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# Review of the World

DELAVAN L. PIERSON, Editor

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#### PERSONALS

REV. ARTHUR H. SMITH, D.D., author of several well-known books on China, and missionary of the American Board in North China for fifty-three years, has retired and is making his home in Claremont, California.

REV. ROBERT A. HUME, D.D., another American Board veteran, who was born in India, of missionary parents, and has given fifty-two years of active service in the Marathi Mission, is now, with Mrs. Hume, living in Auburndale, Mass.

CLEVELAND E. DODGE has succeeded his father, the late Cleveland H. Dodge, as treasurer of Near East Relief. In 1925, Mr. Dodge became president of the Y. M. C. A. of New York City, which office has been held by a member of the Dodge family for three successive generations.

REV. WILLIAM ASHMORE, JR., D.D., American Baptist missionary in Swatow, China, since 1879, who completed his revised translation of the Old Testament on his seventy-fifth birthday, has returned to America with Mrs. Ashmore.

REV. WILLIAM PATON, former Secretary of the National Christian Council of India, who visited the United States last year, has been elected Secretary of the International Missionary Council. He has been succeeded on the Indian Council by Rev. Nicol Macni-

# Do You Know?

Who

built the Ark?
was the first Christian
martyr?
were the Samaritans?



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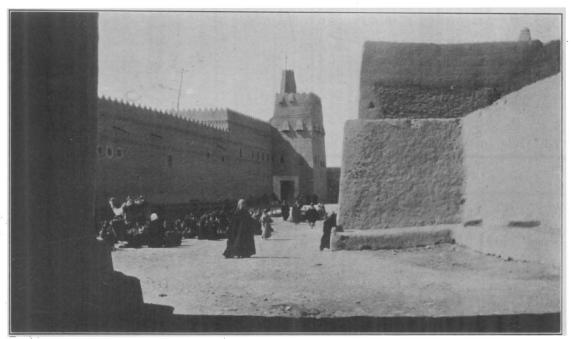
PRINCIPAL ROBERT R. MOTON of Tuskegee Institute, accompanied by Mrs. Moton, their daughter, and two members of the Tuskegee faculty, sailed late in November for a trip around the world.

REV. LLOYD CRAIGHILL, an Episcopalian missionary, and Arthur J. Allen, a Y. M. C. A. secretary, effected a truce between the northern and southern forces around Nanchang, China, by carrying to them the peace terms of the Nanchang Chamber of Commerce.

DR. ROBERT E. SPEER, who, since last August, has been visiting missions in Japan, Korea and China, holding conferences with missionaries, returned to New York on January 3d.

ERNEST HURST CHERRINGTON, LL.D., a layman, has been elected Corresponding Secretary of the Board of Home Missions of the Methodist Episcopal Church, to succeed the late Dr. David D. Forsyth.

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A SCENE IN RIADH, THE CAPITAL OF THE NEJD-THE CASTLE OF THE RULER, IBN SAOUD

# THE MISSIONARY ORLD

VOL.

FEBRUARY, 1927

NUMBER

#### CHINA — DISTURBED AND DISTURBING

HINK of a people comprising about one fourth of the human race; without any acknowledged leader or accepted central government; with many new and untried theories competing with old customs and ideas; with inexperienced, young students struggling to influence the masses; with suspicion on every hand—of foreigners, of all Christians, of their own leaders; with bandits and unpaid soldiers seeking to take something for themselves; with mobs easily influenced by agitators and hard to control. Above all, there is a determination to assert and establish national independence of foreign domination and to secure acquiescence to their demands from other nations. This gives but a partial picture of the disturbed state of China today. Foreign governments and many foreign residents in China desire to pour oil on the troubled waters, but find there is danger of the oil catching fire and so increasing the difficulties.

In spite of the disturbing dispatches in the daily press, China is not all in turmoil. The problems presented are most difficult to understand and to solve and yet many able minds are patiently and earnestly studying them. A solution will be found. The great masses of the Chinese desire peace and of the nearly eight hundred mission stations, in which foreigners reside in China, less than seventy report any unusual disturbance or interference with the mission work.

From the reports received direct from Protestant missionary societies (printed elsewhere in this issue), it will be noted that the chief unrest and anti-foreign agitation are found in the provinces where contending armies are fighting. Kwangtung Province in the south has been troubled by bandits, strikes and student agitators. Some anti-Christian feeling has been manifested, coupled with the anti-foreign sentiment. Some schools have been closed.

Szechwan Province in the west is another center of student strikes and anti-foreign agitation. The Christian University at Chengtu has been closed, a number of missionaries have been captured (later released), some missions have been destroyed and priests driven out.

Hunan, Honan and Hupeh in Central China report attacks by bandits, missions robbed and damaged, fighting and destruction by soldiers, student strikes and some strong anti-Christian as well as anti-foreign feeling. The Yale mission at Changsha has been closed temporarily.

Kwangsi, Fukien and Kiangsu Provinces are also in the war zone and report property damaged, student disturbances and some interruption to the mission work.

The other provinces—Yunnan, Kweichow, Kansu, Shensi, Shansi, Chihli, Shantung, Kwangsi, Kiangsu, Anhwei, Chekiang, together with Manchuria and Mongolia, report comparatively little disturbance or anti-foreign agitation. Travel is somewhat interrupted and in some places is difficult and dangerous but few of the more than seven thousand six hundred Protestant Christian missionaries in China have suffered seriously. In general, they report: "People generally friendly"; "work going on as usual"; "schools and chapels open and well attended." This was the case up to about January 15th.

What are the missionaries doing to meet the present situation? Most of them are remaining at their posts and are seeking to help Chinese in every way in their power. They generally advocate the withdrawal of foreign gunboats and no armed intervention. They advise that foreign governments agree to a revision of treaties so as to do away as soon as possible with extra-territorial rights, foreign control of customs and other special privileges that irritate Chinese.

