*Prof. Harlan P. Beach, that veteran and beloved author and student of missions, has at the request of the American section of the Institute, prepared a monograph of 76 pages on "Missions as a Cultural Factor in the Pacific." All friends of missions should have this study at their disposal for Prof. Beach has brought together into this compact form a mass of valuable material. He discusses the extent and the nature of the social and cultural effects of missions in the South Sea Archipelagoes, the Hawaiian Islands, the Philippine Islands, China, Japan and Chosen. It may be secured from the American Committee, Institute of Pacific Relations, 129 E. 52d St., New York City. Other papers on missions presented to the Institute in printed or mimeographed form were "A Memorandum on Missions," by Henry T. Hodgkin; "Facing the Future of the Missionary Movement," by Edward H. Hume; "The Transfer of Authority and Control from America to the Orient," by A. L. Warnshuis; "Suggestions for a Code of Ethics for Relations between Religions," by D. J. Fleming; "Missionary Problems from an Anthropological Viewpoint," by T. F. McIlwraith.

under four heads. Some oppose Christianity not as a religion but because it is implicated in unjust treaty provisions. Others, influenced by the communists, think of religion as a drug prepared and used by the capitalists to lull the senses of the submerged classes, and they attack Christianity as the most active religion. The nationalists oppose Christianity as superstition and are a group to be seriously considered. Finally "the man in the street" claims that Christians do not practice what they preach. After a distinguished non-Christian member of the Institute had weighed Christianity's possible contribution to China, Mr. Koo quite unconsciously revealed how real and precious his Christian experience had been to him and said that in the end one must mainly take the judgment of Christians on this matter of what Christianity can mean to China, for the experience of being a Christian was something non-Christians could not know. This young but great Chinese leader stated his conviction that modern science is not going to make a new people out of the Chinese. "It is contact with God which alone makes for rebirth."

PRESENT TENDENCIES

Another member from China, a secretary of the National Christian Council, Rev. Henry T. Hodgkin, listed the present tendencies in the missionary movement as the recognition of faults in Western civilization, the desire to relinquish control of the church, the desire to eliminate special privileges, increasing emphasis on the constructive side and on values in non-Christian systems, and greater stress on social and international aspects.

Far from sounding a note of mere defense or explanation, Mr. Hodgkin held that the missionary movement had in the main been a factor making for better understanding and good will, and that this was never more true than today in spite of certain evidences to the contrary to which much attention has been turned. He based this contention on the fact that the missionary movement has put into many lands a multitude of men and women of good will who, whatever their faults, have rendered and are rendering unselfish service of a very high grade and are showing by life even more than by word that racial barriers can be overcome and that there is a basis on which the deepest fellowship can be achieved between persons of varying points of view. The actual work done in schools, colleges, hospitals, asylums, churches, etc., has created numerous points of mutual understanding, has broken down prejudices, and has produced men and women in the countries concerned who have the international spirit. Furthermore, the missionary has, on the whole, acted as a wholesome check upon other aspects of racial contacts inspired by less worthy ideals; and, on the whole, the missionary has sought to interpret the East to the West. In fact the essential message of the Christian mis-

sionary is one of reconciliation. Where that message has gripped men it has done its own work.

A third member from China, Dr. Edward H. Hume, until recently head of "Yale-in-China," pointed out that the possible outcome of the present situation may be that Christianity may cease to be a force in the Orient, that materialism may become widespread, and that the West may lose the opportunity to coöperate with the Orient in the spiritual realm. He held that four things are fundamental in formulating a new philosophy of missions—a new interpretation of Christianity and its founder; a new understanding of the spiritual values in Oriental religions; a missionary force that will approach the Orient as humble students of religion, who will remain students all their lives, who will be unassuming, coöperative fellow workers in a spiritual task; and finally there must be messengers from the Orient bringing a religious message to the West, enlarging and enriching our conception of Christianity. Though a medical man and recent head of the University in China, Dr. Hume was convinced that the future work of missions is likely to consist more largely in interpreting the life, message, sacrifice and spirit of the Founder of the Christian religion, rather than merely in philanthropic activities, however significant these might be. The Orient will call for effective interpreters of the religious spirit, rather than for technical skill only.

THE ANTHROPOLOGICAL VIEW

The anthropological viewpoint was well represented at the Institute. Meeting out in mid-ocean with the welfare of the peoples of the Pacific particularly in mind, the Institute found the interests of the Pacific Islanders peculiarly gripping. Dr. Buck, a native Maori of New Zealand, recently called to the staff of the Research Museum in Honolulu, gave an appraisal of the work of missions among island peoples, and while he was able to point out examples of certain harmful results he did not hesitate to say that the effect of mission work has been beneficial.

Prof. T. F. Mc Ilwraith, an anthropologist of the University of Toronto, expressed the opinion that missionaries have great opportunities for protecting the aborigines and mitigating the peril of the contact of civilizations, and that on their efforts may depend the ultimate survival of many of the Pacific Islanders. Certainly the missionary enterprise has a profound influence upon peoples of relatively simple culture.

Every effort must be made, according to Prof. Mc Ilwraith, to minimize the effects of conversion upon aspects of life intimately associated with the old religion, but not equally associated with the new, and at the same time to provide outlets for the energies of the convert in cases where readjustment is necessary, for conversion may entail abstaining from protracted religious rites. In such cases the

convert, idle at a time when he has been accustomed to celebrations of a sacred, social or ceremonial nature, is in a state of mind in which his powers of resistance to new temptations are weakened. On the other hand, conversion may permit the performance of various acts previously forbidden. Converts, eager to adopt the customs of the missionary, may give up many useful handicrafts, as well as diversions of a harmless nature. This is to be deplored as providing *lacunae* in the habitual life, besides destroying valuable and artistic elements of primitive civilization.

An interesting illustration of the way in which unforeseen effects upon the moral life of primitive peoples may result from eradicating certain customs without first finding the function which they serve in the social structure of the community, was given in one of the round tables. The uncompromising suppression of head-hunting among certain Melanesian tribes led to grave consequences in the moral life of the community in which head-hunting played a very important part. Thus the possession of a head was a necessary qualification for a young man contemplating marriage. Under these circumstances the uncompromising suppression of head-hunting was practically a suppression of the marriage ceremony and the effect on the moral life of the community was disastrous. Finally a policy was evolved by the administration, by which all previously captured heads were confiscated and heads so obtained were hired out for weddings for two shillings and sixpence!

While the Institute was, strictly speaking, not a religious meeting, it was marked by intense solicitude for all of life and speaker after speaker revealed a depth of interest in human welfare. The world's food problem was seen to be a moral issue. The sentence with which chairman Wilbur closed the Institute well characterized the serious, reverent spirit in which the members from the various Pacific peoples made their common search for a better way.

"We are all parts of a stupendous whole
Whose body nature is and God the soul."

WITNESS OF A BUSINESS MAN

Here is the testimony of Henry G. Adams of the University of Michigan, adviser to the Chinese Republic on the standardization of Railway Accounts.

"When I went out to China I did not think much of foreign missions or foreign missionaries, but I now take off my hat to the missionaries. I have never contributed much to foreign missions but now I expect to put everything that I can spare into the foreign mission offering. The missionaries are a noble lot of men and women and are rendering a very great service to the people of China."

Christ Without Christianity

BY REV. WILLIAM BANCROFT HILL, D.D., POUGHKEEPSIE, NEW YORK
Author of "The Life of Christ," etc.

GIVE us Christ without Christianity. We are ready to listen as you tell us about Him; we may, perhaps, be persuaded to accept Him; but, if you wish us to become His followers, do not tie Him up with Christianity." This is the demand coming from various non-Christian lands today. It is too strong to be ignored. Indeed, we have no wish to ignore it. If men can be won to our Lord by offering Him apart from the religion that bears His name, we rejoice to win them in that way. But we must first consider carefully whether, in an attempt to offer Christ without Christianity, we may not fail to offer Him at all, or at least, as we should.

Several causes have combined to create the demand. One is the seeming breakdown of Christianity in the Great War. Another is the suspicion that the Western Powers are eager to spread Christianity in order to gain political or commercial domination. Another is the recent wave of nationalism, felt all around the world and sweeping with special force across India and China, which causes Christianity to be denounced as foreign and deadening to patriotism. The Orient of today differs noticeably from the Orient of a few years ago in its readiness to recognize the charm of Jesus, the spirituality of His teachings, and the high example of His sacrificial life. But it increasingly insists, "Let us have Him without Christianity." CAN THIS BE DONE?

Confessedly, in the nearly nineteen centuries of its existence, much has gathered around Christianity, claiming to be an essential part of it, that few can wish transported into non-Christian lands. There are denominational divisions—arising sometimes from circumstances, sometimes from undue emphasis on special truths, sometimes from selfishness and strife—that we ourselves deplore and feel to be a hindrance to the spread of the Gospel. There are old misconceptions still lingering, ancient terms that have largely lost their original meaning, obsolete armor against heresies long vanquished, monuments to battles that were best forgotten. But these are not a part of Christianity, though sometimes thought to be; and the demand "Do not give them to us" deserves our heartiest endorsement.

Also, since Christianity left its Eastern birthplace it has adopted outward forms of expression that are natural and helpful to Western peoples, but strange, unattractive or even repelling to the Orient. Our fashions of church architecture, our ecclesiastical garb (when we have one), our attitudes in worship, our sacred music, our style of

sermonizing, our whole Christian cult, have become in our minds so identified with Christianity that often, as a matter of course, we have insisted that they be adopted along with it. But we are more and more ceasing from that insistence. One proof of growing wisdom in mission work is the recognition that each land should have the same liberty of worshipping the Lord in forms harmonious with the national life that we claimed for ourselves when Christianity was brought to us.

Again, Christianity must not be identified with Christendom. He have to confess with shame that, despite centuries of Christian teaching, life in the so-called Christian lands is most imperfectly responsive to the influence of Christ. And this constitutes one of the greatest obstacles in foreign mission work—increasingly great today because we are known more intimately than ever before. Fifty years ago Roswell Dwight Hitchcock in his incisive way declared:

The Judas Iscariot of Christianity is Christendom itself. At first, Christianity had no Christendom at all behind it—had only the incomparable personality and teachings of Jesus of Nazareth. There was then no Christian England, forcing opium on China; no Christian America driving Chinamen across the continent from San Francisco to New York; no sailors, Greek, Catholic or Protestant, defiling every seaport of every continent and island. If Christendom were only Christian really, how much longer would China probably be Confucian? or Japan Buddhist? or India Brahmanic? or Turkey Mohammedan? These are painful questions; painful and humiliating.

After half a century this stern accusation of Christendom can be repeated with very little change. We have to acknowledge its justice, and can only say in reply, "These things ought not so to be." But the sins of Christendom are not the fruits of Christianity, and we rightly refuse to have it known by them.

If "Christ without Christianity" means simply Christ without such Western hindrances to accepting Him, we can welcome the demand that is arising. Even if some of these things are dear to us, they must not be placed as stumbling-blocks in the way of our brothers. But I question if it does not mean something much more than this, and something we cannot so readily endorse. It seems to mean that the missionary should present Christ in only two ways. One way is to set forth the Christ of his own personal experience, proclaiming what the Lord has done for him and is to him, and giving no creed or confession save that which has grown out of this intimate acquaintance. The other way is to hold strictly to the gospel story, presenting Jesus as men knew Him in the beginning when there was yet no organized church, no prescribed forms of worship, no elaborate creed, nothing but the Master Himself and a little band who followed Him because they loved Him.

We all agree that personal experience of Christ is an indispensable prerequisite for missionary work, and a most effective help in

carrying it on. To offer a Christ known only by report, a Saviour whose healing touch has not been felt, a Master whose commands are not the sole law of life, a Companion whose presence is not a constant joy and strength, is to labor in vain. The preaching may be most eloquent, the methods of work most excellent, the zeal most commendable; but the living force that goes forth to create new life is not there. That old and obsolescent expression, "vital piety," remains the best statement of the fundamental qualification of a missionary. He must have direct, constant and close contact with the Lord in whose name he offers the Gospel. But personal experience cannot give the whole message he ought to deliver. The fullness of Christ is beyond the grasp of even the most spiritually-minded disciple. He may say with truthfulness, "I know whom I have believed," yet he will hasten to add, "I know only in part." The gospel of personal experience is not merely incomplete; it is in danger of becoming distorted and harmful. Christian history shows that the men who have wrought greatest injury by strange doctrines have been those who caught only partial glimpses of the truth but were confident that they saw the whole. Testimony concerning what Christ is to us may be humbly presented to others and prove helpful; but the gospel we should endeavor to grasp and proclaim is what Christ has been and is to the whole world. The Christ of personal experience is only the introduction to the Christ of history.

Shall we, then, attempt to meet the demand for Christ without Christianity by offering Him as the Twelve knew Him in the days of His flesh, the Christ who is placed before us in the gospel record of those days? This does not seem to be what the demand means. Stanley Jones tells us that the Brahman desires to have Christ presented "dressed in Sadhu's garments, seated by the wayside with the crowds about Him, healing blind men who felt their way to Him, putting His hands upon the heads of poor, unclean lepers who fell at His feet, announcing the good tidings of the Kingdom to stricken folks, staggering up a lone hill with a broken heart, and dying upon a wayside cross for men, but rising triumphantly and walking on that road again"; and he says that this Christ of the Indian Road in his opinion differs not at all from the Christ of the Galilean Road. It seems to me that there is a real difference caused not by change in garb and environment—these are insignificant—but by emphasis of only those features that harmonize with the Indian idea of saintliness. The Chinese mandarin would find little attraction in this picture of Jesus as a Sadhu. He would demand that he be presented as a Great Teacher, The Master of Heavenly Learning, clothed in the robes of a scholar, journeying with eager disciples from city to city, inviting men to learn of Him, offering the treasures of spiritual wisdom, teaching the laws of the Kingdom of God. Both of these pictures can be found in the gospel story; but can either or both com-

bined be pronounced a complete presentation of Jesus of Nazareth? While we are glad to have each nation discover in Him something that makes Him seem peculiarly its own, is it not dangerous to put the main emphasis upon this when we place Him before them? They insist properly that we recognize the greatness of their own religious masters, Confucius, Zoroaster, Gautama and the others. But does not this create a special need that we set forth the uniqueness and transcendent claims of Jesus, lest their acceptance of Him shall be little more than giving Him a place alongside of those whom they already adore?

Suppose, however, that we place before those who demand Christ without Christianity, not a partial but—so far as we can—a complete picture of Jesus as the gospel story gives it. Is that revelation of our Lord the full one which we prize for ourselves and long to give to others? Certainly, throughout all His public ministry when He tried to reveal Himself to the Twelve, their many limitations, their dullness, apathy, misunderstanding, jealousies and selfish ambitions kept Him from making Himself known, and greatly tried Him. “Do ye not perceive, neither understand? Having eyes see ye not, and having ears hear ye not?” But what most hindered was the fact that the manner and meaning of His work of redemption could not be made clear until that work was finished on Calvary. “I have a baptism to be baptized with; and how am I straitened until it be accomplished!” After the resurrection these hindrances were largely removed. The disciples now were eager to listen and learn; and He had a full message to give them. Now, on the walk to Emmaus, He could expound in the Scriptures the things concerning Himself; and the hearts of His two fellow travellers burned within them as they listened. How our hearts, too, would burn if that wonderful exposition could be placed before us! Now the command, “If any man will come after me, let him deny himself and take up his cross and follow me,” would be full of meaning. Do we ever think how meaningless it must have been before Jesus Himself had borne the cross? Many a time in the earlier days He had been forced to say, “What I do thou knowest not now, but thou shalt know hereafter.” The period of the Forty Days was an important part of that promised time of clearer knowledge; for then the meaning of all the steps that led to Calvary became evident, and the seed for which hitherto there had been only hard-trodden or stony ground could find a fertile resting-place in a soil that had been furrowed by the anguish of the Crucifixion, the utter despair of the day that followed, and the overwhelming joy of Easter Sunday. The hours of communion with the Risen Christ were the final preparation for the Sermon of Pentecost.

Wonderful as is the gospel story, it is only a portion of the revelation of Christ; for in it, as the Evangelist Luke reminds us,

we have simply what Jesus "*began* both to do and to teach until the day in which He was taken up." The revelation of Himself to His followers went on when by a reincarnation He wrought among men in another body which is the Church; His disciples still saw His mighty works and heard His life-giving words. Saint Paul could assure the Corinthians, "We have the mind of Christ," and could appeal to the Ephesians, "Ye did not so learn Christ, if so be that ye heard Him and were taught in Him." Who was the Christ that Paul preached among the nations? Evidently He was not simply the Jesus whom Peter proclaimed at Pentecost, though I am sure that when Paul spent those fifteen days in Jerusalem with Peter, he eagerly sought every item of Peter's years with Jesus. Nor was He, as is often asserted, an unhistorical Christ, framed by the apostle out of Greek philosophy and Oriental gnosticism and his own heated imaginations. It was the Christ who had been revealed to him in many ways—in what the Twelve had gained when they followed Jesus, in what the Apostolic Church had learned through His working in its midst, and in Paul's own union with Him by faith, a union so close that he could declare, "I live, yet not I, but Christ liveth in me." The Christ of Paul was the Christ whom men crucified, now more fully revealed and therefore more fully known.

Much the same might be said about the Christ of the Fourth Gospel which, because it agrees so closely with Paul's presentation of the Divine Lord, is likewise declared unhistorical. I would maintain on the contrary that in the real sense of the word it is the most historical of the Four Gospels. Its writer, if he were the apostle John (as I see no good reason for doubting), had known Jesus both in the flesh and in the Spirit; had seen and heard Him on the Isle of Patmos, as well as on the Mount of Transfiguration; had watched His labors in and for the Church during decades of struggle and persecution and progress. And realizing how difficult it was to recognize in the Synoptics the Lord as he had come to know Him, the Eternal Logos, he wrote out certain chapters in the ministry of Jesus as they now appeared to him in the light of his fuller knowledge of the Master, giving the inner meaning of their events and teachings, that "ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." The Gospel of John comes nearest to what would be a perfect Gospel, a Life of Jesus written by Himself. And those who know the ever-present Christ most intimately find it the most satisfactory of our Four Gospels.

Assuredly any presentation of Christ must not leave out what Paul and John have given us. If it does, it will fail to make the deity of Our Lord shine out as clearly as it ought, and may produce nothing more vital than religious hero-worship. But John and Paul and the Apostolic Age in which they were leaders, belong to Christianity; and their teachings are a part of Christian doctrine which,

the demand is, should not be presented. Shall we, then, be faithful witnesses to Christ, if we yield to the demand? And how about the later ages, and the revelation of Christ in them? For they must have brought a revelation, unless He is an absent and not an ever-present Lord. Down through the centuries Christianity, which is Christ incarnate, has been working and teaching, winning new peoples, overcoming new foes, crucified often but each time coming forth afresh from the tomb. Greek philosophy, Roman imperialism, Teutonic individualism, Anglo-Saxon pragmatism, the darkness of ignorance, the terrors of superstition, the insolence of atheism, the arrogance of science, the delirium of pleasure, the heartlessness of greed—Christ in His body, the Church, has met them all; and by His dealings with them has revealed Himself increasingly to the world, most intimately to His followers. Are we so blind to His presence and works that He must say to us, as to Philip, "Have I been so long time with you, and yet hast thou not known Me?"

Truly we have come to know Him better and to understand Him more perfectly. Our thought of Him is not the same as that which our fathers cherished when they proclaimed Him to the world. Nay, put the time shorter than that. More than one minister has said to me, "Of all the sermons I prepared before the Great War, there is not one I could preach to day." Doesn't that mean that a new vision of the world's terrible need, and of Christ as the only one able to supply that need, has been brought by the horrors of those years of hatred and murder? We have not discovered a new Christ, nor have we discovered Christ anew; but we have gained (if we have been willing to receive it) a further, fuller revelation of Him in this frightful experience through which Christianity has passed. And this Christ whom we have learned to know, as never before, is the Christ whom we should present to the non-Christian world, for He is the Christ they need as well as we.

Suppose we should give them what they demand as Christ without Christianity—the simple figure of the Galilean with nothing further that has been granted us concerning Him and His attitude toward all our modern problems and perils. Will that be enough to preserve the childlike faith of the Bible Christians in Korea when now they suddenly are confronted with the newest radical criticism brought in by their Japanese conquerors? Will it be enough to guide the Chinese safely through their revolution not only of rulers but of education and morals and domestic and economic life? Will it produce in India, struggling for unity and independence, much greater effect than Gandhi's fruitless appeals for non-resistance and brotherly love?

Certainly, we need far more for ourselves. We need all that Christianity past and present reveals of Christ—Christ in international relations and in politics, Christ in business and in recreations, Christ

in education and social life and race relations and all the problems and conditions of the twentieth century. And these same problems and conditions are fast being forced upon non-Christian nations. Shall we leave our brothers to discover for themselves the mind of Christ concerning them, giving the gospel story but speaking no word of what He has taught us in the Christian centuries because, forsooth, He is to be kept separate from Christianity? Must we not rather offer them our utmost comprehension of Him, the highest and best that we have gained; and for that purpose, as well as for our own salvation, must we not ever strive to recognize clearly His self-revelation as the centuries have increasingly brought it to us?