In many mission churches, schools and hospitals, more and more control is being given to the Chinese Christians with a view to ultimate autonomy. Some of the missions are registering their schools with the Government, and agree to discontinue required religious teaching and attendance at chapel services.

China has no truer, wiser friends than the missionaries. With no unworthy motives they are seeking to help China find the way out of her present difficulties so that she may become a strong, well-governed, righteous nation whose people are intelligent, prosperous, unselfish and godly.

## FOREIGN MISSIONARY COOPERATION

POR thirty-three years, the Protestant Foreign Mission Boards of North America have been united in a cooperative study of the missionary program. While this has not involved union or a unified action, it has brought about close fellowship in carrying forward the great, world-wide missionary task. Among other ways in which the united study of problems and cooperation in policy have been effective, are the following:

- 1. A united study of the relation of missionary work to governments where missionaries are laboring; and a united approach to these governments for a satisfactory solution of problems. The results have been especially helpful in securing passports, in matters relating to education, in connection with property and special problems in Turkey, Africa and China.
- 2. A united study of special fields. In times of crisis, as in Mexico, China, Japan or Africa, conferences of executives and missionaries have brought about a clearer understanding and a more harmonious principle and policy of action. Causes of friction have been removed and unifying policies have been adopted. The Committee on Cooperation in Latin America represents one phase of the work.
- 3. A united study of special types of work. Conferences of medical missionaries, of educational workers and of those producing Christian literature have brought about an interchange of experience and closer cooperation on the fields to promote effectiveness and to prevent waste of effort and money.
- 4. A united study of methods of publicity and of promotion in the churches at the home base. Smaller Boards have been enabled to learn by the experiences of larger Boards; joint meetings have been held in various cities and there has been an exchange of promotion literature and promotion ideas.
- 5. The large Missionary Research Library (at 25 Madison Avenue, New York) has been collected at great expense and effort and has placed at the disposal of all interested in missions rich resources in books and periodicals that no one Board could gather together.
- 6. A united study of the preparation of missionaries: The problems of recruiting and of passing upon candidates for foreign service are so similar that they can best be studied and promoted together. The one thing needful is that candidates for missionary service shall not lose their spiritual ideals and power and their missionary passion based on devotion to Christ and faith in His Gospel.
- 7. Various other special problems and phases of work are best carried on in united effort—such as English-speaking churches in foreign cities, work among foreign students in America, peace programs, health and furloughs of missionaries, work among Jews in all lands, cooperation with the International Missionary Council and with National Councils in India, Japan, China and Moslem lands.

This union work has been carried on through the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions. The annual meetings of these organizations have recently been held in Atlantic City (January 11th to 14th). There were strong addresses on China, Africa, Moslem lands and Latin America—followed by discussion—but special emphasis was given to the need

for closer, more effective cooperation in prayer, in the adoption of a unified policy and through harmonious programs in various fields. The secret of unity consists, after all, in a close sympathy with Christ, in a clear understanding of His program and in an unselfish devotion to His cause.

#### COOPERATION IN HOME MISSIONS

POR twenty years the Protestant Home Mission Boards have been cooperating in the study of problems connected with the evangelization and Christian development of those in the United States and neighboring countries. Their twentieth meeting was recently held in Philadelphia (Jan. 4 to 7) under the auspices of the Home Missions Council and the Council of Women for Home Missions.

The special topic for discussion was the Rural Church—studied in its many phases, its needs, opportunities and progress. Effective addresses were given and papers read by Mrs. W. C. Winnsborough, Dr. Malcolm Dana, Mr. Ralph S. Adams, Professor Ralph A. Felton, Dr. John McDowell and others. The changing character of the rural community was emphasized, the need for the elimination of competing evangelical churches in small towns, and the benefits of a more diversified and adequate Christian service program to help all classes and conditions in rural communities.

The home missionary forces have been cooperating effectively in promoting state councils and evangelical programs in such states as Idaho, Montana, Utah, North Dakota, Nevada, Washington, Wyoming and Kansas. They have brought home missionary workers together to meet the needs of foreigners from Europe, Latin America and Asia. They have united in studying the needs and in giving the Gospel and its privileges to the American Indians and the American Negroes. They have called united attention to the condition of the mountaineers, migrant workers, lumber jacks and others and have helped to establish work among them. They have produced and made available much helpful foreign language literature and have made known the needs of such special classes as the blind, the Jews, the Mormons and others.

Recently a plan has been adopted for cooperation with the Federal Council of Churches of Christ in America. A committee of fifteen has been working on this plan to prevent duplication and overlapping. In general, under this plan, the Home Missions Council will have responsibility for Board activities among the Indians, immigrants, Negroes, Orientals and Mormons and in Alaska, the West Indies and town and country work. The Federal Council will have to do with the problems of evangelism, social relations, race relations, international good-will, army and navy, the Canal Zone, churches in Europe, financial matters, Christian education, relief, research and the drama.



THE SULTAN OF CENTRAL ARABIA AND RULER OF MECCA, IBN SAOUD, AND SOME
OF HIS CHIEFS

# Some Results of Medical Missions in Arabia

BY L. P. DAME, M.D., BAHREIN, ARABIA Missionary of the Reformed Church in America

ISSIONARIES in Arabia have long realized that it is difficult to gain a hearing on a direct religious basis. The Arab mind is closed to anything but the Koran and its teachings. The Gospel of Christ can enter only when the mind is opened by some contact with the outside world, by means of schools, hospitals and occasionally by the printed page.

Medical work has played a notable part in the program of the Arabian Mission. This has helped to break down prejudices, to open new territory and to bring people in contact with the Gospel, though from a strictly medical point of view also this branch of the work has been amply justified. Last year in our Bahrein hospital alone we treated 33,000 patients in the dispensary, performed 758 operations and made 992 visits to patients' homes. Such work must have a softening influence on the heart of the Arab. It would be impossible to relate the many incidents that together make a complete story.