WHAT CAN I GIVE?

What can I give from Sunday to Sunday of **TIME** or **THOUGHT**, of **PRAISE** or **PRAYER**, of **MONEY**, of **TESTIMONY**, of **SERVICE**?

1. *Sunday—Give Time.*

Set the week apart, and make a specific interval each day to listen to the challenge of the hour, and to learn the will of God concerning it.

2. *Monday—Give Thought.*

Consider the purpose of Christ for the world: the mission of the Church; the universal appeal of the Gospel; your own relation to it all: seek to realize as well as to understand the work that is being attempted.

3. *Tuesday—Give Praise.*

Recall the story of the world-wide triumphs of the Gospel. Remember the rich blessing of the past year, and remind yourself how greatly God is gladdened by the gratitude of His people.

4. *Wednesday—Give Prayer.*

Dig deeper channels by definite believing concentrated prayer—the inwrought prayer of a righteous man that availeth much in its working. The prayer that will reach heaven will reach every mission field.

5. *Thursday—Give Money.*

Out of your riches or your poverty consecrate the special oblation. Let it be extra to all you have done or have hitherto proposed to do. Deny yourself. Give to the point of sacrifice. Bring your gift, not forgetting that the Lord Himself sits over against the Treasury.

6. *Friday—Give Testimony.*

Proclaim your faith in Christ and in Missions. Tell others what the Gospel is doing on the earth. Record your assurance of the ultimate victory of the Son of Man.

7. *Saturday—Give Yourself.*

Christ gave Himself for you and for all mankind. He asks you to give yourself to His service, to represent Him in the world.

A Medical Trip to Kateef, Arabia*

BY PAUL W. HARRISON, M.D., BAHRAIN, PERSIAN GULF
Author of "The Arab at Home."

THE medical staff at Bahrain have just made a trip to Kateef, one of the loveliest spots in Arabia. Three hundred and sixty flowing springs water a narrow strip of date gardens extending along the coast for fifteen miles. The soil is good and the water flows into the gardens with no necessity for lifting it by means of donkeys.

Kateef has been the pearl of Eastern Arabia for centuries.

Kateefees are Mohammedans, but of the heretical Shiah persuasion. They are not persecutors, and it is easier to gain permission to live among them than among Arabs. Once they see the benefits of modern medicine they beg for a missionary hospital. But they will not eat nor drink with an "infidel," and it is harder to come into real contact with them than with any other class we meet in Arabia.

The Arab wears dirty clothes and lives in a clean house. Arab women must be wonderful housekeepers to maintain such a standard against such odds. The Kateefees wear clean clothes but live in unspeakable houses. Such dark, dingy rooms as Kateef women live in are scarcely to be duplicated elsewhere, and the rich are little better off than the poor. Some houses will remain engraved on missionaries' memories till those missionaries get to Heaven: a small cramped interior court roofed from the sun, shut off from all air, indescribably dirty, a pool of stagnant water in the middle, a cow eating a bundle of alfalfa in one unclean corner. Off from this twilight of filth open little square holes of utter darkness. In and out of these square holes women crawl.

"The trouble with you," I said to one of my Kateefee friends, "is that here in Kateef women are so cheap." "They are *not*," came the somewhat heated reply. "Far from it. We pay more for our women when we marry them than in any other section of all Arabia!"

It is in such communities that the Gospel must make its way. The people living in Kateef probably number 50,000 and those in Deman perhaps 10,000. Besides, Kateef is the first stepping stone to the interior, the goal of the Arabian Mission for thirty-five years. Miss Dalenberg, one of our party, brought with her a nurse from the Beirut Training School, and together they wrestled with between twenty-five and a hundred and fifty sick and impatient and unreasonable women every day. Mrs. Harrison came with the two small

* From *The Christian Intelligencer and Mission Field*.

boys and spent all the time she had and almost more than that much strength in visiting Arab women.

The Gospel gets a wonderful hearing under such circumstances. The visitors are met with the utmost cordiality, and the missionaries' democracy in accepting the hospitality of the people and offering theirs in return wins as many hearts as the virtues of the medicine they give out.

Half of our job in Arabia is getting into the country, for up till now we are stationed only along the coast looking with the eyes of faith at the wall that keeps us out. A battering ram such as we managed to mobilize this time is somewhat ponderous. Risk to health, loss of time, and expense in money are all multiplied, but the purpose of these trips is not to furnish picnics for tired missionaries. It is to open tightly closed fanatical Moslem territory to the Gospel. Closed territory is opened only when permanent missionary institutions can be set up and the Gospel continuously presented. For that purpose such a party has an effectiveness quite incomparable.

The small boys were not useless impediments. They played with the Arab boys and had occasionally to be spanked just as happens in the climate of Bahrain. Missionaries of four and six are the best dissolvers of unreasoning hostility that can be found. The opportunity to see intimately the infidel's family life does more to disarm prejudice than any other thing that we can possibly bring to the Arabs. It is the women that keep us out of Inland Arabia. In the early days of Kuwait station, Mrs. Calverley and her baby did more to keep us in that bigoted place than all the rest put together. Mrs. Harrison spent six weeks in Hassa seven years ago, before the political situation had become so complicated, and at the end of that time, the request for a missionary hospital had the endorsement of the Governor himself. The same thing happened on this trip. When we left, probably not ten votes could have been mustered in the whole community against our return as permanent residents.

The King's business requireth haste! Everything except the affairs of the Kingdom of God seems to be moving fast. We did not go on this trip in a sailboat. We went in a motor launch, and took our Hospital Ford so we might work two towns in one trip. There is now a regular launch service between Bahrain and Kateef, and a company is being formed to connect the different towns for thirty miles up and down the coast by means of an automobile taxi service. Bin Saoud moves between Riadh and Mecca in motors covering in two days what used to require as many weeks. A fleet of perhaps a thousand autos carries pilgrims between Jiddah and Mecca. Men are beginning to agitate for modern schools in Hassa. Surely this is the time to preach the Gospel to the Arabs. The idols

that sit on the thrones of their souls are changing, changing more profoundly and more rapidly than is easily realized.

There is nothing difficult to understand in this situation, for the pastor or layman who is burning himself out for Christ at home. The Arabs are bound by the same sins that bind men the world over. Pride shuts God out of their lives just as it does in America. Indeed, the sins of Arabia are coming to wear the same clothes as at home, and even to use the same vocabulary. But there is this difference—the impact of prayer sufficient to break men away from their environment and set their feet in the path of Salvation must come from ten thousand miles away. The Arabian Mission needs money. We need better missionaries even more. But neither of these is our deepest need. We need an outpouring of God's miraculous power. Nothing else will set men free in Arabia. The Arabs are interested in education at last and governments are providing it. They are interested in every Western luxury and convenience and their merchants are providing them. But what they need is Eternal Life! Only Christ can provide that and He only through us.

A CHINESE FATHER AND HIS SONS

RECENTLY a devout Chinese Christian, eighty-four years of age, suffered extreme persecution at the hands of his two sons. They said to him, "You follow the foreign devil; we will not support you. You will then become a second devil. You go your way and we will go ours." At times they would beat him, make him carry his own water, prepare his own food, and sleep in a cold tumbled-down hut. They would steal the little grain and vegetables he had and pull up his wheat. They devised every scheme possible to prevent him from attending worship on Sundays and mid-week prayer-meetings. They hid his Bible and song-book. He patiently endured but later appealed to the village-elder for assistance but in vain. Finally he decided to bring the matter to the Chinese court and walked forty miles to see the official. Just as he entered the large city gate, he seemed to hear a voice saying to him, "Why not travel the heavenly road to the little church on the hill-side instead of the worldly, devil's road?" He was obedient to his heavenly vision and when he came to the church, by God's appointment, the pastor with his smiling countenance was standing in the gate-way ready to meet him. After he had told his pathetic story, they both kneeled in prayer and his burden became one hundred per cent lighter. He went home rejoicing and praising God. His sons treated him differently and he urged them to study the sufferings of Jesus. A great change took place in their characters and they began to show a deep sympathy and love for their aged father. Before the faithful father died he had the glory of seeing his two sons received into the fellowship of the Christian Church.

O. BRASKAMP, *Ichowfu, China.*

Among the Nomad Arabs

BY REV. LEIGH F. IRISH, BEERSHEBA, PALESTINE

AS THE day differs from the night so the people who dwell in the desert lands of Palestine, Transjordan, and Arabia differ from the people of the west.

The very depravity of these desert people causes one who mingles with them to feel love and compassion.

One is impressed with the peculiar barrenness of Palestine and the neighboring lands. For about eight months of the year there is little of plant life to be seen except near a well or a water hole. Beside these spots there is nothing except the monotonous brown of the fields and the silent grey rocks of the hills and valleys.

Let us make two visits to Arabs whom I have seen. The first is to the wandering people who inhabit the plateau districts of Transjordan, and the second is to the Bedouins in the rolling plains to the east, south, and west of Beersheba, Palestine.

There is a great difference between the Arabs near Beersheba and those who wander here and there about Madaba, Transjordan, in dress as well as in customs. At the outset let us realize that there are no really educated people among these wandering tribes. They are simple-minded people who live near to nature much as animals. Their world is small and they are proud of it. When they chance to be visited by a foreigner who has not the same view of life as they, they marvel. They listen with their mouths wide open, so to speak, to stories of civilization, but the thought of the fact that they, too, might enjoy many of these blessings does not enter their minds. They are happy to talk and marvel over the new stories till sleep overtakes them and then to forget it all. The real value of life is something they do not understand.

When the first rain of winter comes, about November fifteenth, they plough their ground and plant it. After that all there is to do for three months is to sit in their tents and talk idly till harvest time comes. Then they reap their crop of wheat or barley, and pile it in heaps on hillsides or near villages where it remains a month or two. Then they thresh it and sell what is not needed to furnish their food and seed for the coming year. Some of them care for flocks of sheep and goats and herds of camels. They never look beyond their work at all except to fulfill their duty to Mohammed and his god. Their religious knowledge is as a rule summed up in the following words, "There is no God but God and Mohammed is the apostle of God." A few may know about Abraham and Moses and one or two of the other prophets, but mostly from some Moslem tradition which in the eye of Christianity is largely fable.

It is early in the morning in the month of June and we have spent the night in Madaba upon a hill overlooking a rather wide plain. It is slightly after sunrise and the air is hot for the sun is already at its daily task of making things and people as hot as it can. As we leave the village and start on our way westward toward Aaman, we can see black spots in the fields near by scattered in collections of from two to eight, ten, or more. Some of these spots are long and some appear to be round or even square. After travelling by auto about a half hour we turn aside from the path into the field which is very rough from being ploughed before the winter. We pick our way along, and a crooked way too, till we rise over a small knoll or hill, and see a little group of about a dozen black and dingy tents. Dirty, scantily-clothed children are playing about, who run to their tents when we appear, for they are afraid of the automobile. We



A FARMER'S MARKET AT BEERSHEBA, PALESTINE

stop our car and get out and several men approach us carrying guns and with knives of various shapes dangling from their leather belts. However we are not afraid, for they respect the foreigner and especially the American. We tell them we have come to visit them.

They at once order a place to be prepared for us in one of the tents. The dirty rugs are taken up, shaken, and replaced and we are asked to sit down upon them. Other rugs are brought and rolled up in a wad at our sides for us to lean upon.

We must not consider for a moment the fleas and lice which are living in these rugs and which soon get into our clothes and upon us. These things are all in the bargain and a few itches and bites have to be overlooked, for these people are doing all in their power to honor us. Neither will it do for us to complain if the fire near by is poked and new fuel of dried camel manure added, making a smothering smoke which fills the tent. They are preparing to boil camel's milk for the esteemed guests to drink.

I must tell you about the dishes. They are a sight to behold and have not been washed for some time as we speak of washing. The dried milk all around the sides of them is peeling off in scales a sixteenth of an inch thick. There are two dishes and the milk is in the larger one, for there is a large supply of it. This same dish is put on the fire, for the milk to boil. A third dish no better than the others is produced from somewhere. It is in reality a fingerbowl about one and a half inches deep, and four inches across the top. A little of the hot milk is dipped up and rinsed about in the smaller dish, then emptied and refilled to the brim with milk altogether too hot to drink. We receive cup after cup till the supply is gone. Then more is brought from a mother camel hitched near by with the little camel having his dinner. A man pushes him away and milks a quart and a half of fresh milk from her, which is served to us at once heaping up with froth. It is delicious but the thought of the dish does not sharpen our appetite. After this the usual bitter coffee is served in a little cup that holds about two swallows at a time. This is the sign of real welcome with them. Time after time it is served till you feel that you will burst. This is no time to say "No thank you," and you must drink for a long time or offend your host.

Our visit this time is not to preach the Gospel to this tribe. It is to hire from among them a guide who was one of Ibn Saud's men to take a party of our missionaries for five hundred miles southeast across the deadly desert from Aaman to a city called El Jouf to preach the Gospel. Don't think that we neglected this tribe by not preaching to them. If we had done so there would have been danger that they would not have allowed our guide to go with us to El Jouf, and there are not many men who know the desert trails. These tribes are often visited by our missionary in Madaba and thus they hear the message of life.

The result of that visit was that we were able to hire our guide and since that time three of our missionaries, a native interpreter and the guide have visited that city far within Arabia twice. The Gospel was preached and Bibles and Testaments were left.

Our second visit is to a tribe which at the time of our call was stopping to the west of Beersheba, Palestine, near the road to Gaza. I went with one of our native evangelists. We rode our bicycles due west for two and a half hours and then went to the nearest encampment we saw. We were received in all good fellowship and remained there for dinner. They served us in Arab fashion with stewed tomatoes, eggs fried in semine (a kind of oil), raw onions and the thin, paperlike whole wheat. We ate together with our host and his friends, dipping our bread into the same dishes with our fingers. The Arab is very cleanly. He will not eat without first washing his hands but it does not matter how dirty the dish is out of which he

eats. That is never noticed. The latch string of the Arab is always out. We always receive a welcome.

We do not find these nomad farmers antagonistic to Christianity. They are pitifully ignorant even of the faith of which they profess. They listen to the Gospel most attentively and often ask questions. One blessing is that they never argue, for they don't know facts enough to do so. If you ask them why they are Moslems, you will be told, almost without fail, "My father was a Moslem and my grandfather and his fathers, therefore I am also." They live and do as they do because their forefathers did so.

We find it a fact that these simple-minded people are not able to grasp the meaning of Christianity after the first hearing nor after the second. One great reason for this is the lack of the knowledge of sin. Sin as we think of it and speak of it bears no like meaning to the Moslem. Especially these wandering farmers feel no need of salvation. They feel that they are good enough because they have not committed what they call sin. They may have killed men and robbed but that is nothing, that is no sin. The work among them is most discouraging if we look at the results. Results will come and are sure to come but it takes much time and energy. Follow-up work is necessary as very seldom we find one who can read or write. This makes printed matter useless. Lantern lecturing is a means that has a mighty place in the ministry to these people.

We left this encampment and turned our faces homeward. We visited two other tribes that day. In one place we saw two tents near the road and turned aside to stop a while. We were welcomed as usual, two men were there at first, but later two others came. Their ignorance was appalling, and we were spurred on by this fact to tell them simply but positively all we could about their souls' need. God helped us by His Spirit also. These men knew nothing about prophets or about God's message to men except that Mohammed was God's apostle. Of Abraham and Moses they had never heard, which is unusual for a Moslem. We told them of Jesus and one man said, "Jesus, who is he?" So for some time we told and retold the story of Life to those who had never heard.

It is not the opposition which makes preaching the Gospel among the Nomad Arabs hard, nor is it the hardship physically. These sink into oblivion before the fact of the incapability of these people to grasp the meaning and importance of the simplest message we can bring to them. They do live quite near to nature, in fact too near, but in what a mist they dwell as to their comprehension of God and His relation to mankind! To those who know God and the power of the blood of Christ, let me say that prayer is most essential for without prayer we can do nothing. Let us look to our God in prayer and receive the reward that eternity alone will reveal for those who are faithful in this ministry.

Among the Assyrians of Persia

BY MRS. J. P. COCHRAN, URUMIA, PERSIA

IN A Mohammedan land like Persia where the law prescribes that a Moslem who turns from his faith to any other is worthy of death, advertisement of those who have confessed their faith in Christ is hardly a kindness to them. While they may themselves proclaim their faith and still hold out to live, by lives so winsome and so helpful that their coreligionists hesitate to cut them off, or have their attempts overruled by the hand of God, yet we who live among them hesitate to relate all the hopeful and interesting stories we know about Mohammedans.

But there is a race in Persia whose members, by inheritance from forefathers for scores of generations, are permitted to live their own life and profess their own religion, under normal circumstances. These Assyrians or Chaldeans have however in the present generation been obliged to pay the price of being avowed followers of Christ and have given a signal illustration of what it means to take up one's cross and follow Him, and that for many a year.

In Urumia a population large and prosperous in pre-war days has been gradually returning from the ends of the earth whither they were driven during the war by Moslem enemies. They once had homes and churches here, pastors with a theological training, families of children being taught in village schools or the higher schools in the city. With cattle, fields, and vineyards, they were living a life of comparative prosperity under the sunny skies of their native land of Persia in 1915.

Now all this is changed. Demolished homes and churches lie in ruins with merely a wall here and there still pointing heavenward, to the source of their hope and help.

The rank and file of college-bred pastors have fallen by the way, and as yet no theological school has been able to be established, with the meager force of missionaries who also paid their quota of men to death from war conditions here.

The children who survived the years of exile under circumstances that Holt would catalogue as murder for little children, have returned, some in orphanage care at last, under the Near East Relief, some with an aunt or an uncle, some even with a father or a mother. But how very, very few homes contain a father and mother and brood of their own children only.

The cattle rushed this way and that or, carried off by the enemy, were "perplexed" and are not. Only the fields remain in place, even the vineyards have been changed into useless tracts until much labor

and money are expended on them, whether "eaten by the palmer worm" or dug up to try and discover where the household treasures had been buried.

On returning to the shores of Lake Urumia where they disembark on their homeward way they have been heard to ask from earlier comers, "Do you ever feel safe here, any more?"

The horrors of the night alarms, of attacks on a village, massacre, and all the miseries through which they had passed, can not be easily erased, even by ten years of absence from the scenes and the development of other interests. However, it may be the fact that they can return to a spot where a field or vineyard or site of the old homestead can be claimed as their own and a new start made toward self support that has drawn and is still drawing the Christians home.

For the last four years only has the province been free from the reign of terror of a Koordish chief, who after the flight of the Christians, came down from his stronghold in the mountains to the plain of Urumia, where he repaid with interest all the evils the Mohammedans had done to the Christians, not on their account, but for his own pleasure and profit. During his regime the poor pulled down their houses about their ears to get the timbers out to sell for food to live a bit longer and were even known to save the dead bodies of their relatives for food, as long as possible, to such extremities were they reduced.

Owing to all that has transpired here it is safe to say that a strong desire for peace and tranquillity holds every one in leash. The villages are again occupied by Christian and Moslem inhabitants. The feeling of safety on the country roads is greater, homes have begun to be rebuilt, the fields and vineyards are giving a source of livelihood to erstwhile refugees who for years lived gratefully upon a dole of food from Near East Relief, and people are beginning to visit a tailor for clothing instead of joining a line of applicants at a charity bureau.

There are beautiful and well-built vineyard houses with vine-covered walls and flower gardens, already in evidence here and there with the old time luxury of Persian food and dessert of grapes piled high on spacious trays and melons, served in halves, rosy or yellow and luscious.

The crowning achievement is that the Christians who have the desire if not the opportunity for theological training are taking the Bible and going into the villages of all the Mohammedans of the plain to offer them the best there is in life, even though their own lives were so menaced and impoverished by them. They are showing how truly a Christian can love his enemies, do good to them that hate him and pray for them that despitefully use him and persecute him.

A system has been arranged by which a group of these evan-

gelists, going two and two, are able to reach all the villages of this field, by tours of a month or six weeks at a time. They find a greater openness of mind and receptiveness than ever was observed before the war, among the Moslems. How many of them may have seen Christians yield their lives rather than their faith! And it may interest them more to know what it is others are willing to die for. Indeed, "the blood of the martyrs is the seed of the church"—the new church to arise in the near future.

In the city a new church is being planned and subscribed for by these same impoverished Christians, on property already bought by them. At the present a room far too small for them, accommodating only two hundred or so, the largest room available is being used as their meeting room. The children are not permitted to remain to the preaching service after Sunday-school, so a children's church is held in a room near by.

At the Christmas service of these little ones a period was given when any child or group of children who knew a song appropriate to the occasion might rise and sing it. The result was songs by the eight-, ten- and twelve-year-old children of parents born and raised in Urumia, in languages including Syriac, Turkish, Armenian, Russian, English and even Arabic, showing to what points of the compass their parents had fled and how even among such conditions they had kept their religion with them.

THE ORIENT AND THE OCCIDENT

Bishop Nicolai of Serbia, preaching in the Cathedral of St. John the Divine in New York, spoke of Orient and Occident as twins who have become separated from and suspicious of each other.