The hospital formerly maintained at Busra was a real power in helping to break down that most difficult and intangible opposition to combat—prejudice. Not only was the name of Dr. Bennett famous in lower Mesopotamia, but a few years ago when I was in the interior province of Kaseem, sometimes referred to as the "Heart of Arabia," several people asked me about him, mentioning him by name—

and it is usually difficult for an Arab to remember a foreign name. Others asked about the hospital that used to be there. Having once received physical help they were not very likely to carry an intense opposition against the place.

About fifteen years ago a mission colporteur in Kuwait was, for some reason, evicted from the city. One of our missionaries went there later to see if he could smooth out the troubles, but he was not even allowed to land When another attempt was made a few months later the missionary was only permitted to spend the night ashore and then returned to the waiting steamer. A few months more passed and another attempt was made to pour oil on the troubled waters. Dr. Van Ess, who went there, timed his arrival ashore with the departure of the steamer from the harbor. He then made his way to the castle of the Sheikh, announced himself a guest and, according to Arab hospitality, was entertained for three days. danger of Bedouin attacks along the overland route to Busra so that the guest was allowed to remain ten days more, until the arrival of the next steamer. Dr. Van Ess tried hard to win over the Sheikh, but to no avail. In his wanderings around the town he attempted to gain the friendship of this or that citizen or shopkeeper, but an order had gone out that no one should speak to the Christian infidel. the edge of the town on the seashore was a little rise of ground and here Dr. Van Ess was wont in his loneliness to read his Bible, meditate and pray for the opening of Kuwait.

Today the Mission has on that very mound, where prayers were daily offered for the opening of Kuwait, two hospitals, one for men and one for women; also two missionary residences. We have in the heart of that city a boys' school and a chapel in a native house, where Arabic services are held every Sunday.

What was it that was used to open Kuwait in answer to prayer? Medical work. The Sheikh had heard of the Busra hospital, for people of Kuwait were frequently patients there. Some of the Sheikh's relatives and retainers had been there and had only good to say of the doctor and the hospital. His own daughter was operated on under chloroform, so that the Sheikh, realizing what a great benefit his subjects would derive from such a hospital, made a request to the Mission to open a hospital in Kuwait.

Bahrein too has an interesting story. About twenty-five years ago an attempt was made to buy land on which to build a hospital, but try as they might, no land could be had. One day two men came to a missionary, and offered to sell him a certain plot of ground. The sale was agreed upon and earnest money paid. Then late one night an Arab friend—and they were few those days—came to the mission house for an interview. He urged the missionary not to buy that land because, he said, there was a conspiracy against him. The men who had proposed the sale had picked out a piece of ground

on which a mosque had formerly stood. This made that ground holy and unsalable. The owners well knew this, but proposed to sell the land, allow the Mission to gather materials for the buildings and then face the missionaries with the charge of building on holy ground. Not only would the agitation of desecration be brought up, but the money paid for the ground would be lost. The friend, and he is still a friend, was heartily thanked and the land was not bought. Later another piece was found and the hospital built. It is still in use today.

The sequel to this story reveals an interesting contrast. The hospital at Bahrein was getting too small. There has been a constant increase of women patients and it was deemed necessary to build



ARABS TRAVELING ON A BOAT IN PERSIAN GULF

another hospital for women and children. Three years ago we approached the Sheikh—son of the Sheikh of the preceding story—and asked him to sell us a piece of land adjoining our hospital property. There was a large plot there but we wished to buy a section of it that had a splendid stone base. A less desirable plot lay between the mission property and that which we sought. The Sheikh's agent came to look it over and soon after we received a letter telling us that the whole plot of ground was granted as a gift to the Mission for the service to the community in the past years and as a help towards the realization of our new plans.

The construction of the building planned would cost about \$17,000 and we had only \$11,000. But we had faith that some of the local people would help. We again approached the Sheikh and asked him to write a superscription for a petition which we could present to some of the rich merchants. He not only sent the written petition but

also a check of 5,000 rupees or about \$1,600, as the first local gift toward the building. The total amount subscribed by the people was about 20,000 rupees or about \$6,600, most of which was paid. (This includes a gift of \$1,600 from The Anglo Persian Oil Co., Ltd., a British concern, with oil fields near Busra.)

The great aim of the Arabian Mission since its founding has been the penetration of the interior. This met with a great many obstacles. Few Westerners have ever been able to gain entrance to these unknown regions, probably not more than half a dozen. When, about fifteen years ago, a revival of the Wahabis broke out and the new organization (known as Ikhwan or "Brothers") made its stern and cruel power felt among the yet "unconverted" tribes, the missionaries' task seemed more impossible than ever. Then the great influenza epidemic crossed seas and deserts and entered Riadh, the capital of Neid. The star of Sheikh Ibn Saoud was then on the rise. but he was not yet known outside his own country. His eldest son and heir was stricken with influenza and, in his extremity, the father sent to Dr. P. W. Harrison, of Bahrein, to come and treat his son. The boy was already dead when the doctor arrived, but the foreigner was allowed to treat other cases and to perform a number of operations. From that time Nejd was opened to medical missions.

Two years later Dr. Harrison again visited the capital and made a longer stay. Again two years passed and an invitation came from the Sheikh for a medical missionary to open work in the capital. The result was my first trip to Riadh. Other visits followed and each time the stay was a bit longer than the previous one and each time more patients came for treatment and for operations.