The East represents wisdom and the West represents power. All through the years the East has been striving for more wisdom, and the West for more power. What is wrong with the East is that it lacks divine revelation, and the West lacks inspiration.

Therefore the wisdom of the East has sunk into a spiritual sadness, nothingness, idolatry and ignorance that require divine enlightenment. The power of the West has sunk into brutal wars, revolutions, suicides, divorce, fear, crime, troubles that cannot be settled by human power.

In the East the wisdom has been acquired without Christ, and in the West the power has been gained without Christ. Him who brings a better wisdom and a better power. Both have failed to heed Him who is wiser than the East and stronger than the West.

The East needs Christ to cleanse men's minds and to elevate their hearts. The West needs Christ to instill more brotherly love.

We need today most of all Christ's revealed wisdom to rectify and vivify the wisdom of the East, and His Divine inspiration to spiritualize the power of the West.

Have Christians a Vital Message?

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

Author of "The Foreign Missionary," Etc., Etc.

WHAT have we to give to non-Christian peoples that is worth the priceless consecration of life and the expenditure of large sums of money? It is easier to discern the vital tenets of Christianity when we place ourselves in imagination in the midst of populations which do not know Christ at all and therefore have an outlook upon life which is radically different from that of men who have been influenced by a Christian environment. When I found myself among Hindus, Buddhists and Animists, some denominational beliefs that had hitherto appeared important shrank into relative insignificance, while others expanded into majestic proportions. "What then have we Christians to give to the non-Christian world?"

We must begin where Paul began in his message to the Athenians—with the CHRISTIAN CONCEPTION OF GOD. This is the organizing principle of all true religious thinking. As soon as one enters a non-Christian land, he realizes that absence of the knowledge of God empties human life of much that is essential to its highest meaning. The higher classes seldom conceive of a supreme being in terms of personality. The lower classes go to the other extreme, peopling the earth and air with spirits, usually malignant and revengeful, who haunt men from the cradle to the grave. Religion is an attempt to propitiate or outwit these evil spirits. There is no realization of a supreme Power who can be loved and who has a kindly interest in men. W. Petrie Watson, in a profound psychological analysis of the Japanese, declares that "religion conceived as God, and as a final and sufficient explanation of all phenomena, is not an Asiatic notion—and that of religion, as it is held or conceived in Europe, there is little or none in Japan. Almost equally it follows that there is widespread superstition."¹

The Chinese are not atheists, but their conception of Deity is vague and impersonal. Practically, the religion of China ranges from animism to agnosticism.

In Korea, one often sees a tree with rags fluttering from the branches. He is told that there is a devil in the tree and that it is very curious. So the superstitious native tears a strip from his garment and ties it to a limb, and while the inquisitive devil is examining the rag, the frightened Korean dodges past. When an epidemic of cholera breaks out, the natives believe that a demon rat has gotten into the body, and they make paper cats and fasten them to their doors in the vain hope that the demons may be frightened away by their feline foes.

¹ "The Future of Japan," pp. 150, 152.

Have we any message for the man who either does not believe in a personal God, or who fancies that He is an evil spirit trying to injure him—this man who lifts piteous hands to a paper cat? We Christians know that God is a person—holy, just, merciful, our beneficent Sovereign, our loving Father. Will He hear us when we cry to Him? This is one of the profound questions of humanity. Anxious men, careworn women, suffering children, illness, adversity, bereavement—the world is full of them. In Japan's proud capital I saw a woman pitifully rub a cancerous breast against a bronze statue of Buddha. In India's metropolitan city I saw a mother prostrate herself in a temple court and carefully extend her arms before her. An attendant marked the spot which the tips of her fingers reached. Rising, she stood upon it and again prostrated herself. I learned that she had travelled in that way forty miles over the dusty highways and under the blistering sun in the hope that she might induce the bloody goddess Kali to save her child who lay at the point of death. Any one who can ridicule these superstitions surely does not have the divine pity in his heart. Rather we should see infinite pathos in such scenes and interpret them, not as evidences of willful wickedness, but as the blind searchings of the heart-broken for a help which they vaguely feel to be somewhere but of whose existence they have not learned. They

“.....stretch lame hands of faith, and grope,
And gather dust and chaff.”

Does God care? Their religions give no certain answer. The heavens remain brass and the earth iron. Christianity alone replies: “God is love;” “cast all your anxiety upon Him because He careth for you;” “in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;” “like as a father pitieth his children, so the Lord pitieth them that fear Him.” “His father saw him a great way off.” Then he must have been looking for him, anxiously gazing far down the road up which he believed his erring son would yet come. We can endure the tragedies of life, bear its burdens, be undismayed by its hardships, if we are confident that over all is God who understands even if we do not, and that

“.....we cannot drift
Beyond His love and care.”

Amid all the hard materialism of modern life, we need to keep our faith in this vital concept of our religion. And is not this faith worth propagating throughout the whole world at any possible cost of time and toil and money?

Closely following the fact of God is the fact of THE INCARNATION. To conceive of God as a spiritual Being is not enough, enormous as its advance is upon the non-Christian idea. Without an incarnation,

man feels that God is distant, vague, intangible. Living in a world of physical phenomena which he apprehends by sight and sound and touch, man would find it difficult to make real to his thinking a God who had never manifested Himself to the senses which human beings are accustomed to use. Grant for the sake of argument that there are philosophers who could be satisfied without an incarnate God. Few men are philosophers, and even they are not always consistent. Thomas has been criticized as if he were a surprising exception; but he spoke in the voice of our common humanity when he doubtfully said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." Thomas wanted physical evidence of spiritual reality. The Lord knew it, and He very patiently said: "Thomas, reach hither thy finger and see my hands; and reach hither thy hand and put it into my side; and be not faithless but believing." Then it was that Thomas reverently exclaimed: "My Lord and my God!"

God manifest in the flesh, living visibly among men, sharing their burdens, clarifying their obscure ideas of the Divine, and exemplifying the life of service and self-sacrifice—that was what men needed. History tells us of the universality of that desire. Almost every race has ascribed divinity to one or more of its ancestors or contemporaries. The non-Christian religions were built around deified men. Even the matter-of-fact Chinese called their emperors the Sons of Heaven and turned Confucius into an object of worship to an extent that would vastly astonish him if he could return to earth. It is true that there are intelligent Japanese who call Shintoism a patriotic cult rather than a religion, and educated Chinese who speak of Confucianism as a code of ethics. But Japanese and Chinese who have become Christians declare that, whatever may be the theory, the masses of the people make Shintoism and Confucianism religions. Buddhist writers insist that the images of Buddha are not actually worshiped, but the superstitious peasant worships them none the less. Humanity demands a God in the form of man, and where it does not have one, it proceeds to make one.

That Gautama and Confucius were good men in character and great men in ability Christians ungrudgingly concede. But who can think of them in comparison with Jesus? The difference is not one of degree but of kind. Goodness in Him became sinlessness, ability became omnipotence, character became perfection.

Historic Christianity presents a divine Christ and His "Gospel is the power of God." If we have only an ideal man to present as a perfect example, we have no message worth carrying to the non-Christian world. That world has its own sages who, though not claiming to be sinless, were so much loftier in character than the average man that they might serve as guides to conduct and patterns

of propriety. But we preach One who was and who is both "very man" and "very God" and therefore One who can not only tell weak and erring humanity what the right is but who can communicate to them the power to do the right and thus answer the deepest cravings of their souls.

"Jesus is God! If on the earth
This blessed faith decays,
More tender must our love become
More plentiful our praise.

"Worth while a thousand years of life,
To speak one little word,
If only by our faith we own
The Godhead of our Lord."

The Biblical teaching concerning MAN is another vital element in our Christian faith. The conception of human brotherhood in a divine sonship is at a far remove from the thought of the non-Christian world. There is no sense of the sacredness of human life, little sympathy for the fallen. The Japanese set an example to the governments of the West by caring for the health of their troops during the Russia-Japan War. But the motive was not the rights of the men in the ranks as human beings but their efficiency as a fighting force. The Japanese authorities realized that sick men cannot fight, that the individual soldier, like his rifle, should be kept in good condition, and that victory is likely to be won by the side that brings into action the largest proportion of able-bodied men. When the battle opened, no other generals ever hurled their men forward with greater disregard of human life. To the Japanese the life of the individual counts for nothing in attaining any purpose which the State may seek.

The Chinese are notorious for their callous indifference to human suffering. There are hundreds of thousands of blind and insane in China, but no one manifested any interest in them until the Christian missionary came. In 1913, General Luk, Governor of the Province of Kwang-si, had his soldiers shoot fifty-three lepers, throw their bodies, some still living, into a trench, saturate them with kerosene oil and set the awful mass on fire.

Of India, P. C. Mozoomdar says: "The idea of brotherhood and equality of mankind before God is not to be found in any of our ancient writings. The idea is decidedly foreign, western, and I think I might say Christian." The Asiatic is not naturally any more cruel than the white man; he is simply callous to suffering, makes little fuss about it in himself and is utterly indifferent to it in others.

Jesus was the first person on this planet who ever saw a man. Others had seen man in relations, man in position, man in power. Jesus was the first to see man as man irrespective of the clothes that he wore, or the position that he occupied, or the wealth that he pos-

sessed. He said that His followers were to love their enemies and do unto others as they would that others should do unto them. "One is your Father, even God, and all ye are brethren."

This teaching concerning man struck at the root of slavery and all injustice. It elevated woman and dissolved barriers of caste. It is one of the mightiest altruistic forces in the world today. There are twenty thousand fallen women in Shanghai, the wretchedest of slaves. The divine conception of humanity led a few Christian women to open a rescue home for them. Word sped through the underworld that girls who could reach the home would be welcomed and cared for, and ere long it was filled. The news reached the highest official of the city and he took his wife to see this strange thing. As they walked through the building and saw the kindly ministries to those poor outcasts and the marked change in their lives, he exclaimed to his wife: "No one but a Jesus person would do this!" Was there ever a finer tribute to Christian work, ever a truer characterization of it?

In innumerable ways the followers of Jesus are exemplifying His teaching by helping the weak, feeding the hungry, healing the sick, and seeking the lost. The first hospitals in Asia and Africa were built by missionaries of the Cross; so were the first orphanages, schools for the blind and the deaf and dumb, asylums for lepers and the insane, and a variety of other philanthropic institutions and movements. It is a historic fact that humane sentiment never became strong enough to prompt men to altruistic effort on a large scale for other races until Christian teaching intensified it. Today, the thousands of mission hospitals and institutions for the defective classes all over Asia and Africa are almost wholly dependent for support upon the followers of the Great Physician.

Imperfect yet is the white man's realization of our Lord's teaching. American treatment of the Negro and of Asiatic immigrants, the growing bitterness of the struggle between labor and capital, and the elemental passions which fiercely raged in the World War, sorrowfully prove that Western nations still have much to learn. But there is profound significance in the general conviction that such manifestations of race prejudice, class strife and ruthless militarism are radically at variance with the teachings of Jesus. Never before in all history has a war been so universally condemned as the World War of 1914-1918, not because it was more unjustifiable than others but because the world is beginning to see that the ambitions and jealousies and hatreds, which were the real causes of the war, were fundamentally unchristian. The horrified protest of enlightened mankind was in itself a testimony, not that Christianity had failed, but that men had failed to be Christians in fact as well as in name.

Jesus' conception of man! His outlook upon humanity! "When He saw the multitudes, He was moved with compassion for them"—

com-patio, to "suffer with one,"—"because they are distressed," or according to another rendering, "torn and bleeding." Careworn, sorrowing men and women, and the Son of Man grieving over them and entering deeply into their troubles because He loved them and yearned to help them. This spirit of sympathy with man as man, this catholic recognition of his need, this self-forgetting desire to succour him, is one of the great messages of Christianity to the world.

The truth regarding sin is also an element in the Christian message that cannot be ignored. This is a contribution of large value to the world, although it may appear at first glance to be one of doubtful worth. It is certainly not a pleasant one.

The non-Christian world had no more understanding of sin than it had of smallpox. One of the hardest things that missionaries have had to do is to convey a true conception of it. No word in any non-Christian language expressed the idea of sin in the sense of moral evil, and missionaries had to do what the disciples of the first century did—take some word or phrase and fill it with a new meaning. If one were to tell an Asiatic audience that they were sinners, they would think that he was calling them criminals or charging them with breaking some canon of etiquette. The perfect man is believed to be one who, like the Pharisee of old, punctiliously observes the prescribed rites and ceremonies of the ethnic faiths.

Non-Christian religions have never succeeded in establishing a causal connection between religion and conduct. Some of them have theorized about it; but no one of them has effected it. A man may meet all the requirements of modern Buddhist opinion and yet openly violate the most elementary laws of right living. Japan is the most advanced of non-Christian nations, but Ernest W. Clement, whose reliability will not be questioned by any prudent man, writes that the social evil is "not merely not condemned but actually condoned." It is considered no moral wrong for a Japanese to visit a house of ill-fame; and visitors hand in their cards and have their names registered just as if they were attending an ordinary public function. I myself have seen Buddhist priests coming out of brothels in Tokyo with no appearance of confusion when they saw themselves observed. I was told that when a new resort of vice is to be opened it is not uncommon for priests to dignify the occasion by religious ceremonies.

Other Asiatic countries are little if any better. The most obscene things that I saw in two journeys around the world were in the temples of China and India. Confucianism ignores sexual vice, which its adherents deem at most a venial offense. The Chinese may have a consciousness of sin; but Dr. Arthur H. Smith declared at the Edinburgh Conference that it had taken him twenty-five years to find a Chinese who had it. Mohammedanism puts a premium on lust and cruelty. Brahmanism has no term for chastity as applied to men. The most popular god in India is the god of lust; the next

is the god of devilry; and the third is the god of cruelty. Untruthfulness, gambling, and a number of other vices are hardly considered by adherents of ethnic faiths.

There is vice in America; but it is not to be found in our churches, nor is it condoned by Christian sentiment. A clergyman discovered to be immoral is instantly excommunicated. Gambling hells and brothels are not opened with religious ceremonies. Vice is known to be contrary to religion. It is banned by the law and must lurk in dark places. Christians at least know that sin is not merely external to a man, a failure to keep a ceremonial rite or custom, but that it is something internal, an evil that is always and everywhere and in all circumstances radically wrong. Surely we all need a keener perception of sin, a plainer declaration from the pulpit of Christ's teaching regarding it. God forbid that we should ever gloss it over or delude ourselves with the idea that any change in sociological conditions, any intellectual culture, can eradicate the sinful nature of man. Our prayer must be that of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me."

It is clear that another essential element of the Christian's message to the world is SALVATION. Of what avail to diagnose a disease if there is no remedy for it, to tell men that sin is ruining them, if we are not able to tell of a Saviour from it? Here is the characteristic of our Christian religion that vitally distinguishes it from all other religions. Non-Christian faiths do not reveal a way of salvation. Brahmanism and Buddhism counsel men to do the best they can for themselves by a life of austerity and self-mortification. Buddhism imagines that the chief evil of life is pain, and its supreme object is to escape it. Christianity believes that the chief evil of life is sin, and its supreme object is to save men from it. Buddhism, therefore, appeals to the feelings, while Christianity appeals to the conscience. Buddhism runs away from life; Christianity transforms it. Confucius wrote beautiful maxims about righteous conduct, but he admitted that unless a Holy One should appear, he saw no prospect that his moral precepts would ever be realized. The founders of the ethnic faiths did not themselves know what was the real trouble with humanity nor how it could be remedied.

In distinction from all these systems, the Apostle Paul defined the Gospel as power; not the power of man, but "the power of God." He used the word *dunamis* which has been translated in our common speech as "dynamite," and he states both its negative and positive action. "The Gospel is the power of God unto salvation,"—the stupendous, sin-shattering power of Omnipotence, the result of whose operation is not only the destruction of evil but the accomplishment of the supreme constructive good—"salvation."

It is not easy for us who have long known of this great truth to realize its wondrous meaning. It is too vast for our limited com-

prehension. We need often to read the fifty-third chapter of Isaiah and those chapters in the New Testament which tell how this salvation was achieved, to walk in imagination along the "sorrowful way" to the uplifted Cross, and to partake of the solemn sacrament which commemorates the Lord's giving of Himself for the sins of the world. Never let us obscure the clarity of this message or imagine that there is any substitute for it. Salvation is the transcendent need of humanity. So St. Paul felt. "The Gospel which I preached," he said; "wherein ye stand," "by which ye are saved"; "the Gospel of your salvation"; "hold it fast"—the Gospel "that Christ died for our sins," "that He hath been raised from the dead," "that He might redeem us from all iniquity."¹ This is the central, the pre-eminent message of Christianity to a travailing world. "He will come" is the theme of the Old Testament; and the eyes of those who heard looked forward with wistful yearning. "He has come" is the exultant announcement of the New Testament. "Behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you a Saviour."² And the men of that generation who received the message "went forth and preached everywhere"³ "the redemption that is in Christ Jesus;"⁴ that "He is the propitiation for our sins, and not for ours only but also for the whole world."⁵ This is the supreme message of the Church. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life."⁶

This is not a theological treatise, and therefore I do not pretend that I have given a complete list of the essential elements of Christianity or an adequate treatment of any one of them. Each might well have a separate volume, while a comprehensive statement would include a number of other subjects which are also held in common by all evangelical communions. I have merely outlined some of the most essential truths of Christianity in contrast with the dark background of non-Christian life and thought. An understanding of them helps to clarify our missionary motive, affords an answer to carping criticism, and strengthens our purpose to communicate these vital truths to all men.

¹ 1 Cor. 15: 1-3, 12; Eph. 1: 13.⁴ Mark 16: 20.⁵ Romans 3: 24.² Titus 2: 14.⁶ 1 John 2: 2.³ Luke 2: 11.⁷ John 3: 16.

"THE WORLD AND THE GOSPEL"

BY J. H. OLDHAM

It needs the whole Church to evangelize the whole world.

Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the Church is a continuation of the incarnation. "As the Father hath sent me," Christ said, "even so send I you."

New Opportunities in Chile*

BY REV. C. M. SPINING

Missionary of the Presbyterian Church, U. S. A.

CHILE is like a great, overgrown boy, who wears his jacket with discomfort and finds that his buttons and button-holes refuse to meet. Her railway system, her postal service, her custom houses, her schools, and her national income are all inadequate for fulfilling the purposes for which they are intended. They have not kept pace with the growth of the country. Chile has played in the past and is destined to play in the future a much more important part in the family of nations than is generally supposed. Two years ago, while the people of the United States were saying, "men will win the war," and "money will win the war," and "food will win the war," Chile was saying "nitrate will win the war," and by supplying the allies with hundreds of thousands of tons of that commodity, with which to manufacture their high explosives and munitions, she enabled them to bring the war to an end much sooner than would have been possible if they had been obliged to erect plants for producing it artificially.

Chile also ranks second among the countries of the world in the production of copper. She produces the greater part of the iodine that is consumed. She produces 70 per cent of the world's supply of borax. She has rich deposits of manganese, mountains of high-grade iron ore, and wolfram, Tungsten, gold, and silver are being taken from her mines. Central Chile has a semi-tropical climate which rivals that of California in its possibilities for the cultivation of fruits and flowers and all kinds of grains and vegetables. In the southern lake region are vast virgin forests of valuable wood, and scenery which tourists, who know, declare is unequalled by anything which they have seen in Switzerland or the most famous mountain regions and canyons of the United States; while in the south the vast herds of cattle and sheep of the big grazing companies contribute large quantities of meat, hides, and wool to help supply the world's needs.

There is a great opportunity for educational work among the illiterate class, who number about 60 per cent of the population; there is a thirst for knowledge and a desire to educate their children above the level of their parents. The Government has further stimulated this desire by passing a law of compulsory education, but, unfortunately, there has been no adequate provision made for the enforcement of this law, nor is there any prospect that adequate provision will be made for years to come. The evangelical churches have adopted the policy of establishing a school in connection with

* From *All the World*.

every church that is organized, to second its efforts in the evangelization and uplift of the Chilean people. There is also a great opportunity for social work of all kinds, and efforts in this direction find a ready response on the part of the people. Illustrated lectures, concerts, and literature are all effective means of reaching the people with the gospel message.

Chile has the highest rate of infant mortality of any country in the world, although possessing one of the finest climates where health should be the best and longevity the greatest. While the Chileans are a sturdy and prolific race, the population does not increase except from immigration. According to government statistics, over 65 per cent of the children born in Chile die before reaching 3 years of age, mostly from easily preventable causes. A small dispensary opened by the Presbyterian Mission in the basement of the Central Church in Valparaiso has been supported entirely by local contributions. The place is crowded as soon as the doors are open and by instruction to the mothers and providing suitable medicine and artificial food, many little lives have been saved.

Chile needs above everything else a knowledge of the Gospel of Jesus Christ in its purity, a religion that consists in purity of heart and conduct instead of empty forms and ceremonies, a religion based upon morality instead of being divorced from morality; an intelligent faith, based on the knowledge of the truth instead of blind faith, man-made means of salvation; in a word, her greatest need is to know Christ crucified and risen as the Saviour of men, and to experience the new life that comes from faith in Him.

Chile as never before is open to receive the Gospel message. Wherever and whenever the Gospel is preached in its simplicity, there will be those who will listen to the message and accept it. The work is held back only by the lack of men prepared to serve as ministers of the Gospel. The Union Seminary, established recently in Santiago, has begun to supply this need. The Women's Training School for Christian Service, a joint enterprise of the Methodist and Presbyterian Missions, a long-desired and much-prayed-for project, is about to become a reality and will prepare teachers, Bible women, and trained nurses.

There are several encouraging features in the present missionary situation in Chile. The new administration is liberal and sympathetic to the work of Protestant churches. When a committee of Protestant pastors waited upon the President-elect, and presented him with a handsomely bound Bible, he said he knew and appreciated the work which they and their organizations were doing, and that during his administration he would endeavor to be guided by the principles of the Book which they had just given him.



MISS WYMAS AND HER "FAMILY" OF UNTAINTED CHILDREN—ALSO
THE HOUSE SURGEON.

Helping the Lepers in Srinagar, Kashmir

BY LETTICE M. SHANN, RIPON, ENGLAND

NEARLY a year ago I spent several days with the Lady Superintendent of the Kashmir State Leper hospital. It sounds an unsavory place at which to stay, but as a matter of fact the hospital is built on the shores of a beautiful lake and the lady in question lived on the opposite side in a houseboat moored in fairyland. I shall not easily forget my first sight of the great hills, flushed with evening light, crimson chenars, golden poplars, reflected in crystal water. Such are the surroundings of this home of pain.

At first the full tragedy of the place is hidden from the casual visitor, for many of the patients look hale enough until the eye travels down to deformed and bandaged feet. Others are terrible to look upon. In spite of the shadow which lies over all but a few of the inmates, the atmosphere of the place is amazingly cheerful. Indeed, I was told that the little community is more like a large family than anything else, and that, though free to come and go as they please, many of the patients have been there since the hospital opened, some twenty-five years ago. There is no compulsory segregation in Kashmir and it is hoped, by making the hospital life sufficiently attractive,

to ease the way for legislation later and in the meantime to bring about the voluntary separation of these dangers to public health.

The hospital is a wonderful testimony to the influence of missionary work, for, though entirely a state enterprise, it was built at the instigation of the late Dr. Arthur Neve of the Church Missionary Society, who was in charge of the fine mission hospital in the city. He was honorary medical superintendent until his death and the post is now held by his brother, Dr. Ernest Neve. The educational aspect of the work is under the care of the Home Minister. There are a resident house surgeon and two dressers, all three pandits, which in Kashmir is synonymous with Brahmin. All three are "old boys" of the big mission school which stands on the banks of the Jhelum in the very heart of the city, and which boasts as its proudest possession a roll of honor of the names of boys who, while yet at school, have risked their lives in the service of others, some in the cholera epidemics which every few years ravage the country, some in perils of water in that city of lakes and waterways, others in the fires which frequently break out and rage among the wooden houses of the narrow streets. The Lady Superintendent, herself an ex-missionary, cannot speak highly enough of the work of these three who are showing that they carry on into later life the fine ideals of the school in which they spent their boyhood. The house surgeon has given more than twelve years of devoted and faithful service, cheerfully facing the risks which all must run who serve the lepers.

The buildings consist of long narrow blocks of single rooms, with the necessary dispensary, store-rooms, offices, etc. There are now six men's wards and six "married" wards.

In the hill villages leprosy is regarded with horror and loathing and the best accredited remedy is to drop the patient over a precipice into the chasm beneath—a remedy which, in the complete absence of any possibility of isolation or measures of alleviation, has more to commend it than appears at first sight, but it is perhaps not to be wondered at that lepers who have attained the security of the hospital seldom show any craving to return to their homes. The Kashmiris on the other hand do not seem to have any strong feeling about leprosy and certainly do not regard it as a disgrace.

There were about one hundred inmates of this hospital, including at the time of my visit, six untainted wives and about twenty untainted children. Alas! at present these live with their tainted parents, and one little boy was pointed out who had only recently developed the disease. There is little hope for any of them unless they can be separated from their parents. A house should be built for the Lady Superintendent and on either side a wing for the children, boys on one side, girls on the other. It will be no easy task to induce their parents to consent to separation and as yet no pressure can be brought to bear beyond that of persuasion and kindness.

When I first saw the children, they were dressed in their "visitors' clothes," brilliant red *pherans* (the Kashmiri "coat-frock" worn by men and women alike). At a word from their friend and teacher they came, helter skelter, and crowded round us, their little impish faces alive with affection for the known and curiosity in the unknown. Their schoolroom, when I saw it, was a level space in the open, the only equipment being some reed mats. They sang to me with more zest than tune, and showed their much-prized and newly-acquired conversance with the English tongue by running, walking, jumping or holding up fingers or feet to command. It was pretty to see their confiding ways and my hostess told me a charming incident. One day she stood, rapt in the beauty of the distant mountains, when a little hand slipped into hers. "What are you looking at, Miss Sahib?" asked six-year-old. When explanation had been given, the reply was, "I knew it must be something you love very much because you looked as you look when you look at me."

The post of Lady Superintendent is a new one and the work very much what the holder chooses to make it. There seems little likelihood of time hanging heavy on hand, though the life is, of necessity, an isolated one. There is supervision of cleanliness, giving out of stores, teaching the untainted, settling disputes, enforcing discipline. The most dreaded punishment is to be condemned for a period to take food from the kitchen instead of receiving dry rations. This is not the reflection upon the kitchen which it at first appears. I was assured that the food is good and well-cooked and is taken by choice by some. The grief lies in the loss of freedom of choice and the inability to save. Dry rations are given out once a week and I watched the distribution of *shali*, or rice, huge quantities, as it seemed to me, being weighed out by means of primitive scales with big stones as weights, and carried off by each householder ingeniously tied up in the corner of a shawl. Each can then please his fancy as to hours of meals and flavorings, and can also save a little.

Great industrial developments hum continually in the busy brain of the Lady Superintendent. At present, though of course the lepers do their own work, the community has too little to do, and we all know the dire results of that. Soon she hopes to develop the vegetable garden, introduce weaving and hosiery for the untainted once they live at a safe distance from the tainted, and generally to see that every fit member of the family has plenty to do.

For the Father himself loveth you. John 16:27.

No; God's heart will only rest in us as there is in us this fruitage of love that blossoms and bears fruit, and repeats itself in growing clusters and harvests and beauties. Works die and perish, but fruit lives and reproduces itself. Love, the most perfect fruitage possible, is that upon which the very heart of God can feed. May He above all gifts give us love, that we may give it back to Him.—*G. Campbell Morgan.*

White Ribbon Women in Niue*

BY MARGARET J. BEHARELL

IN NIUE (near Samoa) the women outnumber the men. When we came here, seven years ago, they were a strong and influential body and had formed a band, known as the *Tapu Fifine*—or in English, the church women. They were generally the elderly women of the village, and were a law unto themselves. We undertook to train our students' wives in leadership so that when they became pastor's wives they would be able to lead the *Tapu Fifine* and not be led by them.

In Niue the great sin is immorality. The *Tapu Fifine* as the heads of villages and families, had it in their power to help in this cause, and as I visited them I told them of the awfulness of this sin and its results, and of their great responsibility. These dear saints smiled at my innocence. Did I not yet understand that youth would have its fling? "It was just *Mahani Niue*, or the way in Niue."

But I was out to save the girls now, so I continued to talk. First I secured permission for the younger church women to attend the *Tapu Fifine* meetings. Then I studied to find out what I could introduce among these women which would not only serve as a village affair, but would bind the women of the island together. I remembered the little white ribbon bow which I had worn when a member of the British Women's Temperance Association at home, and I asked permission from the headquarters in New Zealand to use the badge and to make my own laws. The women were very keen to take up this new work. At first I had ordered fifty badges, wondering how many I should have left on my hands, then just before hurricane season I ordered another one hundred and later another three hundred badges. Now our numbers exceed six hundred members.

To retain the enthusiasm we held meetings in each village at which the Committee of the White Ribbon, or *Liponi Sea*, (pronounced say-ah), were set apart for their work. The pledge in the native language is more impressive and binding than in English.

THE WHITE PLEDGE

In the presence of all the *Tapu Fifine* I promise,

- (1) To love and to serve God,
- (2) To live truly and to speak truly,
- (3) To protect both heart and body from all impure thoughts and immorality,
- (4) To abstain from all intoxicating liquor,
- (5) To care for my children and to train them in the way of the White Ribbon laws,
- (6) To be true to the marriage vows.

After reading the pledge, each committee member, beginning with the pastor's wife, stood up before the people of her own village and solemnly repeated the pledge. Then I pinned a small white bow on each breast. Not more care could have been taken of the Victoria Cross than these women took of their White Bows.

The committee members had to attend all meetings at the head station. They also had to interview all new members, and decide as to their fitness to join. They had the power to discipline in their own village as follows:—The badges to be taken away for immorality, one year; stealing, six months; quarrelling, lying, swearing and laziness, three months.

*From *L. M. S. Chronicle*.

The Committee also had to seek forms of usefulness in their own village, caring for the sick, old people and girls.

Last May we had a visit from Sir Charles Fergusson, Governor of New Zealand, and his wife. After the unveiling of the Honour Board in the church, Lady Fergusson spoke to my women. She said, "I have belonged to a similar movement, the Mothers' Union, for over twenty years. I also am a mother, just as you are. I know how very hard it is to train my children aright. It is not enough for us as mothers to feed and to clothe our children, we must also see to it that they do those things which we consider right. We mothers must therefore see to it that we do what is right and just and pure, so that our children, seeing our example, may the more willingly obey us. I will never forget you women of Niué. When I go I shall be glad to hear of your progress in this grand movement. I shall think of you and will remember you in my prayers."

The White Ribbon Band is uniting all the women of Niué, and also is linking us up with the women of New Zealand and of the world generally. Already it is producing strength and good, and we are hoping that because of the *Liponi Sea*, Niué will become not only a beautiful island, but also one noted for purity and goodness.

Subjugating an African Jungle*

BY HARRIET LANE

ROBERT CURTIS MILLER, a white baby a year old, seated in a screen-covered meat safe, carried by four black boys, was the *pièce de resistance* of the procession which transported the Miller family, bag and baggage, to Kabongo, the interior station of the Congo Mission of the Methodist Episcopal Church in the heart of Africa. Nobody in that stretch of two hundred and fifty miles had ever seen a white child and he created as great a sensation among the blacks as one of them would have done had he been carried in similar fashion up Fifth Avenue.

The well-screened meat safe with double doors was made so that neither insects nor reptiles of any kind could harm the baby. No *ntombo* (lion) in his gilded cage in America ever excited such wonder as the little white lad awakened in the minds of the people of the Dark Continent. Again and again Mr. Miller was obliged to drive them away from the safe because their noise frightened the boy, or because there was danger of their overturning the safe.

The missionary bound for the heart of the African Congo leaves behind the "crowded ways of life" at Elizabethville and strikes out into the jungles and the grass. Two hundred and fifty of the five hundred miles from Elizabethville to Kabongo can be covered by slow train, mostly in a box car; a lap by boat comes next; then comes

*Southwestern Christian Advocate.

the plunge into the trackless jungle. Elizabethville itself is an eight days' train trip from Capetown.

Through the dense woods, up hills and mountains, down into wide valleys, crossing rivers, sometimes on the backs of natives, sometimes over huge trees placed high over the stream; jumping off bicycles every five minutes to avoid treacherous stumps and elephant tracks, and camping tired but happy each night in some village where the sound of low appealing songs lulled the missionaries to sleep.

Adam and Eve could not have felt much more like pioneers when they left the Garden of Eden to subdue the earth than the Millers felt when they arrived at Kabongo to subdue their bit of the jungle. The evidence before their eyes in that particular spot tended to prove that Adam and Eve had not got far with the earth's subjugation.

The two new missionaries and baby Robert took up their residence in the jungle in the interior of the Congo in almost the centre of Africa. There was practically no equipment in the school and only a hut of three rooms made of mud and bamboo poles, in which to live, and it was in a hopeless state of disrepair. Of furniture there was none and in the intervals of mission work the Millers set to work to supply themselves with furniture.

For a year and a half they slept upon a bed constructed of palm poles, fearfully and wonderfully made. Every time one moved in sleep, it creaked and groaned in accents weird, wild and woeful. In the place of chairs they had stools, and two wobbly steamer chairs. Mr. Guptill, the Belgian agent, supplied them with three tables and three dressers.

Then Goloma—a native carpenter—was set to work making furniture. His knowledge of this art registered zero, but he was a willing worker. Mr. Miller measured, and described in detail every piece of wood he cut and then superintended the assembling of the pieces in the individual articles.

Besides a bed Goloma and the missionary made a large book case, a straight back chair, a settee, a filing cabinet, a magazine stand, a library table, a rocking chair, a large arm chair, two benches, a small chair for Robert, a round dining room table. All of this was well made and attractive. The bed was the most difficult piece but it cost less than ten dollars. Compare this price with the cost of beds brought from America.

The floor of the mud hut in Kagongo crunched into dust under their feet; the roof let in the rain which ran down in mushy, muddy puddles on the dirt floor; the bamboo poles, which took the place of two-by-fours, crumbled from much boring by ants that let themselves down on thin wings into the food upon the table, unmindful of a lack of welcome.

For three years the missionaries lived in this hut, repaired somewhat to make it fairly tolerable, and then they moved into their new

house. Mrs. Miller drew the plans, and Mr. Miller superintended the building. They named it Sunrise Villa and the house cost less than a thousand dollars. The roof is thatched and follows the beautiful lines of the roofs of the native kraals. It is ingeniously built for greater stability, for defence against the burning sun, for protection from fire, from the torrential rains and from reptiles and insects. The tinted walls harmonize with the light color of the furniture and the grey polish of the palm-bearing ceiling.

The achievement of the Millers was at once an object lesson to the native of what he may by effort acquire for himself and it promises to contribute to the solution of one of the most perplexing problems of the interior stations of Africa. On no subject have more letters gone back and forth between the Bishop and the finance committee on the field and the Board in New York than on this subject of the housing of missionaries. Therefore the success of this house built from native materials creates as much delight in America as in its missionary occupants.

The station has now also a good brick church and school building and another missionary residence. The day school has charts and pictures and a blackboard. The staff at the station has grown till, counting the children, there are fourteen white faces in Kabongo.

Mrs. Miller has a Sunday-school of a hundred and fifty little black boys and girls. Thanks to the advertising value of missionary papers she has had the pleasure of putting ninety dolls where none had been before. A bamboo stick with features marked on it had served as a doll before these "imported" ones sailed in on a phantom ship from a far-away land. Ninety little doll Americans represent to these little black girls the innumerable throng of real Americans who are their friends.

This glimpse of the life on the field shows the tremendous cost to the missionary of maintaining the far-flung lines of Christian missions. Certain privations are inevitable to all pioneering. This stanza from an African Bantu poem expresses the idea:

"Lead thou the way in the wet grass drear,
Then, only then, art thou pioneer.
For Mr. First must get all the woes
That Mr. Second may find repose."

The costs of pioneer work the missionary pays freely. But it tests his consecration to see his work come short of its highest fruitfulness for lack of tools with which to work in the hospital, in the school or on the farm. It is iron in his soul to see his child sicken and to know that there is no doctor at hand. When the missionary pays these inevitable costs, should not the Church match his gift with money for adequate equipment?

NYEKE, A WEST AFRICAN WIFE

NYEKE was born near the mission station of Metet nobody knows when. Nyeke was eighteen years old when she was sold to Suku Nti for about fifty pounds of rusty iron and a few goats. She had been leading the life of the average heathen African girl of that age until she found herself bound to that big, black, burly, brutish man, who, from the first day, made her to know that she was his property and his slave.

After Metet station was established, it was not long until Nyeke accepted Christ and found help and joy in Him, but it meant greater abuse from Suku Nti who could see no profit coming to him from her turning her heart around and becoming another kind of a woman, refusing to do some of the things he had required of her. He did not want her to waste time going to meetings, and he tried to whip her into staying at home, but she continued going—with welts and gashes on the reddish-brown skin of her back and shoulders.

Nyeke has now been a model church member for several years, and her conduct, under the trying circumstances, has been a splendid example of what a woman can endure for Jesus' sake; her life witnesses to the power of God to sustain and to save. She has attended five terms of afternoon school for women, reads well and writes some.

But now, after all these years, it begins to look as if Suku Nti is thinking of becoming a Christian. No more does he beat and burn his wife, or chase her away from his village. It may be the fruit of her patient endurance is beginning to appear.

A Chinese Christian Sermon *

BY MR. HSÜEH MENG TS'AI, KAIFENG, CHINA

Notes of a sermon on Naaman and the Jewish Slave Girl in Syria (2 Kings 5: 1-3), preached in Kaifeng last June. The notes were sent by Dr. Whitfield Guinness, who states that they very inadequately represent a most helpful address. Mr. Hsüeh has had a wide and influential ministry, having preached or held missions in more than three hundred mission stations in eleven of China's provinces. His ministry has been much used of God. We trust that these notes will lead many to strengthen his hands by constant intercession for his work.

WE are to consider together the story of a little slave girl, and in so doing we shall learn what the Kingdom of God is like.

This little maid did not murmur against God, nor did she blame her sorrows on the Syrians. She was a captive, her home and country were ruined. Who was responsible for the wrong? Not God, not the Syrians, but her own people. "Our own sins, the sins of Israel, have brought all this calamity upon us."

Who would have expected such insight as this? It was in the plan of God that she should be a captive, and what God willed was good. Ah, brethren, yielding brings rest. Life, death, calamity and prosperity are all in His power.

The little maid obeyed God and was thankful. She encouraged her heart with the thought that though the Kingdom of Israel had suffered, the Kingdom of God had not. How natural it would have

* From *China's Millions*.

been for her to say, "My country has been destroyed by Naaman, the great captain, and I am glad he is suffering in his turn. I am glad he is a leper." The natural man would speak thus, but not so a child of the Kingdom.

Have you noticed the longing in her words? "Would God!" Actually her heart longed that her enemy might be healed. Does not that show the spirit of the Kingdom of Heaven? Matthew 5:44, was unknown to her, but she knew the spirit of that wonderful command, "Love your enemies."

There is much talk of patriotism to-day in China. What is love of country? Is it shown best in hot-headed deeds or in virtuous conduct? The little maid loved her country, and in winning Naaman the mightiest force opposed to her people was, as it were, in her hand. Would he ever again seek to crush Israel? She was carrying out the spirit of Matthew 6:33, which is the secret of true patriotism—"Seek ye first the Kingdom of God."

Was it not extraordinary that the captain of the host of Syria should be influenced by the talk of a little slave? He might have had her executed, or have suggested, "You want me to go to your country and be poisoned." But no, he listened to this child, though he was the chief military officer in the realm.

And how came he to trust her word? Her life was straight and true. Her mistress could always depend upon her, and thus he believed her word, and went to see the King and tell his story.

Can you picture the King's astonishment that a man in Naaman's position should pin his faith to the testimony of a child? What folly! But Naaman relates the story of her life, and replies, "Experience has taught me her sincerity, and I cannot but credit what she says." So permission is given, and he goes to Elisha. What power there is in a consistent life! Fellow-witnesses to the truth, why do people not believe? Why are so few being won? Is it not because we are untrustworthy, because our life does not bear out our message?

Did this little maid possess education or power? She was probably only about ten years of age when she was carried captive. Sorrow had come early to her, and she had learned heavenly wisdom, but her happy face and cheering words won their way.

How came it that so young a child was characterized with such grace and wisdom? I think she must have had a good mother, whose influence, both before and after her birth, moulded that developing spirit. Yes, she was brought up in the fear of God. What schools cannot accomplish, the home can. Parents, consider the matter of home training, and the maintenance of a Christian atmosphere. Day by day for seventeen years I have asked God to keep me mindful of the lessons learnt from the little captive maid, and today I urge you not to let them slip. It is the life that counts.

BEST METHODS



By EDITH MAE BELL, WESTFIELD, NEW YORK

AN EXPERIMENT IN MISSIONARY EDUCATION IN DAY SCHOOLS

A method of missionary education worthy of thought is that of including mission study in week-day religious education schedules, such as was worked with satisfactory results in Westfield, New York. The whole field of religious education is still experimental; therefore, no one method can be offered as a guarantee of absolute success in every community.

Religious education in day schools is permitted in many states. As the experiment described is in New York State, the laws of that state alone are kept in mind as the method is explained.

Those participating in the work, either teacher or pupil, must comply with laws which require parents to sign a written request that their children may enter the classes. These classes may not be conducted in the public school buildings. Periods must be forty-five minutes long and there must be forty-five minutes outside study. A detailed syllabus of the course must be presented to the University of New York with the name and qualification of the teacher and the time and place of meeting. Teachers must have qualifications at least equal to those of the teachers of other subjects in the school. Credit is then given by the University of New York on a high school diploma.

Since the settlement of the famous White Plains case and subsequent decisions regarding it, pupils may be released during school hours on the same basis that they are released on for other special subjects.