Three years ago the fourth invitation came, this time to treat the Sultan Ibn-Saoud himself. He had been ill for over three weeks and was indeed a very sick-looking man. It is always pathetic to see a strong, active, energetic man droop in weariness and pain. Fortunately, his splendid physique responded quickly after a slight operation and treatment. A week after our arrival a public reception was held, which was attended by about five thousand people. During our six weeks' stay in the capital the amount of medical work exceeded anything done during the previous visits. We were requested to go to several other towns farther inland. Camels and guides were provided and we stayed in the towns of Shughra, Aneiza and Boreida two or three weeks each. During all this journey we were the guests of the Sultan and all expenses of travel were borne by him. The farthest point reached was more than twice as far as Riadh, previously the farthest town to which we had penetrated.

We have made medical tours into these provinces, but that does not mean that they are fully open to the Gospel. It is generally understood that we have the privilege of opening our dispensary with Scripture reading and prayer wherever we go, and because we insist on this privilege we cannot establish a permanent foothold. The answer of the Sultan to requests for opening a hospital anywhere in the interior is—"Without your Book and your prayers, come and we will build you a hospital; with your Book and prayers, we do not want you, though we will be glad to invite you occasionally for a few months' stay."

Oman, the southeastern province of Arabia, has also recently shown its need and desire for the medical missionary. About four-teen years ago the interior of this province rebelled against the Sultan of Muscat, who is theoretically the ruler of Oman. Previously a number of our missionaries had traveled rather freely through the province, but since then no strangers have been permitted beyond the



A GROUP OF WOMEN, WAITING FOR TREATMENT DURING A MEDICAL TOUR IN ARABIA

coast. About four years ago a truce was established between the interior sheikhs and the Sultan, and an immediate increase of patients from Oman was noticed in our hospital at Bahrein. The Omani is an extremely friendly Arab, much more so than the Nejdi. There is, in fact, a marked contrast between our problem in Oman and in Nejd. In the former place, the people would gladly have us come, but the ruling sheikhs are loath to invite us. In Nejd the people would never dream of inviting us, but the invitation has constantly come from the man in power. Our problem in Oman was to reopen a territory once open to the Mission and closed because of local political difficulties The rulers of the interior have constantly refused to allow foreigners in their domain.

A short time ago some geologists, representing a large oil company, were refused permission to prospect for oil. From our hos-

pital in Bahrein, we sent letters with returning patients for about eighteen months to the Sheikh of the interior with only two responses. We then asked for an invitation to visit his province but were met with an evasive negative. Eventually we set out to visit some of the coast towns where we were cordially welcomed and deluged with work. Again we sent letters to the reactionary Sheikh, and were then permitted, though not really invited, to go to Somail, the most important town of the interior. Here we were deluged with work and the "common people heard us gladly." For a time there was considerable opposition to our dispensary prayers, but because we refused to do medical work without them, all objections were withdrawn and the tour was a real success. Two of the sons of the Sheikh came, one for treatment and the younger for a minor operation, three of the women of the Sheikh's household came for major operations and people from every section and from every walk of life came in great numbers. The day we left the town our courtyard was filled with friends who bade us farewell and who asked for a speedy return. A group of the Sheikh's servants escorted us out of the town, and two went with us all the way to the coast.

Medical work supplies a definite human need. When we realize that these people have absolutely no scientific treatment that can give them relief from pain, fevers and tumors, it is no wonder that many of them travel for ten, twenty and sometimes even thirty days on donkeys, camels or in sailboats to find relief in a hospital. At present the only hospitals in Arabia are on the coasts and are conducted by the Mission. May the time come and come soon, when we shall be permitted to establish hospitals in the interior also, hospitals to exemplify the love of Christ and to distribute the Book of Christ.

#### THOUGHTS FOR THINKING CHRISTIANS

If there was more abiding in Christ there would be less abiding in America. We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

The most momentous fact in the universe, so far as we know, is that 800,000,000 human beings are still groping in ignorance without knowledge of God.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.

The real question is not how much of my money will I give to God, but how much of God's money will I keep for myself?

"Missions are not a failure in heathen lands, but are a sad failure in many professing Christians at home."

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves!

# Woman's Part in Home Missions\*

Woman's Part of the Contribution Which Home Missions is Making to the Present Day Development of the Nation

BY MRS. W. C. WINNSBOROUGH, ST. LOUIS, MO. Presbyterian Church in the United States

OMAN'S part in the present day development of the nation is so largely the outgrowth of her splendid service during many years past that no intelligent consideration of today could fail to include a glance backward at the foundation of what is now the splendid Home Mission work of the women of the churches.

More than half a century ago, the interest of the women in the advancement of the kingdom of God in America, was evidenced in the organization of the Women's Boards of Home Missions, in many of the Evangelical denominations of the United States. Thousands of local home missionary societies had been organized many years previous, and the faithful service of these organizations was a harbinger of the splendid success that should attend the work of the Boards.

These organizations were born of great need—challenging opportunity and eager desire to serve our Lord.

As the years passed these Women's Boards of Home Missions became increasingly useful in the work of the Kingdom. Some of them began as executive committees, auxiliary to the General Boards of Home Missions, gradually taking on larger responsibilities until, with the consent of their highest court, they became independent and in some cases incorporated Boards of the church. Their activities included every department of Home Missions, although in most cases their major emphasis was placed upon educational and community work.

The first quarter of a century of the life of the Women's Boards witnessed marvelous results—well equipped, splendidly manned schools were established among the under-privileged and exceptional classes, none of which failed to receive their quota of help.

Immediately following the war between the States, the Women's Home Mission Boards established many schools for the education of the Negro, and today America is reaping the harvest of this foresight in an educated and Christian leadership, from the Negro race.

Indian Schools were planted on practically all the Government Reservations as well as in the fastnesses of the Appalachian Mountains where isolation was depriving thousands of children of an educational opportunity. From these mountain schools has come a stream

<sup>\*</sup> An address given at the Home Missions Conference in Philadelphia, Jan. 4, 1927.

of youth of pure American blood to take places of national leadership. And not a few men, high in authority in our land, received their inspiration and their early education in mission schools in their native highlands. A few years ago a speaker before a national Church court asked all the ministers present who had been born and reared in the mountains to stand, and among the large number of men who responded were pastors of leading churches, chairmen of important committees, and even the moderator of the highest court of the Church. Most of these men, powers in their communities as well as in the Church had received their early education in mission schools taught by consecrated women of Home Missionary societies.