It is necessary to have the consent of the principals of schools and that of the local school board. In our case both were easily secured, and a peti-

tion from the parents asking for the work was filed. Printed cards were sent home with each child for the signature of the parent or guardian. None were admitted without the signature. The work began before released time was sanctioned by law. Therefore, classes met after school hours as extension classes, held in the Methodist church a few doors from the school.

Two thirds of the students in the high school were enrolled in the religious education classes. Almost one third of the pupils of the high school are Roman Catholics and opposed the movement. More than eight tenths of the Protestant grade children attended.

There is, as yet, no entirely satisfactory course prepared for such a program. Teachers are working out curricula which, each year, more nearly fill the need, and it is hoped that a successfully tested course may soon be recommended.

Westfield classes are arranged in eight groups. Beginning with earliest grades, lessons are built around the home, the play life and the school. These lessons are planned to correlate the natural interests of the child with God and His world. In all the grades, religion is taught as a way of life rather than as a system of dogma.

Beginning with the fourth grade, missionary education is introduced by use of stories of boys and girls of other lands, travel books, and world friendships. In high school, a course is given on the organization and spread of the Church, beginning with the Apostles, tracing their work from Palestine to Asia Minor, through Europe to America and again to Africa and the Orient. The classes for

juniors and seniors have more definite application of missionary knowledge. From time to time, pupils are asked to write on some missionary project by which Christianity can be spread.

One question in the Regents' examination a few days ago was to name ten life callings in which Christianity may be spread. The answers ranged from preaching to digging irrigating ditches, building bridges, agriculture, mechanical service of various kinds, and salesmanship in many lines of business. The question also was asked, aside from those for which credit was given, "Has the course given you a different understanding of missions?" One boy said it had not changed his mind. All others expressed their deep interest in Christian missions because of the study. Excerpts from two answers are of interest.

"This course has not only increased my store of wisdom concerning the work of various missionaries, but has also shown the difficulties which must be overcome, the sacrifices that must be made to live as Christian citizens, and the most worthwhile way of life. I can truly say that the course has benefited me greatly."

The other answer was:

"The course has given me an entirely different outlook on missions. I had always thought of missionaries as rough, uneducated persons who went into the wilds of foreign lands and frightened the people so greatly that they immediately became converted. I see now that missionaries have a great purpose. I realize that most of them are educated, understanding people and are trying to serve God by telling others about Him. I feel that more real good has been accomplished by missionaries than by any other group of workers. Missionaries affect the political, social, and spiritual side of a country. The greatest praise given any country is to say that it supports many missionaries."

This work will be extended next year, and we hope to report much greater results as the course will have more mission study in every grade.

The course of study for the above project might be of interest to some, so we present it as now used. It has been modified, however, and adjusted to the need and understanding of the pupils until the books named are used only as a basis for the study.

Those guiding the study feel confident that no system of education is complete which excludes religion. Morality and ethics are conceded to be good, but if education is ever to produce the perfect man, it must include more than morals and ethics. Therefore, this course has a definite presentation of religion as such, believing it will more nearly meet the need.

Because of scarcity of rooms in the church where the classes meet, two grades are put into one class. The theme for the first class is "Good Deeds." The basis for the study is found in two books, "The Good Shepherd," and "The Good Neighbor," by Clara Belle Baker and Edna Dean Baker. The first book covers the need from the fourth to sixth year grades, and the second is prepared for the sixth to eighth grades. Stories from various other sources are used to supplement those in the books. Sunday-school papers have especially good ones of practical good deeds done by boys and girls in our own country—in cities, towns and communities. These stories should be chosen with the interest and understanding of the children in mind.

The third and fourth grades form the next class. They are given Bible stories from the Bible and from good Bible story books. Because the Bible was not written especially for children, great care is necessary in the selection, presentation, and illustration of the stories. There is danger of over-rating the understanding of the children of this age. Therefore, to be sure they get the correct idea of the stories, the children themselves should retell them until they are familiar with the narrative and also understand the lesson intended. Stories of boys and girls of other lands from missionary papers and books should be used especially in the second semester. Care should be exercised in stressing the needs of these people who are different, rather than their peculiarities. A simple project may well be carried out, as sending pictures or toys to a hospital or school

abroad. This ties the interest of the children to profitable expression of helpfulness to others.

In another class, the fifth and sixth grades have stories of how we may live our very best. This is based on "Living At Our Best," by Sharp and Hill. The theme is clean bodies, clean minds and clean living. Stories of "Clean Up Week," of fighting disease or epidemic explained by illustrated lectures, and talks by doctors or a nurse take up three of four weeks. The fourth week is given to reviewing the children and hearing their interpretation of how religion demands best living. Twice during a semester pupils write on subjects chosen by themselves to show best ways of living. Some of the subjects selected were "Harmful Tobacco," "Strong Drink Bad for the Body," "Good Minds through Right Diet," "God's Temple Must Be Kept Clean." Instruction is given in simple language, and the papers are an expression of knowledge of the matter presented.

The seventh and eighth grades use "Followers of the Marked Trail," by Frayser. The book study is accompanied by stories of trail blazers later than in Bible times. Pupils are asked to tell of living trail blazers and to select some from among those whom they know personally—those who have, or may blaze trails in religious living.

Freshmen in high school are given an outline of the entire Bible prepared by Professor Sands Wright. In the first year, the Life of Christ is covered. Lessons are prepared from the Bible and examination given through Regents. The sophomore year's study is also from the outline, and covers Hebrew Life and Times. The Bible stories are elucidated by use of the book by Hunting, "Hebrew Life and Times." The juniors go back to the New Testament. Beginning with Acts, a rapid survey of the New Testament is made with emphasis upon the organization and growth of the Church, showing the spirit necessary to live true religion and to propagate it in the world. Seniors study the spread of the Church from the time of Constantine. Studies of outstanding missionaries are made and pupils are asked to report on the missionaries of their denomination. During the second semester, a study of different professions is made, and ways by which religion may be applied to these vocations. A paper is required in which "Ten Ways We May Help Spread Religion" is discussed. These papers, as a culmination of the study, have brought out splendid thinking and expression on the part of those who are now looking forward to life service. Religion cannot be omitted from their reasoning after a course of study all through their school years.

USING THE NEW MISSION STUDY TEXT BOOKS

"A STRAIGHT WAY TOWARD TOMORROW"

Method is said to be a means to an end. The end in view, as methods are offered for use of a text book, is to make that book interesting to women of the organizations, and also to help interpret the vital message of the book in such a way that every Christian woman will continue to feel her responsibility toward others, until women of all lands know and accept Christ.

The methods with this book are simple. They have been used suc-

cessfully at various Schools of Missions, and have proved helpful in local societies where they have been tried.

No introduction to the author is necessary to those who became acquainted with her through her former book "A Child in the Midst." The book for the present year, "A Straight Way Toward Tomorrow," will be used by women of all denominations. With your book before you, begin with the first chapter

and note a few ways of presentation.

Poster. These are invaluable in announcing a meeting. Use cardboard or plain paper. For the first chapter have the picture of a nurse with a well-cared-for child in her left arm, on the left side of the poster. An emaciated child of the Orient reaches out to her and she beckons with the right hand indicating that she will lead it in the safe way. Two lines slightly upward will indicate the way. At the end, to right of picture have large letters TOMORROW. The caption "*Conflicting Contrasts Continue. Cooperation with Christ Will Cure.*" Place date and place of meeting below.

Five destructive and five constructive forces are discussed in the chapter. Have ten persons dress to represent these forces. As soon as War speaks a Red Cross nurse answers and counteracts what has been said favorable to war. Infant Mortality should be answered by Health Programs, Child Labor by Protective Legislation, Ignorance and Superstition by A Personal Knowledge of God. The leader may sum up the study in the paragraph "Save the Children." Have the Geneva declaration printed in large letters hanging on the wall of the meeting room during the entire year. Ask the women to memorize it.

CHAPTER II. "THE STARTING POINT"

Poster. Have a lighted Christian home to the left. Two ways, one up to TOMORROW and the other down with a question mark at the terminal. A woman holding a lighted torch starts from the home. Give date and place of meeting. Use caption "Make All Homes Light." The program might be called "A Carnival of Light."

The leader should explain that we are erecting a home and have been undecided about the lighting system. Describe use of CANDLE light. Place lighted candle on table. Use material on pages 35-40 of the book. Show how particularly the unpreparedness of parents is comparable to inefficient candle light. The next person

uses a FLASHlight and gives the subject matter of paragraph on page 40 "Our Ideal." It is just a flash here and there and not a general idea, that every child's right is a Christian home. The third person represents STAR light. Use a silver star and give material found under heading "Training Home Makers." One person, in costume of the country, will represent a point of the star until the five stars, in costume, present the five countries named. Another will tell how DAY light is needed and show (pages 45-48) how books and kindergarten affect the home, and how Intelligent Child Care is necessary. The following topic "Modern Problems" might well be called SEARCH light (pages 48-53.) The object lessons (pages 53-58) might be named MOON light—the Missionary Home, and ELECTRIC light for the National Home. The last paragraph Light for the Darkest Homes might be presented as SUN light. The leader then will explain that none of the lights work successfully without the light of God's love in the hearts of all the people. If they have it all homes will be light regardless of the lighting system. Make an appeal to the women to "Make Right Connections." A story is told of a man attaching a battery to a door bell, pushing the button and producing a noise. He attached the same battery to a light, pushed a button, but it did not light. We are told that it takes more power to make a light than it does to make a noise. Let us have more light in our homes.

CHAPTER III. THE BROADER OUTLOOK: PICTURES AND BOOKS

Poster. Use picture of several books among which is the Bible. Arrange them at the beginning of the road which leads to the perfect tomorrow. For a caption use quotations from St. Paul. "Give Attention to Reading" and "You Must Form the Habit of Reading."

The leader will be called the Librarian and give material (pages 63-66), stressing, "What shall they

read?" One of the group should ask "Why provide literature for these backward countries?" (see page 66). The Librarian will call the book keeper who will produce a large ledger. From this may be taken sheets arranged as posters to show our account in illiteracy with the six countries, (discussed on pages 67-73).

Another of the group may ask which book is most used. The Librarian calls an attendant who reports that the Bible is the best seller, (pages 73-77). Another asks, "Do the people want it?" The Librarian produces from her letter file four letters containing in condensed form the pleas given on pages 75-77.

The group then will be invited to remain for the Directors' meeting which is to take place at once. In imitation of such a meeting have the eight subjects informally discussed that are found on pages 77-97. Stress particularly the need of right pictures.

CHAPTER IV. THE COMPASS: RELIGIOUS EDUCATION

Poster. At the beginning of the road have a compass. Well along the way a tree should give shade. Use for a caption "A New Path to the Heart of the World."

This program may be effectively built on the tree. The leader represents the Forester and gives the introduction and discussion: "What is Religious Education?" (pages 101-106). The Forester presents "Buds" who will give subject matter (on pages 106-107), "Teaching Life as It Ought to Be Lived." "Methods in Use" (pages 107-114) may be called "Tender Shoots."

The next person called is "Fertilizer" and tells about "Better Preparation" (pages 114-115). The "Leaves" are heard from and give "Religious Education at Work," (pages 118-122). Training National leaders, (pages 123-129) will be "Fruit," and "Blossoms" will be Christian Leadership among Women. (Pages 129-132). The "Branches" will be the Goal of National Respon-

sibility and Independence, (pages 132-138). Show how this will be a true branching off from the tree. In summing up the growth of Religious Education show that the roots must also be studied and are found only in lives hid with Christ in God.

CHAPTER V. COMPANIONS OF THE WAYS: SOCIAL PROGRESS

Have a small map of United States at beginning of the Way, and picture of a traveler returning. Caption "Reunite and Relate Your Discoveries."

This meeting might be called a "Reunion." The first two topics (pages 143-145) should be discussed by one who produces from an old Saddle Bag a paper giving the contrast between the saddle bag and modern methods of travel as typical of the changes in social progress. The topic of "Narrow Interests in Communities," (pages 145-148), might be called a "Brief Case." Ask another to unpack a Traveling Bag, and give social conscience at work in India, Japan, and other countries, (pages 148-153). Another representing the School Bag will give "Training for Christian Social Service" (pages 155-162). The traveler's Sample Case will next be examined and the seven topics (pages 162-187) will be discussed. The Leader sums up briefly the reports of the travelers and quotes first and third stanza of Dorothy Giles' poem "The Little Path."

CHAPTER VI. UNTO THE PERFECT DAY: WORLD WIDE FRIENDSHIP

Poster. At the beginning of the road have picture of a ballot box or a voting machine. Use caption: "Come and Vote on a safe Highway for Children."

The leader should give the first two subjects as an introduction. Have an object dressed hideously, to represent war. Then discuss "The Cure of War." Hang wreath with the word "Love" on one shoulder, and another wreath with the word "Friendship" on the other, show that

war will be cured if we hang on his shoulders these two cures.

Tell about "Women at Work on the Problem," (pages 191-196). Let an interested woman tell about the first method—Cooperation and another about Education. The leader sums up the entire study by using "The Way of Love and Victory."

Throughout the study, quote frequently Isaiah 35:38, "*And a highway shall be there, and a way, and it shall be called the way of holiness. . . .*"

WHAT A MISSION LIBRARY ACCOMPLISHED

We had had mission study classes before. Half a dozen of the "Old Guard" met on certain afternoons to read and discuss a chapter. One day we woke up and formed a real study class with a real leader. It widened into an interdenominational class. The town librarian was distressed because the demand for "best sellers" had a sudden, decided falling off, but our County Librarian knew the reason. She had gathered for us, from her own stock, from the State Library, from libraries in other towns a collection of seventy-five books on Japan, and we had established a mission library in connection with our study class. A member of the class, not the leader, was made librarian, and was responsible for the recommendation, circulation, and care of the books.

A mission study book is a condensation of a vast fund of fact and argument. Each chapter can do no more than touch upon the vital points. But when the book is used as a reference, its contents discussed with the aid of supplementary books, the study becomes vivid.

For intelligent prayer, for effective appeal, for efficient activity, there must be a foundation of knowledge. We studied the history of Japan, its people, customs, religions, and relation to the rest of the world. We made posters to illustrate Japanese

flower arrangement as well as missionary achievement. Having read books by eminent Japanese statesmen, we presented their views to the class through impersonations.

Our class soon increased in numbers and interest. Sixty-two study books were sold, and the average attendance was forty-eight. Every member was expected to read at least one book between the sessions. Books bearing on special topics were recommended for the different chapters. College-bred young women took an active part at each session, finding a congenial outlet and stimulation for their mental activity. Men read the books brought home by the women of the family, and began to appear at the class, whenever it met in the evenings.

When the class came to a close, nearly five hundred books, exclusive of study books, had been circulated; the attendance and enthusiasm had grown with every meeting; and we had an intelligent understanding of our relations to Japan, and our privilege of bringing Christ to the Japanese.

Realizing that this reading has stimulated and increased our interest in missions, when we plan for a new study class, we begin months beforehand to gather and look over books. Lists of desirable books may be obtained from the bibliography in the study book, from leaders of training classes, from mission headquarters, and from librarians. Some books have much information but are heavy reading; some read as easily as fiction; some *are* fiction, some poetry. We use them all. The gathering and circulating of a library requires time, cooperation and effort, but it is intensely interesting. The librarian ends her task, feeling that she has been a privileged person, for she has received in information, enthusiasm, and inspiration far more than she has given in labor. She knows that it has been worth while.

A Test On American Home Missions

Prepared by Belle M. Brain, Schenectady, New York.

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of Home Missions. 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 877, but do not consult them until you have tried to answer the questions yourself. You will be interested to discover your score.

1. What was the first home missionary organization in the United States?
2. What great home missionary organization is celebrating its 125th anniversary this year?
3. At the close of the Revolutionary War in 1783 what constituted the field of home missions?
4. What event of 1803 doubled the home missionary field at a stroke?
5. What is included in the home missionary field of today?
6. What great home missionary problem is found to a greater or less extent in every State in the Union?
7. What famous foreign missionary leader undertook several extended home missionary tours early in the last century, preaching the Gospel, distributing the Scripture, and "spying out the land" for Christ?
8. What debt does the United States owe to home missions along educational lines?
9. What home missionary founded the First Congregational Church of Omaha, Nebraska, the mother church of some two hundred churches?
10. What organization resolved, early in the nineteenth century, to see that every family in the United States was supplied with the Scriptures?
11. What famous president of Princeton College engaged in work for the Indians?
12. What home missionary is said to have added three stars to the American flag?
13. What famous missionary educator came "up from slavery"?
14. What is the latest line of home missionary effort?
15. Approximately how many foreign-born people are there in the United States?
16. What college in a western state is named for a home missionary, was founded by a home missionary, and had a home missionary for its president for many years?
17. What college in New York state was founded by a home missionary?
18. How much money is annually expended for missionary work among the Indians in the United States?
19. Who inaugurated the work among the lumber jacks and gave twenty years to it in the forests of the north and west?
20. Who is said to have been the greatest of all home missionaries?

Woman's Home Mission Bulletin

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

BREAKING DOWN BARRIERS

I live in a little house
But the door can open wide—
I live in a little house
But the whole round world's outside!
—*Mary Stewart Cutting.*

What an inspiration it was last year to be one with the whole round world on the World Day of Prayer for Missions, to be voicing the same petitions in Africa, the Americas, Asia, Europe, Islands of the seas, the arctics, and the tropics! Has it not, somehow, made a difference all through the subsequent months that on that day the incense of intercession rising from each country mingled and became as one? Surely, yes!

And now we approach another observance of the World Day of Prayer for Missions which, as usual, will be on the first Friday in Lent, February 24, 1928. As this is somewhat earlier than last year, we must bestir ourselves speedily. Did your community hold an interdenominational meeting last year? Did you remember that the observance is interracial as well as interdenominational and international? The leaders in the different local societies should be called together at an early date to start preparations in ample season. The supplies are ready. Send to denominational headquarters for them all.

So many suggested that the Cycle of Prayer on the Call to Prayer card be used again this year that it was decided to do this. Get quantity of "Call" needed to give one to every person in your church and neighborhood, not forgetting shut-ins. These cards are free from denominational headquarters. Daily use should begin now leading up to February twenty-fourth and many will desire to continue use throughout the whole year.

An attractive sticker for envelopes and letterheads is a new feature this year. Get supply early.

Last year for the first time a Retreat, "Toward Power and Service," was printed and found very helpful, especially by local committees and leaders—in fact, so helpful, that it is used again this year. It is priced at 10 cents; only two copies are needed—one for leader and one for pianist.

The program, "Breaking Down Barriers," proceeds from Thanksgiving through Confession and Intercession to Consecration. It may be used entirely as printed, or modified and adapted; it may be repeated at morning, afternoon, and evening meetings or divided into sections with luncheon coming in between. The price is 2 cents, \$1.75 per hundred. There is a leaflet of suggestions for the leader, several copies of which are furnished free with each order for programs.

A growing number of girls' groups are observing the Day, and we learn that increasingly men are present at the meetings. Be sure to use all possible publicity—the "Call" should be sent widely in personal correspondence; bulletin boards and church calendars should carry notices for several weeks before the Day; there should be no conflicting appointments or meetings; pastors should be requested to make announcement from the pulpit, and presidents of women's civic, literary, and religious societies at previous meetings; posters locally prepared may be advantageously utilized. Above and beyond all the "methods" do not you, yourself, fail to pray that guidance and inspiration may be given to all upon whom rests responsibility for planning and preparing for the Day both nationally and locally.

LEGISLATIVE MATTERS

BY HELEN MERRICK SEMPLE

*Chairman, Committee on Legislative Matters,
Council of Women for Home Missions*

Two outstanding interests in our field of legislation during the past year have been the Eighteenth Amendment to the Constitution of the United States and its enforcing acts, state and federal, and American adherence to the World Court.

Adherence of the United States to the World Court, so far as actual legislative action is concerned, has for the present been transferred to other lands. The determination of this adherence, on the basis of the rather severe reservations demanded by the United States Senate, awaits the completed action of the other nations signatory to the World Court Protocol. In this country, in the meantime, some of the opponents of American adherence to the Court endeavored to inject their attitude into the political campaigns of last autumn.

The basis of such endeavor was plainly the expectation, or hope, that the reservations of the Senate might not be acceptable to all the nations now members of the Court; and that the issue might thus be thrown again into discussion in our own Senate, with a personnel whose attitude would be affected by campaign pledges inimical to our adherence to the Court.

The following statement of a European statesman is significant. Stephen Osusky, Czecho-Slovakian minister in Paris, who lived for years in Washington, says:

"It is in the interest of international justice that the United States should adhere to the World Court. It must not be forgotten that it was the United States that, from the beginning of its existence, introduced the principle of arbitration in its international relations.

"With the adhesion of the United States to the Court, the idea and principles of international justice would be greatly strengthened; its adhesion would at the same time deprive those who do not want to accept the juris-

diction of the Court of such encouragement as they derive from the non-adhesion of the United States to the Court of International Justice."

"On the other hand, American non-adhesion can in no wise prevent the formation of international jurisprudence which will inevitably have an influence upon questions interesting the United States. The United States consequently has a very great interest, as it has the right to participate in the formation of rules which in the future will determine the relations between the nations of the world."

The following was approved by the Annual Meeting of the Council last January:

Resolved, That the Council of Women for Home Missions re-affirms its approval of proposed adherence of the United States to the World Court, and advises continued interest, coöperation and education to this end.

The other outstanding item of the Council's interest in legislation during the past year was undoubtedly Prohibition, in its federal, state, and international phases.

The main election issue of the country last fall was the struggle between the "wets" and the "drys"—the fundamental issue of the question of obedience to the Eighteenth Amendment to the Constitution of the United States being somewhat successfully masked by discussion of the federal Volstead Act, and of legislation in various states designed to carry out the provisions of the Eighteenth Amendment. A part of the masking process was submission to the voters of referenda on the question of amendment or modification of what is known as the Volstead law.

The federal appropriations for enforcement of the prohibition law came up for early attention by Congress. Rather surprisingly, the main items under that head were allowed to stand, providing some \$13,000,000 for the work of that branch of the government. Attack centered on the item of half a million dollars for "under cover" work, which was eliminated. While the development of "under

cover" work meets with scant approval from the friends of prohibition, it is nevertheless true that, under present rules of evidence in court procedure, conviction of violations of the prohibition laws is most difficult without "under cover" work.

The present tendency seems to favor the selection of a form of modification which would leave to the individual states the interpretation of the Constitution on the point of what constitutes an intoxicating beverage. An important item of interest in the prohibition field during the year was the international agreement with Great Britain, arranged by General Lincoln C. Andrews, administrator of the federal prohibition enforcement service.

In the present situation there are certain points that stand out prominently as guideposts in thought, discussion, and action. In the realm of politics the present emphasis on party loyalty, tending to the submergence of moral issues, and the extremely criss-crossed attitude of all political parties toward this subject of prohibition, make it worth while to state these points briefly:

1. The Eighteenth Amendment to the Constitution remains, even if the Volstead law be repealed; and obedience to the Constitution would require that succeeding enforcement legislation be immediately substituted.

2. The Volstead law is of federal creation, and can not be affected by state referenda or state legislative action. State referenda on the subject partake of impertinence, and of disloyalty to the federal government. This would be quickly recognized as fact if a state referendum were attempted on any other federal law grounded on a constitutional provision that has been passed upon with approval by the Supreme Court.

3. Prohibition was the law in thirty-three states of the Union before the Eighteenth Amendment went into effect. These state constitutions and laws would stand.

4. The claim that the Volstead Law is unnecessarily drastic overlooks the fact that there are sixteen states which

prohibit the sale of beverages containing any percentage of alcohol; and there are eighteen other states where the maximum alcoholic content that can be legally sold is one half of one per cent, or less. If, therefore, the Volstead Law were repealed, there would remain thirty-four states in which no liquor stronger than one half of one per cent could be legally sold.

5. The proposal to amend the Volstead Law to allow the sale of light wines and beer—beverages presumably containing 2.75 per cent of alcohol—carries with it two points for special scrutiny. Such proposals for modification are nearly all couched in terms which make the computation of 2.75 per cent alcoholic content by *weight*, rather than by *volume*. This in effect raises the alcoholic content, computed by volume, to 3.50 per cent which was the average alcoholic content of beer in pre-Volstead days. If such modification were permitted, the whole field of beer-influence, with its known evils, would be reopened; with the additional situation that the Volstead law, as now framed, provides no system of license supervision. As a practical outcome this might mean that beverages of 2.75 (or 3.50) per cent alcoholic content could be sold without restriction in any place. (No. 5 as a statement is a summary of material authorized by the World League Against Alcohol.)

The following was approved by the Annual Meeting of the Council last January:

Resolved, That the Council of Women for Home Missions re-affirms its endorsement of federal and state legislation looking to the enforcement of the Eighteenth Amendment to the Constitution of the United States; and that in particular it pleads for the preservation of the Volstead Law and its definition of legal alcoholic content of beverages as one half of one percent.

The need is realized for continued intensive education on the subject of alcohol and its effect; of the various attempts to control its manufacture and use; and on the reasonableness of giving the present attempt in our country an uninterrupted and sufficient trial.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

Readers of the REVIEW will be interested in the delightfully informing survey by Mrs. R. G. Vance, the first chairman of our Industrial Missions Committee. Mrs. Vance has made a thorough inspection of how the Christian women of America can help the Christian women of other lands in relation to industrial conditions. She has studied the effects of industrial conditions on international relationships, and how best to make these industries apply to human needs, to improve living conditions and to develop Christian life. We are hoping later on for further reports on Mrs. Vance's investigation.

IMPRESSIONS OF KOREA FROM AN INDUSTRIAL VIEWPOINT

Korea stands out in my mind as a land of mountains, rugged and aloof, relieved by the wistful intimacy of green valleys sheltering the thatched huts and rude clearings of primitive life. The people of Korea have a dignity and reserve in keeping with their mountains. I found them on closer view simple, friendly, impressionable. Most appealing is their eagerness to learn—a thirst so urgent, so insatiable, as to constitute the most compelling problem of our work.

How can we deny this need? How can we, on the other hand, satisfy even in small measure this craving, without training the Korean boy and girl away from their native environment, producing in them profitless discontent and unrest?

It would seem that training along industrial lines is the best answer to this question. Through industrial training, grounded on the simple principles of Christian living, the younger Koreans may find at least a partial answer to their craving for knowledge. At the same time that their mental outlook is enlarged they are taught a definite means of livelihood, vitally necessary in this land of isolation and stark poverty.

This condition has been recognized for sometime, as is shown by the

progress already made in industrial training from Seoul to Fusan. Institutions of varying size and character for boys and girls are at present maintained by several of the Protestant denominations, some dating back a decade or more. As to Roman Catholic efforts I am not informed. I found among the missionaries in the stations of whatever denomination I visited a hearty willingness to cooperate with the Industrial Committee of the Federation of Woman's Foreign Mission Boards, and a real appreciation of its interest and wish to promote Industrial Missions. Korea, like India, is sympathetic with the idea of forming a Christian Industrial Association to cooperate with similar organizations in America.

The Japanese Government is showing its approval of industrial training, realizing more and more the importance for Korea, as for Japan, of equipment along industrial lines. It was most gratifying to find, on visiting our schools in Korea, that the Japanese Government had specially commended the handwork of the pupils, requesting that such training be extended to all classes, and not restricted to the poorer girls. Our schools will stand even should other lines of Christian work be discredited or opposed. *The Japan Advertiser* of April 5, 1927, has an editorial bearing on this pressing question of industrial education in Korea, in which we find this significant statement:

"The golden age for the college graduate is entirely past and gone, a significant turn of the situation being that, each season as the colleges turn out graduates, that grim question of the 'intelligent class unemployment' presents itself in a more than ever appalling aspect."

Girls trained in our industrial schools are much in demand for wives as more companionable and capable.

What can we continue to do for her after leaving school—this trained girl whose higher ideals and broader outlook set her apart from her environment? How sustain her and foster her further development? Is there no way by which we may use her very difference as a foundation stone, her discontent as “the little leaven that leaveneth the whole lump?”

Here we should, if possible, let the industrial work be a further tie, continuing the bond between school and former pupil. Cottage industries have possibilities of giving a social feature to the lives of women who have nothing. Such work is needed to help them in returning to poor homes destitute of social life and encouragement toward better ideals. Such a beginning in even one home may form a nucleus for community work, gradually introducing music, reading, social life, as well as productive industrial features into lives meager and deprived. To make this effective or even possible the schools should endeavor to keep avenues of approach open for encouragement, advice, and marketing of suitable cottage-made goods.

In any program for future work in industrial training in Korea all thoughtful students of the question are agreed on certain fundamental points:

First, we would encourage Koreans in their native arts rather than teach them to imitate foreign products. “Each nation has something inherited to give to the world in which its native genius flowers out, and we must preserve this and perfect it, and not allow these people to follow the mirage of Occidental show and glitter.”

In this connection I would plead for the encouragement of native costumes and customs in so far as possible. Not for the sake of stressing unduly the quaint and the picturesque, but to preserve that individuality which is the soul of a nation's life. Our aim should be to develop them from within through right principles and ideals, not to make an inferior copy of our alien mode of living.

Second, we should train them and encourage them to use native resources so that work can be continuous and uninterrupted, independent of imported raw materials.

Third, we should guide them in making practical articles which may find a ready market among their own people because necessary to their everyday life. In many instances such articles are of artistic merit as well, suitable for sale as art goods in America.

Korean work in brass fulfills these three conditions in the highest degree, and is rightly stressed in our industrial training. The brass foundry and boys' training school developed by Mr. Unger at Soonchun is a splendid example of what may be accomplished along this line. Here native brass of that superb quality characteristic of Korea is molded into the bowls and utensils indispensable to Korean daily life. The best types of traditional models are followed so that the product is artistic and thus admirably adapted to export for sale in America as art goods.

At Chunju I saw them digging the foundations for another industrial plant for boys. This work is to be under the supervision of Mr. Bolling Reynolds. There is a possibility of making here on an extensive scale the traditional *chang*. This chest of wood and brass, cunningly fitted, sturdy and distinctive, is the age-old desk, bureau, trunk, and treasure-vault of the Korean household. One finds them varying in size from a mere trinket-box to the massive proportions of a great sideboard. Since they are characteristic and indispensable Korean furniture there should be a market for them in their native land. And as they are of exceptional artistic merit they should be marketable in the United States as well.

For girls and women the industry that best parallels brass-working is the weaving of *moonjung* cloth—universally used in Korea for garments and every domestic purpose. This, too, meets the conditions laid down

above—an industry using native materials, fostering a native art, adapted to the daily use of the natives but through the excellence of its product suitable for marketing in Occidental countries. This coarse-fibred, unbleached cloth, sturdy and wear-resisting, has the general texture and appearance adapted to “art material” in combination with embroidery, applique, or other trimmings in color. Since the equipment required is of the meagerest description the cloth may be woven in the humblest home. The schools teach embroidery stitches and such finer work which may also be carried on at home after the completion of the school course. For several years hand-embroidered articles of *moonjung* cloth made in our Korean schools have been marketed in the United States through the distributing agencies of our church. The sale of these articles forms the chief financial support of several mission schools in Korea which educate and train numbers of girls, besides providing a means of livelihood to many widows and mothers who would otherwise be destitute.

It is hoped to encourage the weaving of *moonjung* cloth in short lengths suitable for pillowtops, towels, etc., as well as designs in color woven in as borders or motifs. This will enhance its marketable value in the United States.

On an emerald and gold April afternoon such as only Korea can show, I stopped at the door of a tiny mushroom hut of mud walls and thatched roof to watch a young Korean woman weaving at her rude wooden frame. Casually picking up a few straws from the ground and breaking them off to the required length, she used them to start the cotton thread on its way. Her quiet demeanor and expert movements were uninterrupted by our approach and keen interest. With grace hospitality she paused, however, to welcome us into her tiny kitchen where piled great trays of the indispensable “greens” of Korea’s

humble daily fare. Nearby in a bit of a vase on the crude shelf were two gay field blossoms.

Industry, sustenance, beauty—here was a poignant example of these three great needs of the human heart.

There are, of course, many other lines of industrial training to be developed in Korea as time, money and teachers are available, such as rug-making, soap-making, improved methods in farming. Stress must be laid on the lack of teachers trained to direct industrial work, especially teachers capable of such work without modern machinery, according to primitive methods, the only ones practical among a primitive people. The belief is expressed that persons trained in Europe, where lack of land has forced intensive farming, can best understand the peculiar farming problems of Korea.

Whatever special features Christian education in Korea may develop, it is increasingly evident that industrial training must predominate—the hand must be trained with the head, the dignity of labor inculcated along with the joy of independence. Tribal and family life in the Orient forbid the individualism of the West. This training must be so linked with the environment as to stimulate growth, not disintegration. “They must move together or not at all.”

On my way from Nagoya, Japan, to Fusan, Korea, I was sought out by a young Korean student who got me through the Customs by the naive declaration: “She is a missionary and has no cigarettes.” This boy expressed in all his ardent young personality the yearning of the youth of the Orient toward America—that land at the foot of the rainbow! He wrote me later some of his hopes and conclusions: “I believe with the religious force our country will be civilize and will be fine contry for God’s will. I thank very much God and for earnest missions of your contry.”

Can we refuse the challenge?

NEWS FROM MANY LANDS



LATIN AMERICA

Gambling in Latin America

PUERTO RICO EVANGELICO, the union Christian paper of Porto Rico, discusses the active campaigns in Argentina and Mexico against gambling houses and lotteries. Portions of the article have been translated as follows:

"The courageous and firm Mexican president, the Martin Luther of the civic conscience in America, noting that gambling is a terrible enemy of all classes, particularly the laborers, has ordered the immediate closing of the gambling houses established throughout the great Aztec republic. With a sure eye and a firm hand he seeks to aim the death blow at the octopus of the gambling houses, regarding each of them as an insatiable mouth that sucks the blood and the dignity of the nation which he so ably governs." "The people of the Argentine, having learned from bitter and abundant experience, have been persuaded that gambling is one of the worst enemies of national prosperity, a consuming cancer which threatens to destroy the edifice of the great Argentine republic. First the progressive press and then the prudent legislatures have raised their voices in protest, seeking the extermination of this terrible social plague."

J. Harrison, a missionary in Argentina of the Evangelical Union of South America, writes: "With the lottery went also the *hipodromos* or racing centers and every person found infringing the laws is being severely dealt with."

Guatemalan Christians Trusted

THE greatest argument for Evangelical missions in Guatemala, says the Rev. Edward M. Haymaker, D.D. is the changed life of the average convert. He writes:

"Far and near the *Evangélicos* are sought for servants, because they are so much more reliable than the others—they don't get drunk, they are honest, they are respectful and as

they attend to their work conscientiously they soon become more efficient than others. In most commercial houses and in many plantations, it is a high recommendation when an applicant can give the proofs that he is an *Evangélico* in good standing, and especially if he comes recommended by his pastor. The industries are honeycombed with fraud, but some are using Evangelical overseers, watchmen, book keepers, treasurers, collectors, etc. to head off trouble and this way of avoiding speculation is rapidly becoming a method. Of course we are not stating that all professed Protestants are angels.....But we are speaking in general terms of the change in personal character and rectitude, and its testimonial value that has resulted in convincing the public that the old Roman prejudice against Protestantism is unfounded."

Greater Freedom in Costa Rica

A WORKER in the Latin America Evangelization Campaign writes:

"Ever since the brutal attack on Evangelical missionaries early in June, things have mended. We are left in quiet to hold our services and those who want to attend are free to come and go without molestation. We took no steps whatever to have the aggressors punished, but the President of the Republic took vigorous measures to vindicate the law and to prevent a fanatical priesthood from dishonoring the good name of Costa Rica before the world. The result was a stern lesson to everyone concerned and a great victory for law and order. What rejoices our hearts most of all is to see the growing confidence of the people who in increasing numbers are attending the services, none making them afraid. In

three recent Sunday night services there have been many professions of a desire to accept Christ and to live the true Christian life."

A Native Church in Ecuador

MILAGRO is a town of 10,000 inhabitants in Ecuador, near the city of Guayaquil. The native pastor there and his work are thus described by the *Alliance Weekly*: "He has a good understanding of the Scriptures, and beside preaching in the church at Milagro, visits many surrounding villages on his bicycle, giving out tracts and selling portions of Scripture. He has recently received a tempting offer from an employer of mechanics, but his love for the work of the Gospel has constrained him to refuse. On a recent Sunday morning the first baptismal service ever held there created wide interest. The four candidates for baptism first gave their testimonies as to the power of the Gospel in their lives, and their desire to follow in the steps of their Master. During the evening preaching service there were as many people outside the church as inside. At the close several men inquired about baptism as a result of the service in the morning."

Soldiers' Gospel Mission, Chile

MR. AND MRS. WILLIAM M. STRONG, who went to Chile a few years ago to open work among the soldiers of Arica, have now founded the "Soldiers' Gospel Mission of South America." The work now centers in Concepcion, Chile and is exerting a wide and salutary influence. A gospel hall and gameroom for soldiers, meetings in the barracks and in the open air, evangelistic work, and Bible correspondence courses are features of the mission.

Many new doors open for service among the various regiments—twenty-eight having been reached thus far. These are scattered 2,500 miles along the coast among infantry, cavalry, engineers, artillery, mounted police, and in schools for marines, and among

mechanics and munition workers. Many of the officers show a very friendly cooperation. Recently over 1,000 men professed to accept Christ as Lord and Saviour in these meetings and all have received copies of the Gospel of St. John. The work is supported by voluntary offerings.

The Evangelical Church in Peru

THE fifth annual Synod of the *Iglesia Evangelica Peruana* was held, for the first time in the history of these gatherings, in Lima, the capital city. At the first session, in 1919, four delegates attended, representing three congregations. This year thirty-three duly appointed delegates officially represented twenty-seven congregations, and reports and contributions were received from forty congregations. Beside these official delegates, sixty-four came up for the Bible Convention and to be present at the Synod. A writer in *South America* says: "More remarkable perhaps, as indicating not only increase in numbers, but also growth in Christian grace, is the advance in generosity revealed by the accounts The sessions are so conducted as to encourage the native brethren to manage their own affairs and find their own solutions to their problems. They elect the officers with as much freedom as if there were no foreign mission or missionary."

A Brazilian Woman's Outlook

ONE phase of the Christian opportunity in Latin American countries is indicated by the following statement made by a Brazilian woman, who had come in contact with the work of the Young Women's Christian Association: "The woman of today has faith in the greatness of our future and is eager to help. The wave of prosperity and development, the advent of the working woman, the influence of the United States, have all changed her outlook. Heretofore her ideas on life were characteristically Latin, her reading exclusively French. Now American-

ization, with its advantages and its drawbacks, is affecting her to a large extent. Independence is a new thing; she is interested in achieving it."

EUROPE

An All-Europe C. E. Convention

THE European Christian Endeavor Union held its fifth convention in Budapest from August 8th to 14th. An English observer comments: "Unity, evangelistic fervor, eagerness to train the young, a growing enthusiasm for Christian Endeavor, which gives energetic and idealistic youth its opportunity within the Church and for the Church—these were key-notes of the convention. Over 600 delegates from over twenty nations, speaking many tongues, belonging to a dozen or more denominations, from Lutheran to Friends, from Presbyterian to Mennonite, with many ecclesiastical and political differences, and many varieties of temperament—they realized a wonderful fellowship at the common meals, in the united communion service, in the consecration meeting, and even in the business sessions of the European Council and Executive. All through the convention there were not only evangelistic meetings, but also in the great public meetings evangelistic addresses and appeals. These, with the welcome meeting and the closing consecration meeting, deeply impressed Catholics and Jews who had attended out of curiosity, and there were some remarkable cases of inquiry and conversion."

European Churches Work Together

A LONG all lines there is in evidence, reports a competent observer, a new spirit of cooperation between the churches of Europe. The very difficulties and trials through which the churches have passed have served to drive them together. Very splendid cooperation has been evidenced in the relief work carried on by the Central Bureau of Relief of the Evangelical Churches of Europe. An interdenominational and international

organization, this Bureau has served to unite those churches which have been in a position to help in a common cause. The relief which has been afforded in the past four years has demonstrated to the afflicted churches the solidarity of Protestantism. As the Bureau continues to work and devotes more and more attention to constructive efforts for the complete rehabilitation of the church life of Europe, it will serve increasingly as the rallying point of the Christian forces of the Old World and the New, irrespective of denominational and national differences.

German Church Regains Strength

REV. ADOLF KELLER, D.D., Director of the Central Bureau for Relief of the Evangelical Churches of Europe and European Secretary of the Federal Council of the Churches of Christ in America, reports "the return of Protestantism in Germany to a position of strength and influence." He continues: "The churches of Germany were so disrupted by the political and economic consequences of the peace that for a time their very continuance was threatened. The economic situation in Germany is by no means normal. There are still vast armies of unemployed, and much suffering and want. But, since the inauguration of the Dawes plan and the stabilization of the mark, there has been such an improvement in the position of the Church as to enable it to help the churches in other lands, instead of receiving help itself, as has been the case hitherto. Home mission and foreign agencies are taking up their tasks once more; the social welfare work of the churches is again moving forward."

Riga Tabernacle Dedicated

ENTHUSIASM marked the services opening the Riga Tabernacle led by Pastor Fetler of the Russian Missionary Society. Many people, from all parts of Latvia, had been at a special praise and prayer-meeting on the previous evening. Both the Amer-

ican and the British ambassadors were present at the dedication service, and made brief addresses. There were several police officers present and on the platform. Before the close, the Chief, at the invitation of Pastor Fetler, went into the pulpit, and, as representative of the Government, expressed his appreciation of the work, and declared that the more success that attended it the better it would be for the police, as their duties would thereby be made lighter. Pastor Fetler announced that of the \$35,000 required to open free of debt, about \$20,000 had been received. The evening meeting, specially evangelistic and for Russians, was also well attended.