When the wave of foreign immigration into America reached its highest peak, it was Women's Home Mission Boards that employed missionaries to help the immigrant at Ellis Island, and established schools for teaching these new Americans those things which would best fit them for Christian citizenship in their adopted land.

No task was too difficult, no problem too puzzling for the high courage of these splendid pioneer women of our churches. Many were true statesmen in their planning, and the strategic place occupied today by institutions founded by these women is indisputable evidence of their keen vision and fine judgment. If it be true that the success of a republic depends upon an educated and moral constituency, then the patriotic contribution of the Women's Home Mission Boards to our national life is indeed a worthy one.

The organization of the Council of Women for Home Missions, made up of practically all of the Women's Home Mission Boards of America, was a strategic move for a united consideration of common problems which has borne rich spiritual fruit and grown into practical missionary accomplishment.

However, a new attitude was gradually evolving in the missionary organizations of the Church as well as in many other departments of life. Women were successfully assuming new and larger responsibilities along with men and on an equal plane. A marked change came about in the mind of the Church as to the wisdom of separate mission boards of men and of women. The amalgamation of the General Boards with the Women's Boards was discussed, and steps taken toward closer cooperation between the two boards. Soon some denominations took their first step towards uniting the work of the two Boards, not without considerable trepidation however, and some opposition on the part of some of their members, both men and women.

The plan of union spread rapidly however, until today there are very few denominations in the United States that have not General Missionary Boards composed of both men and women, or are not in the process of making this change. Those denominations which

organized their women's work more recently, and were able to discern the future plan just dising on the missionary horizon, erected their organization to function effectively as auxiliary to the Church, with women representatives on all the General Boards. The fact that in most denominations this representation is not yet adequate in numbers is but proof of the old adage that "Rome was not made in a day," though the future will probably show that women of all denominations are Presbyterian enough to practice "The Perseverance of the Saints" until such time as women shall have equal representation on the Missionary Boards of the churches.

The same spirit of union has shown itself in the increasingly closer affiliation of the Home Missions Council and the Council of Women for Home Missions. Nor is this spirit of union confined to the United States. The movement is even more marked in England today than in America. The *International Review of Missions* published in London speaks in a recent article of the decided trend toward the amalgamation of Men's and Women's Boards today in the following words:

"The principle of full cooperation between men and women is completely recognized. Cooperation in missionary work is in being or in view in every one of the larger communities of the Church and that as a process of evolution."

We cannot, therefore, tonight fairly consider Woman's contribution to America as the work done solely by the Women's Home Mission Boards, since many have passed or are passing out of existence. We shall be compelled to consider the subject from a broader viewpoint.

The Home Mission task itself is in process of change. A restatement of the objectives of Home Missions is needed today; it must include everything that the term has meant in the past and all that is evolving from the restless changing present; for the task of yesterday is not completed, even though new ones face us today.

Such a list must include the promotion of better race relations. In the Department of Race Relations, we find ourselves embarrassed today by our success of yesterday. For more than half a century, the Women's Boards have been giving a Christian education to children of other races—the Japanese, the Chinese, the Indian and the Negro. These schools have produced a fine group of intelligent and educated Christian citizens, and leaders for our beloved country. But what is the attitude of America, and even of the Church, towards these leaders? Where can even the American born Japanese lawyer or minister of the Gospel serve? His own racial groups are too small to provide him a living. What Anglo-Saxon church would employ him, however great might be his spiritual leadership?

Who could employ a Negro however well fitted for the position, in any capacity that involved supervision of even the most ignorant

white men? How many ministers would dare arrange an exchange of pulpits with a Negro minister, whatever might be his achievements?

Have we devoted ourselves all these years to a conquest of ignorance, only to face a more deadly foe in race hatred, which seems to increase in intensity as the object of its animosity acquires potential leadership; race hatred which is so foreign to true democracy and to the tenets of God's Word which says "He has made of one blood all nations of men"?

The task of transmitting race antipathy into brotherly love is one to try our souls and test our faith. Yet the women of the churches are addressing themselves to it courageously and with gratifying results. For eight years, a group of representative Southern Church women, both white and colored, have worked as a part of the Inter-Racial Commission of Atlanta, to promote better understanding between the two races. Together they have organized similar commissions in eleven southern states. The effort of these women to wipe out the crime of lynching has been an important factor in the encouraging decrease until the past year, in the number of lynchings. The fact that 13 more lynchings are reported this year than last, will but cause them to renew their efforts in this direction.

In September the first Inter-Racial Meeting of Northern White and Colored Women was held at Eaglesmere, Pennsylvania, with fine results. The conflict may be a long one; but race hatred can have no place in the hearts of Christians, if the Church is to take this land for Christ! The present efforts of the women to promote better race relations constitute as necessary a contribution to the Church and the welfare of our land as was the educational program of the 1860's.

#### THE MIGRANT PROBLEM

Industrial conditions in rural America have been gradually changing. Highly specialized agriculture has grown enormously and a large migratory population has come into existence, through the development of new crops on a large scale, in new areas of our country. Seasonal laborers are employed, who move from crop to crop as the season advances, thus making permanent homes impossible. The children are deprived of any opportunity for an education, either secular or spiritual, and of any home influences of the better kind, and are usually pressed into service as workers while children. The migratory life of this population constitutes a national and Home Mission challenge. Women's Boards, through the Council of Women are doing a most interesting work in this difficult field through women workers employed to live among and serve these Casuals. The recent El Paso Conference on Mexican work emphasized the need of this type of work, and the women who are blazing this new trail will show others the way.

#### THE COUNTRY CHURCH

The Church of the village and open country is being carefully studied today. There seem to be at least two general classes under which these needy rural communities may be listed: first, those, long familiar to us, that are handicapped by the remote location, underprivileged citizens and no church or pastor. The second, of more recent development, may have a church and even a pastor but the rural delivery, the telephone, good roads and automobiles, have united in luring the people away to near-by towns and cities, with their movies and other pleasure resorts, though not noticeably increasing the church attendance there. The problem, therefore, seems to be in the first case to find a preacher for the people, and in the second to hold the people for the preacher. It is interesting to note what the women are doing in both types of communities, usually under the title of "Religious Work Directors," although the title is variously applied in different denominations.

In the state of Georgia, one denomination has seven fine, alert, consecrated young women from the Missionary Training School of the denomination, employed to work in the rural and unchurched sections of the state. The following quotations from letters show us some of the things these women are doing.

"Our Church found that a consecrated woman working and living in the community, helping in the homes, sewing, nursing the sick and caring for the children, could gain ground faster than a man, who would not put up with such an everyday life! In most cases, after a year or more of such service, we have secured a church building of some kind and sometimes a community house too. My first summer was in a community where there was a church apparently dead. After three months' intensive work in building up the community life and interest we had an evangelistic meeting held by our chairman of Home Missions, and forty-six people joined the church, and now they have a Sunday-school, a Christian Endeavor, and a minister one quarter of his time."

#### Another worker writes:

"The remote rural communities in our State have been sadly neglected by all denominations, and as a result the people, instinctively seeking some sort of religion, have been led to believe in many false doctrines, and to follow unwise and unsafe leaders. When a woman enters such a community she has a wonderful opportunity to present the true religion and through community work such as sewing and cooking classes for the girls, industrial work with the boys, social and religious meetings with the mothers, gradually the trend of thought can be turned into different and more wholesome channels. Then in the Sunday-school and Christian Endeavor the foundation can be laid still more firmly, and almost before we know it, there is a following ready for a church organization; the enthusiasm goes still further, and with some help from the committee, a house of worship is erected, and there is a church home where the people can meet together and worship the true God."

The chairman of this work, a minister in Georgia, writes:

"By this plan of sending women in to do the pioneer work, we have opened up nine counties in the last three or four years and built fifteen

churches in communities where they were badly needed. We are running fourteen Sunday-schools and teaching about 700 pupils."

This plan is also being used in Texas, where the state Director of Religious Education is a woman, who has oversight of eight young women who are doing a great work in the rural sections of that state.

In Mississippi, six young women are employed by one denomination in similar work.

## SOCIAL SERVICE

Another valuable contribution to community welfare is made through the social service departments of thousands of local missionary societies. Through this secretary, jails are visited as well as orphanages, old folks' homes, county farms and city hospitals. Good cheer is carried to the inmates and friendly interest shown. Day nurseries are operated, free clinics and pure milk stations established, supervised playgrounds are provided for needy sections of the community and many other forms of helpful service are carried on by this Department.

#### EVANGELISM

Changes are occurring rapidly in the field of Home Missions. Good roads are not only changing the problem of the rural church, but they are also penetrating the remote sections of the Appalachians where isolation will soon become a thing of the past. State schools follow good roads, and in time will afford adequate educational opportunity to the mountain boy and girl. But State schools do not proclaim the message of salvation, and these children must have Christian homes and Sunday-schools and churches before the mission schools can be spared. Dr. E. C. Branson, in a recent number of World's Work, writing on "Mothers of Loneliness," says that there are 477,000 illiterate women in the mountains east of the Mississippi River. The number of "Quare Wimmen" who are living with and loving and teaching these people needs to be multiplied many times over.

Since, however, primary education will in time be entirely the province of the State and not of the Church, since Americanization is being taken care of by public schools among the new Americans, since more adequate educational opportunities are being increasingly afforded the Negro, the Mexican, the Oriental, by the State, and the Church will in time be relieved of this task, what then is becoming the paramount Home Mission task of the Church of America! Is it not a renewed emphasis on evangelism, that supreme task of the Church which the State can never assume, the taking of the Gospel to all people everywhere? Is not this today the crying need of rich and poor, high and low, in America? Said a noted secular speaker recently: "America's greatest need today is a revival of old-fashioned religion."

Although the Women Home Missionaries are not preaching from pulpits, they are none the less true evangelists, telling the gospel story throughout our land. In mill village and in lumber camp, in mountain cove and on western prairie, they are living and telling, the old, old story. It has always been so. The Church at large may need to renew its emphasis upon Personal Evangelism, but to the women "Missions" has always meant carrying the Gospel! That message has been the motivating power and ultimate object of their missionary effort, and they stand loyally ready today to serve in even larger measure in making this beloved land really worthy of its proudest title, "Christian America."

Our consideration of woman's home missionary contribution to her country would be incomplete indeed were we to omit a tribute to that consecrated and self-denying worker—The Woman Home Missionary. For three quarters of a century, these women have lived in the hard places of the land, sometimes shoulder to shoulder with their brave husbands. Sometimes alone. Always poor, attempting a humanly impossible task, yet with heads up and faces forward, never retreating, never complaining, the bravest souls the Church has seen.

Living on a meagre pittance, yet dividing with the needy, doing physical labor beyond her strength, yet helping with the burdens of others, bearing children far from hospital or surgeon, managing in some way to educate large families, with no child allowance from the Boards, with no furlough of rest at stated periods, with no halo on her brow for leaving the homeland, persevering, sympathetic, faithful unto the end, may we tonight place upon the head of the Woman Home Missionary the laurel wreath so long denied her and acclaim her as servant par excellence of her country and of her King.