AFRICA

Rome's Influence in Abyssinia

THE arrival of the Duke of Abruzzi at Addis Abeba, the capital of Abyssinia, with valuable presents for the regent, the queen, and the royal family, was reported in the *New York Times* late in the summer. The Duke was accompanied by "an important official of the Vatican, traveling incognito as the Abbé Brucardi," whose mission was said to be to establish a *modus vivendi* between the Coptic Church of Abyssinia and the Vatican. *The Converted Catholic* quotes from the article as follows: "Since the fourth century, except for eight years in the seventeenth century, when the authority of Rome was acknowledged, successive Abyssinian bishops have been appointed by the head of the Coptic Church in Egypt, and in the old days wars were fought to sustain his authority. Recently Roman ecclesiastics have deemed the time ripe to make an attempt to win back the Church in Abyssinia. The Regent Ras Tafari has great respect for both the Quirinal and the Vatican, and is said to be ready to enter the fold of Rome just as soon as a sufficient number of parishes acknowledge the Pope, so as to make objections from Cairo of no great importance."

A New Day for North Africa

EDUCATION and the whole impact of modern life and thought are breaking down the old fanaticism and opening up new horizons to the native white races of North Africa—both Berber and Arab. The Methodist Episcopal Church reports a very promising work carried on in seven stations. It includes evangelistic and church work in three languages—French, Arabic, and Kabyle. Six homes for Arab and Kabyle boys and girls, with over two hundred children, are maintained. The children attend the French government schools and receive religious instruction and moral training in the homes. There are also an agricultural and industrial school; a students' hostel, where Arab and Kabyle young men following courses in government high schools can board and lodge and be under the moral influence of the missionary; a Bible institute for the training of native teachers, colporteurs, evangelists, and pastors. Eighteen young Arabs and Kabyles are working in the mission as evangelists and religious teachers. There are also five native Bible women.

"Pilgrim's Progress" in the Congo

REV. C. E. PUGH, who has been at work in the Congo for eighteen years, has translated "Pilgrim's Progress" into the Lokele language, and now sees young people reading it in a village where in 1910 cannibalism was practiced. He writes of a teacher-evangelist who was offered by a Roman priest much larger pay if he would become a Catholic:

He opened his precious book and turned the pages over rapidly until he had before him the picture of Flatterer with his net. He held that up to the priest, and he said: "Now I hear what you say, I know what your name is; your name is Flatterer." Then in the native speech he added, "It is no use to set a hunting net in the forest when the chimpanzee is looking on."

Mr. Pugh continues: "The great need of the people who live in equatorial Africa is a larger literature, a

literature adapted to their own particular needs. . . . Our people have a very pithy saying. It is this: 'The God of the Catholics has no books.' Protestantism has always stood for two things, the open mind, and the open Book."

Children in the Cameroun Church

A WORKER in the Cameroun Mission, West Africa, writes of one notable advance made during the year which, though not originating in the village schools, will most certainly react with power upon them. Almost all the stations have instituted children's *bikaña'a*—communions. These for the grown folks connote, of course, the breaking of bread at the Lord's Table; but for the children they take on more of the aspect of Children's Day. Together with this innovation in our evangelistic work among children—most of them naturally being the village school children—has been instituted the "Children's Roll." These two features are really component parts of one endeavor to make the children realize that they have an important place in the great life of the church. Thousands gathered at the various stations during the days of the week set aside for them and rejoiced in the daily meetings and the Sunday services held especially for them. The words of one little tot are significant: "We are being treated as real persons now!"

An African Woman Made a Deacon

CHUNGU is a woman of whom one of the missionaries of the London Missionary Society at Mbereshi, Central Africa, writes: "Chungu is back with us as our cook and house *capitao* and general stand-by. She has won back the respect of the whole village. She really has triumphed gloriously. And the crowning joy of the year for her and for me came this very week at our New Year's church meeting; Chungu was unanimously elected a deacon of the church. I watched her when her name was proposed, tears

came into her eyes. She looked at me with fear and wonder, and later on when all the children were in bed, she came to me and said, 'Have they forgotten my sin? Is it a sign of God's forgiveness? I have not much wisdom, I am not very old, but if God has called me to this holy work in His Church, then here I am, O Lord,' and she rose and stretched forth her hands as if she saw Him before her. She said in parting, 'It is a day of joy for me, but more joy for you and for Our Chief.' Just to look at Chungu with her quiet, serene face and gentle way with the girls is gloriously worth while."

THE NEAR EAST

The Turkish Woman's Religion

ACCORDING to John B. Ascham, writing in *World Neighbors*, the new women of Turkey do not attend the religious services of the mosques. They no longer are attracted by the old religious life of Islam. Once they could attend the public prayers sequestered behind screens. Many mosques did not have these screened places for the women. They said their prayers at home. Women now, if they wish, can go to the mosques. "I have seen them in St. Sophia separated from the men by a single cord to indicate their place. I have not seen women worshipping in any of the mosques which I have visited in Anatolia. But the new woman, like her husband, will have little to do with the mosque. It is associated with the tyranny of the old social order. Religion has little significance to the leaders of modern Turkey."

Staff of Beirut University

ONE way in which international and interracial sympathies are promoted by this famous institution is indicated by the following statement made by Bayard Dodge, President of the University: "Members of the faculty and staff are chosen because of personal qualifications, regardless of race or sect. Last year we had members of fourteen races on

our teaching and administrative force. Out of a total of 172, only 53 of these were American. The same teaching and administrative force represented nine religious sects; 102 were Protestants and the others were Moslems, Bahais, Druses, Jews, Catholics, Orthodox, etc. The Protestants in turn represented most of the leading denominations of Protestantism."

Palestine, a Jewish Homeland

AT THE World Zionist Congress, held in Switzerland during the past summer, which celebrated the thirtieth anniversary of the founding of the movement, encouraging reports were given of the progress made in the restoration of Palestine as a homeland for the Jews. Since the Balfour Declaration, which was agreed to by the French and Italian Governments, large areas have been put under cultivation by homesteaders. Local cement plants and other factories are supplying much of the material used in the construction of the new and modern cities around Jerusalem. Extensive orange groves have been cultivated and increased by the installation of irrigation systems. Poultry raising and dairy farming have been successfully carried on in sections that were formerly useless and not under cultivation. Schools have been established, both Jewish and Arab, and Great Britain contributes twenty per cent of the cost of the Jewish schools and so far the entire expense of the Arab schools.

New Anatolia College

PRESIDENT WHITE of the transplanted and thriving Anatolia College, now of Salonica, writes enthusiastically of what he found on his new campus as he completed, this summer, his seventh trip to the Near East in thirty-seven years. The college had, last year, 173 students from Albania, Armenia, Greece, and other Near Eastern lands. More than 2,500 have been enrolled during the forty years of the life of the institution. The places from which the students

come today are much the same as they were years ago, in spite of the fact that war conditions and the migrations made necessary the moving of the college. "Smaller than Robert College or the American University of Beirut, and much less famous," says *The Congregationalist*, "this little college is nevertheless of the same noble sort and makes its steady contribution to the manhood and womanhood of the Near East."

Moslem and Jew Study the Bible

THE American School for Boys in Baghdad is one of the outstanding activities of the United Mission in Mesopotamia. Rev. Calvin K. Staudt, its principal, reports these two unusual cases in connection with the school: "The brother of a Moslem boy called the other day to find out how his brother was getting along, especially in his study of the Bible. To my surprise, he told us that he wants his brother to study the Bible much and that he would be pleased if we would ask his brother to recite often so that he would have more of an incentive to study his Bible. One of our teachers is giving private lessons to a Jewish boy after school, in his home. The father has requested this teacher to devote fifteen minutes each day out of the lesson period to the study of the life and teachings of Jesus. The father knows that his son is morally weak and, having himself been educated in a mission school and in the University of Beirut, he feels that nothing can straighten out his son better and make a man of him than such teaching."

INDIA AND SIAM

Hindus Desire Clean Hearts

AT A farewell meeting held for Rev. and Mrs. William McCance, of the American Board's Marathi Mission in India, as they left Satara for their furlough, they were presented with fragrant garlands and affectionate speeches were made. This is in accordance with Indian custom, but what made the occasion noteworthy

was a speech by a young Hindu of the shoemakers' caste, who asked leave to present garlands on behalf of the shoemakers. He said: "Your group is far ahead of ours. You Christians outdistance us both economically and intellectually. In both respects you are much beyond us. But more than this, your hearts are clean. We look longingly at you and wish that we, too, were well educated, living in more respectable homes, but most of all we wish that our hearts were clean!" And Mr. McCance answered, "And when will you and your fellows come to follow the Guru Jesus Christ, who can give you clean hearts?" The man sadly shook his head and said, "When we break our fetters, sahib."

Slavery Contract in Rajputana

H. B. SARDA, in an article quoted by the *Antislavery Reporter*, describes the slavery of the Darogha caste in Rajputana states. Mr. Sarda says that, in exchange for food, clothes and marriage dowry from the master, the Daroghas bind themselves to render any service that he may demand and not to leave his service. Their children are similarly liable to render service to the masters. The daughters of Daroghas are given away in dowry in the marriage of the master's daughters. The master can also dispose of the surplus Daroghas under him, but retains the right to requisition their services whenever necessary and to give away their daughters in dowry. A Darogha can buy his freedom by paying back to the master all the expenses incurred on his behalf by the former. A Darogha naturally has no scope to earn money and the master sees to it that he gets none. He therefore remains a slave all his life and transmits his slavery to his children.

A Great Lack in Hinduism

REV. JOHN E. NORTON uses the response of the American people to the Mississippi flood disaster as an illustration of the difference between Hinduism and Christianity,

and further proof of why India needs Christ. He says: "Although wickedness does abound, yet America is a Christian land and Christian sentiment prevails. As soon as it was known that there were flood sufferers, help was rushed to them immediately. The whole country from the Atlantic to the Pacific was stirred to help. Nobody said, 'They are not my caste, why should I worry about them?' If the Ganges River had flooded all its low-lying plains and washed away thousands of its villages, would the whole of India rush to help them? The probability is that the whole of India would not give five minutes to thinking about the sufferers. Most of the people would never know about it, for they cannot read. If it was a great enough calamity the Christian Government out here no doubt would do something, but as to the people on the whole it would never occur to them that they had any duty in the matter."

Preparing for Blindness

THE school for the blind carried on in Bombay by American Congregationalist missionaries is a helpful institution of long standing. The annual report of the Marathi Mission says of one pupil: "Gulabi was one of the sweetest, happiest little orphans in the Methodist girls' school at Tal-egaon. One day it was noticed that she seemed to be having trouble in reading; her eyesight was failing. She was sent to the Presbyterian hospital at Miraj and everything possible was done, but she came back with the verdict, 'No hope. Blindness ahead.' I wonder how we would meet that verdict, if it came to us? Gulabi wasted no eyesight on tears, but said at once, with a cheery smile, 'Well, I just can't stop studying. I'd better go to the Blind School now and begin to learn while I can still see; then by and by perhaps I can be a blind Bible woman' Her cheery smile, sweet voice and loving helpful spirit are a spot of sunshine in an already cheerful place."

Union Chapel in Ceylon

A SERVICE that is unique in missionary history in Ceylon took place at the Training Colony, Peradeniya, when the new chapel was dedicated. This is the first Christian place of worship to be built in Sinhalese style. The architecture is all Kandyan. Baptist, Presbyterian, Wesleyan and Church of England clergymen took part in the dedication service, which is described as having been conducted by the congregation, at the invitation of the Colony Council. H. I. Charter writes of it: "This is the first service of such a nature ever held in Ceylon, because the Colony is the only case of united work in the training of teachers and evangelists ever attempted in the Island. It will be more than a happy memory. It augurs well for future united worship, and united work for the extension of the kingdom of our common Lord."

Burmese Preaching Laymen

FEW churches in Burma can as yet offer a pastor one third of the salary a college graduate receives for other employment. A more significant fact is that the larger part of mission workers who have had college advantages have not completed degree courses, though not a few have had the college advantages and have simply failed to pass the final university examinations. The number of workers in the Christian churches in Burma who have had two years of college training mounts up into the hundreds. The preaching teacher, the preaching physician, the preaching judge and the preaching lawyer are outgrowths of the peculiar situation which exists in Burma. The mission theological schools engaged in preparing young people for religious positions have had few applications from students who have completed even one half of the severe university courses of study. The Christian churches, though numerous, have not been able to provide the support for their pastors which even high-school graduates can obtain

in other callings. One important alleviation in this difficult situation is that many mission schools can pay their teachers the salaries of those who add preaching to their teaching duties. Some of the most forceful preachers are in the employ of schools, or are in medical or legal practice and in government offices.—*Missions.*

Karens Must Share the Gospel

A THIRD-GENERATION Karen Christian writes in *Missions* of his people: "The Karens are essentially missionary. They are instinctively hospitable and generous. Many American friends have said that they are sure they will never starve if they are anywhere near a Karen habitation. The Karen Christian is therefore never happy to keep the Gospel of Christ to himself. He must share it with someone. But do not think that Karens are perfect specimens of humanity. One of their crying weaknesses is sloth, but their redeeming quality is standing by their guns at any cost. It is therefore very important that the Karen youth should be taught early to foster strong missionary ideals. The boys and girls in the American Baptist Mission Karen schools grow up in an atmosphere charged with evangelistic fervor."

New Siamese Christian Colony

A CHINESE Christian of the second generation, graduate of two American schools, has gone back to Siam, determined that his business career shall not interfere with his Christian service. Mrs. Charles E. Eckels of Sritamarat, Siam, writes that this young man's father helped to found a Christian colony in the Federated Malay States about twenty years ago. The Government encouraged the settlers to plant rubber trees by giving them a few cents for each tree planted. Ten or fifteen acres of land were allotted each family. Recent high prices of rubber have given each family a good income, and there is a very strong and prosperous

Christian community, with ten lower schools, a church and a high school. This young man has now started a similar Christian settlement in Siam near Singora. The Siam Government has given the group all the land they want to develop, and they are also starting rubber plantations. "Most of his people are young men from the first settlement, I think," writes Mrs. Eckels. "It is very like the little leaven hidden in the meal. All over this country Christian influence is at work, silently permeating the whole population."

CHINA AND TIBET

What Christ Would Say to China

THE story is told in *The Outlook of Missions* of six Christian students in Hunan Province who formed a preaching band when the Yochow Communists closed the mission school. That one of them showed especial independence of thought and earnestness of conviction is evident from his remarks on one occasion to his fellows: "Surely, if Christ were here now," he said, "He would not preach as He did to the Jews. 'Do not pray on the street corners to be seen of men,' He said. They loved to be seen of men to pray; but we are ashamed to be seen praying. Therefore the Lord would tell us to stand on the street corners and pray, and not be ashamed to be caught praying! What we all need in these days of anti-Christian sentiment is more courage to confess our religion and to live it."

Courageous Chinese Christians

FROM a letter written by Chinese Christians in Showchow, Anhwei Province to one of their missionaries now in the United States the following is quoted: "One night ten soldiers heavily armed came to the hospital and demanded that in twenty minutes everything should be opened so that they could take the things for their army hospitals. We prayed for a plan to come forth before our eyes. We had a friend who was a 'small' officer and we went to beg his help. We also know the general and a tele-

gram was sent to him asking him to stop the robbery. That night our hearts were hung up, but we saved everything. Praise filled our hearts. Our country Christians have suffered great things and also the city ones, but they are all living as bravely and lovingly as they know how from the teachings of Jesus. It will not be easy to pay our pastor's salary, but we are not afraid. Has not God protected us, and should our hearts have known any peace without the religion of Christ? We must, therefore, make sacrifices for our church. Please rest your heart about us."

Gospels Given to Bandits

A CHINESE pastor in the Methodist Mission in West China went to the captain of a company of bandits, and asked for permission to speak to them. When this was granted, two church members went with Pastor Li, taking with them a large number of gospels for distribution. This is how he tells the story: "The men numbered about 130, drawn up in two lines. Between two and three hundred villagers stood about, watching the curious sight, ready to run at the first sign of trouble. The Lord gave me the courage to tell those bandits their sins to their faces. I did not mince words. And as I described the miseries of the people the tears came to my eyes and ran down my cheeks. I urged them to repent. I told them that now that they were going into the army they could begin a new life, and that the Lord would overlook their past if they forsook their wicked ways, but if they persisted in wickedness it would be hard for them. I then told them about the gospel doctrine, showed them the gospels, and said that I was going to give one to every man who was willing to repent, but for no one to take a copy unless he meant to change his ways. The church members then passed down the ranks with the books, and not a man refused."

Presbyterian Missionaries Return

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. made the following statement in September: "In response to cablegrams from China about twenty furloughed and new missionaries are now sailing for the field. Of our China missionaries in the Far East in August, more than 100 were in their own stations and 130 in port cities in China; in neighboring countries in temporary service or advanced language study there were 50 in Korea, 12 in Japan, 10 in the Philippines, and 5 in Siam; some and probably many of these 'refugees' will be back in their regular stations this autumn. There are approximately 175 on furlough in the homeland, largely engaged in post-graduate study or other constructive employment. They will return to the field as opportunity permits."

One cablegram read:

Shantung Mission men are returning to their stations; women also to Tsinan and Weihien. Schools are reopening except at Yehow and Yih sien. Hospitals all are open. Mission work continues with Chinese Christian leaders retaining enlarged control and responsibility.

Chinese Women's Organizations

IN A booklet on the Y. W. C. A. in China, recently issued, Miss Irene Dean writes: "One of the most hopeful things about the present woman's movement is the fact that there is a real effort to make the women of all classes count. Perhaps for the first time the real importance of the industrial and peasant women is being recognized. As soon as the Nationalist regime began in Hunan the Woman's Association set up plans for reaching, through propagandists, all the women (and did reach many of them in fact) not only those of the cities and larger villages but even those of the remotest country districts. In the cities under the new government, women workers are to be seen in large numbers in the frequent parades to celebrate anniversaries or protest against the

doings of imperialism and capitalism. To see many of them with bound feet hobbling along in such processions is a vivid reminder of how quickly these changes are coming. In the labor unions that are being rapidly organized women also have their share. They are often seen doing picket service for the unions, clad in the same kind of uniform and performing the same duties as the men."

"Reformatories" So-Called

REV. R. E. CRADDOCK writes from Yunnanfu, southwestern China, that the Chinese have established institutions called "reformatories" for abandoned boys and girls, and that inhuman cruelties are practised upon the inmates, in many instances girls being sold into slavery. These girls having been already tortured and thrown out to die are picked up by the police and taken to this institution because the new law does not permit beggars, waifs or slaves to lie in the streets to solicit alms or pity. A lady missionary who visited one such reformatory reported that it was evident that the chief source of income was from the sale of some of the inmates for wicked ends. Indeed, she herself witnessed such sales. Some inmates had starved to death. The place was filthy beyond thought. Their rags and a filthy straw mat, in many cases bare boards, were all they had for bedding. Their food was of the coarsest, and served without tables or the commonest utensils. Their sores were left to putrefy. In Yunnan-fu, the question of slavery in general and of the state of these institutions in particular, has recently closely occupied the attention of missionaries there, who include members of the China Inland Mission, the Church Missionary Society, the United Methodists, and some French nuns.

Tibetan Priests as Guests

SOME of the contacts with Tibetans established by the Disciples' Mission at Batang, West China, have already been reported in the REVIEW.

One member of the mission now writes from that outpost on the Tibetan border: "A number of young priests from the large monastery at Litang stopped to look in at our school on their way to Lhasa. We always invite them to look around and give them gospels and tracts. At first only one of them ventured in but after he had received the gospels and tracts and gone out, others were encouraged to come in. These priests had never before seen a white person, which is not surprising since most of them live south of Litang and are at the monastery only on certain days of the year. They will take up their residence in Lhasa for three years where they expect to learn the mysteries of conquering evil spirits and all the lore necessary for an ordinary priest. We hope that they will have enough interest in their profession to study the gospels and tracts, perhaps later to seek further knowledge of the good tidings."

JAPAN-KOREA

Industrial Training in Korea

THE industrial department of the boys' school conducted by Southern Presbyterian missionaries at Chunju, Korea, gives manual and vocational training, and enables the boy without sufficient means to work his way through school. In this way an all-round education is given to the future leaders and church members of the Korean Church. What Tuskegee is doing for the Negro and Berea College for the mountain boys and girls, the mission wishes to do for its people. One of the teachers in the girls' school in Soonehun writes: "In the eyes of the Japanese Government the industrial department is one of the most important features of our school work. They say it would be a fine thing if we would give work to all the girls in the school instead of to the few who must earn their way in order to obtain an education. In a recent exhibition of the school work of all Soonehun territory, both government and private schools, the

hooked and braided rag rugs made by our girls were pronounced by the judges to be the finest work shown. We have forty-three girls, out of an enrollment of 133, working about fourteen hours a week, and thirteen who work half that time."