#### THOUGHTS FROM CHRISTIAN THINKERS

- "You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."
- "Let us fail in trying to do something rather than sit still and do nothing."
- "Nothing is eternal but that which is done for God and others. That which is done for self dies."
  - "Consistent giving keeps the soul from shrinking."
- "God will not look you over for medals, degrees, and diplomas, but for scars."
  - "Doing nothing for others is the undoing of one's self."
  - "With God, over the sea; without Him, not over the threshold."

# "Chinese Religion Seen Through Chinese Proverbs"

BY PROF. HARLAN P. BEACH, MADISON, NEW JERSEY

ING SOLOMON'S Old Testament collection of proverbs, in their entirety, numbered some three thousand; Professor C. H. Plopper, Ph.D., of Nanking University, has made a 381page collection of 2,448 proverbs related to China's religious thought and moral teachings. This volume is by far the best one for those seeking light on such phases of life as may be liberally called Chinese Yet as the author tells us: "For showing their literary structure, wit, grace, beauty, and strength, Arthur H. Smith's 'Chinese Proverbs and Common Sayings' will probably never be surpassed." Another earlier collection is William Scarborough's "A Collection of Chinese Proverbs," 2,720 in number, which we labored over in our China missionary days with the feeling expressed by Dr. Smith in commenting upon the author's deprecatory introduction, in which he craved pardon lest "a few errors may have crept in." To this the missionary humorist added: "Crept in! They have done more than that. They have come in in swarms, each with its hat on and umbrella spread, and have then taken a front seat." This latter volume has just been republished with additions equalling Solomon's number. Some months ago, Captain A. J. Brace placed in our hands a choice booklet entitled, "Five Hundred Proverbs, Commonly Used in West China," where he has labored for years. He said that these were the most common ones in a collection of eight thousand which he had gathered. As it is said of Jesus that "without a parable spake he not unto them," so the four authors mentioned above made their addresses and conversation acceptable through the knowledge of proverbs which they copiously and profitably used.

Only a few samples from Dr. Plopper's collection can be presented here. We have taken keen delight and have gained much enlightenment from them, despite the fact that the paraphrase oftentimes does not seem at all connected with the Chinese proverbs found below, which sometimes are like Scarborough's spread umbrellas in this Chinese meeting-house. The author often gives the common sense of proverbs having no immediate religious or moral bearing. Indeed, Dr. Propper's paraphrases are as illuminating for the student of Chinese religion and customs as are the six ponderous tomes of Professor Dr. de Groot, of Berlin University, in his proposed series of twelve volumes—and are vastly more interesting. The following are samples of proverbial religion as it is heard on the lips of educated and illiterate alike, taken from one hundred and twenty-

three written sources and generously supplemented by proverbs heard by the author in common conversation.

Animism and the religious ideas preceding the formal teachings of Lao Tzu and Confucius occupy eighty-one pages. The next largest section of sixty-six pages has to do with religious doctrines. In the ancient nature-worship Heaven and Earth were prominent, with the dualistic Yin and Yang—positive and negative principles—closely second.

"Heaven is father and Earth is mother."

"First was Heaven and Earth and then all creatures were born."

"Heaven and Earth are the father and mother of all creation; and of all things man is most highly endowed spiritually."

"If your principles are not good, you sin against Heaven and Earth."

Of the two great dualistic principles, they say: "Out of nothingness was born the Great Extreme; this produced the Yin and the Yang"—the Earth and Heaven—whose "unfathomable operations are spirit." The Yin and Yang principles have been deified as the Royal Father of the East and the Royal Mother of the West, the former living in a paradise in the Eastern Ocean and the latter ruling in the K'un Lun Mountains, said to be the junction point between Heaven and Earth. This is the place where the Yin and Yang vapors are harmonized.

These two principles, and especially Heaven and Earth, "are known and appealed to in practically every home in China. Early in the morning of the first day of every year the incense burner is taken into the courtyard in front of the door, and there under the clear sky, incense is burned for the family, while the head of the house prostrates himself in worship to the parents of all life."

From that early period came also the worship of the Gods of the Soil, or the spirits of the Land and Grains, to which small shrines are erected all over the land. These often contain a quaint pair of images, represented as husband and wife. While a disparaging proverb runs, "The God of the Soil is munching a cake—he cannot bear any large offering," the great philosopher Mencius asserted that "The people are the most important element in a nation; the spirits of the Land and Grain are the next; the Sovereign is the lightest"-for which saying, rulers always held a grudge against him, while the people said a hearty Amen. In the Confucian Analects is a proverb sanctioned by the Great Sage: "Faithfulness tranquilizes the spirits of the Land and of Grain; but a sharp mouth overturns home and country." What wonder that small images of these Gods of Soil and Grain are found in many homes, placed on the floor under the altar board that they may be as near Earth as possible to protect the house and its inmates!

Omitting all reference to a host of deities mentioned in proverbs and connected with nature, we introduce the Dragon, regarded as the king of the animal creation, the emblem of royalty and the symbol of greatness. There are many varieties, inhabiting many places; yet the real element of the Dragon is the water, and there at the bottom of the sea, in a ten-thousand-feet-deep cave, is his palace. "To go down into the ocean to seize the Dragon" is a proverbial way of describing a super-brave man, while of a man who would be helpless out of his proper environment, they say "A Dragon will not leave the deep water."