Japan's Religious Attitude

THE failure of the bill intended to regulate the various religions in Japan was announced in the May REVIEW. Rev. Walter Buchanan, writing in the *Christian Observer*, interprets the situation as showing a changed attitude toward religion on the part of "official Japan." He says: "For about twenty-five years the Government had had a large committee, including representatives of the three great religions, Buddhism, Shintoism and Christianity, studying the whole situation..... Apparently lack of interest and zeal in religious matters was responsible for its dragging on so long. But the recent awakened interest in religion occasioned the introduction of the bill last year; moreover, its rejection after much full, free discussion and criticism openly expressed in public gatherings and in the press bears testimony to a new interest in and a new valuation of religion."

Fruits of Evangelism

AN AUSTRALIAN missionary of the Church Missionary Society in Kagoshima, Japan, writes: "Quite suddenly a young doctor and his wife, who had been enquirers for years, asked for baptism. The other day a friend of the doctor's, who knew him in the early days of his Bible study, told me he had always said that Japanese had suitable religions of their own, and that nothing would persuade him to be baptized. Almost at the same time as these two, various other enquirers came to the point and we now have two baptism preparation classes—eight women and six men. Aoki San has been with us for a ten days' children's mission. He is a magnificent story teller and children's

evangelist, and he has been greatly used all over Japan in children's work. He visited three of our Sunday-schools, giving them three days each, and at the end a hundred children gave in their names as desirous of being saved. We do thank God for these."

Temperance Progress in Korea

REV. F. S. MILLER, Presbyterian missionary in Chungju, Korea, writes: "My secretary, when out doing village preaching, found a village whose people had decided to make and buy no more beer, to stop supplying it to farmhands. If the villagers will not buy beer, the beer shop has to hand back its license; so these people practically have local option. I wish we could describe the results of this experiment in a leaflet and distribute it all over Korea and persuade the other villages to do likewise. The above-mentioned village is not yet a Christian one. Where the people are largely Christian the liquor business dies a natural death, for the church is a temperance society. I never heard of a Presbyterian pastor in Korea who baptized one who drank intoxicants. He tells such that they should wait till they have enough faith and love to impel and enable them to give up the habit for the sake of their weaker brethren and sisters, especially for the sake of the young."

ISLANDS OF THE SEA

Bible for Papuan Christians

THE completion of the Bible in the Dobuan tongue marks a step onward in the spread of Christian knowledge among the people of Papua. When it is realized that the Bible is, with the hymn-book and catechism, the only literature available for these people, that it must serve the purpose of primer and reading book in the schools, that to native preachers and teachers it is the only book of reference and study, it will readily be seen of what immense value is the completed translation. Various languages and dialects are spoken,

but the Dobuan was chosen by the Australian Methodist missionaries as the literary language for a considerable territory. The system of training all teachers at a central institution gives a knowledge of that language to all the leaders of the people. The teaching in the village schools, wherever possible, is done in that tongue also. The present translation now gives the whole library of God's Word to these much-divided tribes.

Christian Australian Nurses

THE Australian Nurses Christian Movement, which is well established in every State of Australia has been extended to Queensland, where it was founded last June. This movement is a voluntary association of nurses who are desirous of rendering mutual assistance in the cultivation of the Christian life, and of availing themselves of the best means of Bible study and Christian fellowship. On account of irregular hours of duty it is sometimes difficult for nurses to give sufficient time to spiritual development. It is to help in this development that the movement was established. Its aim is "to lead nurses to know Jesus Christ as their personal Saviour and Lord, and to devote their lives to His service." Its method is to form Bible study circles in the various public hospitals and to hold weekly a central Bible study circle which enables nurses on the staff of private hospitals, and those doing private nursing and child welfare work, to avail themselves of Christian fellowship. The circles are presided over by known Christian leaders from the clergy, medical and teaching professions, and the business world.

Silliman Institute Graduates

THE work of this famous institution in the Philippine Islands is bearing significant fruit. Rev. J. L. Underwood, D.D. who says that the teachers, lawyers, physicians and business men who have imbibed the

Silliman ideals are laying the foundations of democracy, writes of the importance of helping Silliman graduates to establish "private schools at strategic points, schools like Maasin Institute. Angel Espina, a graduate of Silliman, took one year in an Oregon college and graduated. On his own initiative and almost single-handed, he opened this school in his native town. The school was about to close its first year before many of us missionaries knew of its existence. He was without material resources, and he needed a little help in getting the school organized and incorporated. The third year has just closed with an enrollment of 230, and is recognized by the Government. Espina is a Zacheus as to physical stature, but he towers above his fellow townspeople in intellect and character. He has stoutly refused to throw the Bible out of the curriculum in spite of persecution and empty offers of support."

NORTH AMERICA

School-Bag Gospel League

IN THE five years since this organization was formed for the circulation of the Scriptures among children, it has shipped over 100,000 gospels to different parts of America and Canada, thousands of Testaments, and over 200,000 pieces of literature. It recently opened its 254th center covering thirty-six states in America and 22 centers in Canada. When the REVIEW referred to the League in its June, 1926, issue, there were 181 centers in thirty-one states. Thomas E. Little, General Secretary, appealing for a celebration on October 14th of the founding of the League, says: "The American Association for the Advancement of Atheism, whose object is to atheize the youth of America, has recently dubbed the League plan, a bootleg effort to get the Bible into the public schools." A child who joins the League promises to carry the Gospel of John in his school bag and, after reading it through, to give it to some other boy or girl. Each of

the four gospels is supplied to him by the League, to be read and passed on in the same way. On the completion of the gospels, the child receives a New Testament from the League.

"Rosenwald Schools" Increase

DURING the year ending July 1st, the Julius Rosenwald Fund gave aid to 545 building projects in fourteen Southern states. These included rural school buildings for colored children, teachers' homes and additions to school houses. The total cost of these buildings was \$2,812,718, and of that sum the Rosenwald fund contributed a total of \$410,679. The colored people themselves gave \$440,353, the white people \$90,719, and the public school authorities appropriated \$1,870,949. For the present year the fund will give aid toward the construction and equipment of only those schools, where the term runs for at least five consecutive months and the site and buildings of each school aided must be the property of the public school authorities. Another provision is that the school site must have ample space for playgrounds and for such agricultural work as is deemed necessary for the best service of the community.

A. S. S. Missionary in Tennessee

A SUMMER'S work in the Tennessee Mountains in a church extension program was full of rich and encouraging experiences for a Sunday-school missionary, says James D. Burton, who writes: "Four new Sunday-schools were organized in neglected neighborhoods, fifty mountain schools were reached through addresses before two county conventions, and a Christian Endeavor Society was established. Over two hundred children were enrolled in two vacation Bible schools, a teacher-training class of twenty-five men and women was organized, and a number of young people were directed to school and college. Pointing the way for the realization of their visions and dreams of securing an education

for which church schools and colleges gladly open their doors, is a great privilege. One of the great joys of this service is to see boys and girls develop in Christian character and service. These influences reach many mountain homes on uncharted highways through this region."

New York's Negro Children

A REPORT on the delinquent and neglected Negro children in New York City is published as the result of a seven months' investigation by a Joint Committee on Negro Child Study, representing some thirty social agencies, in cooperation with the National Urban League and the Women's City Club of New York. The report deals with the five boroughs of New York City and the conditions described relate to the several centers of congested Negro population. It points out that in the last ten years, through migrations from the South, the Negro population of New York has increased at a rate nearly four times as great as the increase in general population; that there are now in the city more than 200,000 Negroes; that largely as a result of enforced parental neglect and because of the lack of organized recreational facilities there has been since 1919 a considerable increase in the delinquency and neglect of Negro children as against a decrease in delinquency among white children.

Indian Christian Leadership

THE Board of National Missions of the Presbyterian Church in the U. S. A. on July 1st took over an important and influential piece of Indian work when it became responsible for the hitherto undenominational American Indian Institute at Wichita, Kansas. This boarding school for Indian boys was established in 1915 by that well-known Winnebago Indian, graduate of Yale University and of Auburn Theological Seminary, Rev. Henry Roe Cloud, who is its superintendent. He writes of the oppor-

tunity before the school in preparing for college young men of all tribes who show capacity and moral fitness for leadership, especially for the ministry.

Indian Appeal to the President

PRESIDENT AND MRS. COOLIDGE during their recent stay in South Dakota participated in a church convocation of more than 2,000 Sioux connected with the Protestant Episcopal mission at Pine Ridge Agency. Before the arrival of the President, the convocation adopted an address to him, part of which read as follows: "We are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life. Many of us are still children of the primitive world which has disappeared and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship."

Jubilee of Missions in Alaska

ASPECIAL jubilee meeting of the Presbytery of Yukon convened in Fairbanks, Alaska, on August 24th. This presbytery is geographically not only the largest in the United States but the farthest north. The church in which the meeting was held, the First Presbyterian, has a history going back to when the first Protestant service in Tanana Valley was held in the neighboring town of Chene. In order to celebrate this jubilee year of Alaskan Presbyterian missions in a practical way the presbytery outlines its aims as follows: To place

emphasis on evangelism in all the local churches, to conduct a school of missions during the winter in every church, to develop the newly organized presbyterial society among the women, to set going vacation schools in all the churches and missions, to

secure a social hall at Anchorage and a memorial school building at Fairbanks, and to raise a fund both for a hospital building on St. Lawrence Island and for the commissioning of a full force of workers to the Eskimo fields.

Answers to Test On Home Missions

(Questions on page 856.)

1. The Connecticut Missionary Society (Congregational) founded in June, 1798.

2. The National Board of Missions of the Presbyterian Church, U. S. A.

3. All the territory east of the Mississippi River and south of the Great Lakes with the exception of Florida.

4. The Louisiana Purchase which carried the western boundary line of the United States to the Rocky Mountains.

5. All the territory under the American flag with the exception of the Philippine Islands—48 states, Alaska, Porto Rico and Hawaii—together with the near-by islands of Cuba, Haiti and Santo Domingo.

6. The immigrant problem.

7. Samuel J. Mills, the "Haystack Hero."

8. A large majority of the colleges of the United States and many of the elementary schools owe their inception to home missions.

9. The Rev. Reuben Gaylord, a Congregational home missionary.

10. The American Bible Society at its annual meeting in May, 1829.

11. Jonathan Edwards.

12. Dr. Marcus Whitman who rode 4,000 miles to save the Oregon country to the United States.

13. Booker T. Washington, founder of Tuskegee Institute, Alabama.

14. Work for migrants—lumber jacks, berry pickers, grain harvesters, fruit and vegetable canners.

15. 17,500,000, about 14 per cent of the population.

16. Whitman College, Walla Walla, Washington. Named for Marcus Whitman, founded by Cushing Eells, presided over by Stephen B. L. Penrose.

17. Hamilton College, Clinton, New York, founded by Samuel Kirkland, missionary to the Oneida Indians.

18. According to the report of the Home Mission Council, not more than \$330,000, an average of about \$1.00 apiece for each Indian in the country.

19. Frank E. Higgins, "Sky Pilot of the Lumber Jacks."

20. Sheldon Jackson, who gave 50 years' service, traveled 1,000,000 miles, planted 100 churches, founded Protestant missions in Alaska, served as Commissioner of Education in Alaska and introduced Siberian reindeer into the territory to save the natives from starvation.

THE MISSIONARY LIBRARY

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

Missionary Methods for Church and Home.
Katherine Scherer Cronk. Edited by E.
C. Cronk, D.D. 12 mo. 190 pp. \$1.50.
New York. 1927.

These inspiring and fascinating chapters will be a boon to many pastors, parents, and others interested in missionary activity in home and church. Dr. Cronk has edited many of the practical suggestions gathered by Mrs. Cronk for the REVIEW from her wide experience. It is a treasure house that will enrich many programs and will make work effective without countless experiments and failures due to inexperience.

Mrs. Cronk rightly emphasizes prayer and the need for spiritual power as prime requisites for success. She also shows the necessity of beginning with the children in the home and tells how to interest them in the world-wide work of Christ. She advocates soul-winning methods as more important than money-winning or machinery. Eyegate is proved to be the principal entrance to Man-soul and her methods show how to capture that gate. Other chapters deal with practical work for missions, with enlisting others in activities, tell how to enlist country churches, and give valuable suggestions for pastors.

It is safe to guarantee that any pastor or missionary worker in homes and churches who will take the time and trouble earnestly to study these methods and put them into practice will meet with a large measure of success without lost motion.

The Call from Our Own People Overseas:
Fifth Report of the Church Assembly
Missionary Council. 164 pp. 2s 6d. London.
1927.

This well-printed volume is one of a series on "The World Call to the

Church," published by the Church of England. It presents the "call" from all British people throughout the world of whatever race they may be. The first four chapters deal with the location of these peoples, and their spiritual need and claims upon the Church in England. The next nine chapters treat separately the peoples of each land. There are good maps and a bibliography relating to the various geographical sections.

In this extensive survey, we are taken around the globe and, in imagination, see these British subjects in China, India, Africa, Japan and elsewhere, as administrators and commercial men, on rubber plantations and oil fields, on cattle ranches and in mines, as ambassadors and consuls, as bankers, soldiers and sailors, as students and nurses and even as actors and adventurers.

The claim of these British subjects upon the Church "at home" is ably and convincingly expressed although too much stress is laid upon the fact that they are British and not enough upon the yearning love of the Great Shepherd for *all* His wandering sheep. It would be an excellent thing if the churches of other nations made similar summaries of the position and needs of their own nationals scattered throughout the world and tried to stir the conscience of the home Church to care for them in Christ. Particularly ought Christians of America to do this, for Americans, too, are now found all over the world.

The book gives a wealth of information of general interest and is broadening and stimulating. An advantage of the "Free Churches" is admitted in that their lay members are more

trained for religious service than are those of the Church of England, and are more ready to accept such service where there is a lack of ordained ministers.

The book is written on the assumption that the British race has a unique commission from God to mould the world. This appears in the preface by the Bishop of Salisbury, and in the words of the Bishop of Manchester: "The British Empire is the dominant fact of world history, at this time"; also in such remarks as that "the Church of England is *the* Church of that race."

When we reflect upon the responsibility of the great so-called Christian nations, we are disposed to echo the call of this book to the service of Christ whether for men of British blood or for Americans, or for any other child of God. All should be reminded that their country and all their advantages are not to be used for the gratification of self, but for the fulfilment of the purpose of God and for the benefit of the peoples of all lands and races. F. L.

Ownership: God Is the Owner—I Am His Steward. Clementina Butler. 112 pp. \$1.00. Fleming H. Revell. New York. 1927.

This is the most recent addition to our happily increasing literature on the subject of stewardship. It is written by a woman and is addressed particularly to the membership of women's missionary societies. The approach is along lines of the tithing principle, the obligation being sustained by many scriptural references and a wealth of illustration drawn largely from missionary experience in the foreign field. The scriptural support for tithing is drawn almost exclusively from the Old Testament and, while the author insists that tithers should not be constrained by the legal obligation alone, many of her readers will feel a sense of regret that the wider New Testament appeal for proportionate giving is not given more definite recognition. It is not a strong presentation of the subject

and it is questionable whether the stewardship ideal will gain ground as long as it is presented largely as a formula for money-raising. The author reveals an earnest purpose but the book is marred by a number of inaccuracies, as when the author refers to "M. W. Baldwin" as the founder of Colgate University, instead of William Colgate, an eminent Christian steward, and to "Maurice J. Jessup" instead of Morris K. Jessup. H. R. M.

The Way of the Doctor. R. Fletcher Moorshead. 242 pp. \$2.00. New York. 1927.

This extended and comprehensive treatment of the medical missions takes the place of Dr. Moorshead's "The Appeal of Medical Missions," published twelve years ago, which is now out of print.

There are seventeen chapters, each covering a different aspect of the work. They show the modern medical missionary as a trained man, using for his patients the same methods employed in the best English hospitals. "Woman's Work," "The Way of the Nurse," "The Preparation of the Missionary Doctor," are three interesting titles. An appendix gives curious instances of native treatment of disease in China, India, and on the Congo. The element of appeal underlies the entire volume, but there is very little of mere exhortation. The book is packed with straight-forward, useful truth.—W. G. H.

Sona Mona Singh. Missionary Stories for Children. Lucia A. Parkhurst. 48 pp. 50 cents. New York. 1927.

This is a simple story of a little girl in India, trained in mission schools and later in a hospital in America, who went back to her country to do medical work among her people. Mrs. Parkhurst suggests that many older people "may read between the lines the great need of help for such little girls as the one described and the joy that comes to us when we do such a work."—W. G. H.

NEW BOOKS

- American Baptist Foreign Missionary Society.** Annual Report, 1927. 277 pp. American Foreign Missionary Society. New York. 1927.
- Better Things.** Third edition, revised and enlarged. J. Gregory Mantle, D.D. 250 pp. \$1.25. Christian Alliance Publishing Co. New York. 1927.
- Bhanudas—The Poet Saints of Maharashtra No. 1.** Translated from the Bhaktavijaya by Justin E. Abbott. 49 pp. \$1.25. To be obtained from the Translator, Summit, N. J. 1926.
- Eknah—The Poet Saints of Maharashtra No. 2.** Translated from the Bhaktavijaya by Justin E. Abbott. 295 pp. \$1.25. To be obtained from the Translator. Summit, N. J. 1927.
- Fifty Years of Foreign Missions of the Reformed Church in the United States.** Commemorating the Service of Allen R. Bartholomew, Secretary. Compiled by a Committee. 244 pp. Board of Foreign Missions. Philadelphia. 1927.
- Missionary Methods: St. Paul's or Ours?** Roland Allen. 233 pp. 3s 6d. World Dominion Press. London. 1927.
- Messianic Speculation in Israel.** Abba Hillel Silver. 268 pp. \$3.50. Macmillan Co. New York. 1927.
- Outline Studies in the Epistle of John.** T. C. Horton. 121 pp. Fifty cents. Long Beach, Cal. 1927.
- Outline Studies in the Epistle of Jude.** T. C. Horton. 45 pp. Twenty-five cents. Long Beach, Cal. 1927.
- Present Tense Salvation.** Up-to-the-minute and Evangelistic. 176 pp. Bible Institute Colportage Ass'n. Chicago. 1927.
- The Rising Tide.** Elizabeth Knauss. 248 pp. \$1.75. Christian Alliance Publishing Co. New York. 1927.
- Songs from Sightless Land.** Howard W. Pope. 96 pp. Bible Institute Colportage Ass'n. Chicago. 1927.
- Speaking with Other Tongues—Sign or Gift, Which?** T. J. McCrossan. 53 pp. Christian Alliance Publishing Co. New York. 1927.
- Spontaneous Expansion of the Church and the Causes which Hinder It.** Roland Allen. 220 pp. 3s. 6d. World Dominion Press. London. 1927.
- Spirit of the Street.** Priscilla Holton. 157 pp. \$2.00. The Pilgrim Press. Boston. 1927.
- The Gist of the Lesson—A Concise Exposition of the International Sunday School Lessons for 1928.** R. A. Torrey. 157 pp. Fleming H. Revell Co. New York. 1927.
- Papers on the Ethnology and Archaeology of the Malay Peninsula.** Ivor H. N. Evans. Cambridge University Press. London. 1927.
- India's Past: A Survey of Her Literatures, Religions, Languages and Antiquities.** A. A. McDonnell. Ill. 293 pp. 10s. Oxford University Press. London. 1927.
- China and Foreign Powers.** Sir Frederick Whyte. 78 pp. 2s 6d. Oxford University Press. London. 1927.
- What and Why in China.** Paul Hutchinson. 131 pp. \$1.00. Willett, Clark and Colby. Chicago. 1927.
- The New Soul in China.** G. R. Grose. 152 pp. \$1.00. Abingdon Press. New York. 1927.
- Japanese Traits and Foreign Influences.** Inazo Nitobe. 216 pp. 7s 6d. Kegan Paul. London. 1927.
- An Uphill Road in India.** M. L. Christlieb. 253 pp. 6s. Allen & Unwin. London. 1927.
- The Aborigines of the Highlands of Central India.** B. C. Mazumdar. 84 pp. 3s. University Press. Calcutta. 1927.
- Biennial Survey of Occupation and Directory of Christian Missions in India, Burma and Ceylon, 1926-1927.** Compiled by A. McLeish. 417 pp. 5s. Livingstone Press. 1926.
- Kenya from Within.** W. McGregor Ross. Illus. Maps, Diagrams. 486 pp. 18s. Allen and Unwin. London. 1927.
- An Africa for Africans: A Plea on Behalf of Territorial Segregation Areas and of Their Freedom in a South African Colony.** Arthur S. Cripps. Map. 203 pp. 9s.. Longmans. London. 1927.
- The Jew and Christianity: Some Phases, Ancient and Modern, of the Jewish Attitude towards Christianity.** Herbert Danby, D.D. 120 pp. 2s and 3s 6d. Sheldon Press. London. 1927.
- Resident Orientals on the American Pacific Coast: Their Legal and Economic Status.** Eliot Grinnell Mears. 526 pp. American Institute of Pacific Relations, 129 East 52d St. New York. 1927.

COMING EVENTS

THE UNIVERSAL WEEK OF PRAYER FOR YOUNG MEN, under the auspices of the National Council of the Y. M. C. A. falls this year on November 13th to 19th.

* * *

A NATIONAL CHURCH COMITY CONFERENCE will be held January 20-23 inclusive, 1928, in the city of Cleveland, under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America.