But of all gods and deities of the Chinese, the one most in evidence in the home life is the "Kitchen God," perhaps the oldest worshiped in China. Of the more than forty stories that tell the origin of this deity. Dr. Plopper gives that of Chang Tsao-wang, who married a virtuous young woman who brought good luck to his home. Tiring of her he later put her away and married one of a fast character. Then all went wrong with him so that, blind and a beggar, he unwittingly asked food at the home of his first wife whose cooking and good deeds brought back his sight. Seeing who his benefactor was filled him with such shame that, in trying to escape her gaze, he jumped into the stove not knowing that there was fire in it. His wife mourned for him and placed a memorial tablet over the stove. Later this custom was followed by hundreds of millions of Chinese. The proverbs connected with this god of paper pasted near the fireplace have to do with the end of the year, when as the guardian of the family and cognizant of all its good and evil of the year past, he is unpasted and sent by fire to the Pearly Emperor dwelling in the North Star. That he may give a good report, his mouth is smeared with candy or syrup so that his last impression will incline him to a favorable report to that Emperor. "The Kitchen God has gone to worship Heaven." "The Kitchen God gone to heaven—no place to live," said of one seeking a house to rent. A longer proverb runs, "When the sweetmeats are offered to the Genius of the Hearth, New Year has come. The little girl asks for flowers; the lad wants crackers; the old lady is anxious for a wig; and out of spite the old man breaks his bowl"—for thus he is importuned.

The next chapters relate to later animism and current beliefs concerning spirits good and bad, demons, the phenix, tortoise, and magic in popular religion, fortune telling, charms,  $f\hat{e}ng$  shui in its thousand forms, and the graceful pagoda, protector of the farreaching countryside from malignant spirits.

A few sample religious proverbs may be given, summarizing a number of them which describe a good woman, and remind us of Solomon's description of such a person:

The virtuous wife brings honor to her husband and is a source of strength to his moral life. Hence parents should seek goodness rather than beauty in choosing a son's bride. Such a wife creates a desirable atmosphere in her new home, creating memories that will be cherished. Her children will be

trained into strong manhood and womanhood, and her virtue will be her one priceless possession, or as the proverb has it, "The excellence of a wife consists, not in her beauty, but in her virtue."

Her estimate of its value is thus stated: "It is a little thing to starve to

death; it is a serious thing to lose one's virtue."

An admission as to her virtue, characteristic of the old régime, is added: "For a woman to be without talents is virtue," i. e., it is better for a woman not to be bright.

Summarizing for men the proverbs declare:

"He whose virtues exceed his talents is the superior man, and to have such a one in the home is to exalt the whole clan. As men of this class increase, they strengthen the country, 'for virtuous men are a kingdom's greatest treasure.'... So it is the duty of every teacher, father and elder to live virtuously before the young. Then the child will also show forth the same qualities and grow into a perfect manhood."

Half a dozen proverbs indicate that living a virtuous life is not easy, but calls for watchfulness in small things, a thoroughgoing criticism of one's own life, constant control over one's desires and feelings, for "Virtue is the foundation of happiness, vice the presage of misery."

As to critics of character, "He who tells me of my faults is my teacher; he who tells me of my virtues, does me harm."

This saying of Confucius is also a worthy proverb: "Hold faithfulness and sincerity as first principles, and be moving continually to what is right; this is the way to exalt one's virtue"

Many proverbs having to do with virtue and vice are well worth a place in Christian living, though many others are not.

A prominent series of proverbs has to do with quietism, and that is emphasized especially by present-day scholars, and thinkers, and a few military officers. The doctrine of Taoism, the Tao, is here very prominent:

"The freer, deeper life does not come through strife and searching, but by putting oneself in accord with Tao [often identified with God, Reason or Nature] and peacefully going with its movements. Should any cause of trouble arise, one should not get angry and excited, but should tranquilly yield to circumstances or to men, and he will win by his very nonresistance. One gains strength by being able to bend before the winds of adversity. As he learns to be placid, his power increases; for the Tao is permeating him."

Another series, covering thirteen pages, has to do with rewards and punishment, for the Chinese firmly believe that

"Good has its good recompense, while evil has its bad outcome."

"Virtue and vice are sure to be rewarded in the end; only at times sooner, at times later."

"Plant melons and you will gather melons; plant plums and you will gather plums."

"Each man must suffer for his own sin."

"How can you escape the great reckoning?"

Yet Fate, following Indian ideas of transmigration connected

with Karma from a previous existence, is often mentioned in Chinese proverbs.

"It was determined in the former life."

"Laugh not at the poverty of others; for the affairs of transmigration are just."

"Life and death are according to Fate; the great reckoning will be

difficult to avoid."

"Both riches and honor are settled by Fate; their time of arrival each man must await."

Rewards of the present life are very uncertain: "He hoards today, he hoards tomorrow; he does nothing else but hoard. At length he has enough a new umbrella to afford; when all at once he is assailed, a wind arises quick, and both his hands grasp nothing but a bare umbrella stick."

The end comes at last and man reaches the Yellow Fountain, or the Nine Fountains—Hell. The Yellow Fountain is supposed to be located in China's westernmost province, surrounded by a large rock 25,000 miles in circumference, having iron walls 10,000 feet high, from which flames issue. Its prince Yen Wang at the proper time sends his messenger Wu Ch'ang for one's soul. Strong, wiry spirits then punish the culprit according to his deserts. Other proverbs allude to Ti Tsang, a Buddhist Reformer of Hell, who goes from point to point preaching the Law. When he sees a soul truly repenting of its sins, as Deliverer from Hell he induces the King having that particular section of Hell in charge to release him.

Pages of proverbs illustrate the fate of those in the ten great divisions of Hell with their varied tortures. Happily these glimpses of horrors are followed by other pages describing the life of the Immortals and the paradisaical Eastern Isles and Western Heaven, Buddhistic in the main. This "World of Extreme Happiness" is the dying hope of thousands every month; for there Amida Buddha and the ever-pitying goddess Kuan Yin, stand ready to welcome Buddhists to a Paradise perfectly pure as compared with Islam's shamelessly sensuous Heaven.

Chinese proverbs are of a high order relatively speaking. Impurity is lacking, and ethical ideals are dominant in most of the collection, especially when they are from the classics and other literary sources. They do not point out a way of salvation, except in the Buddhist proverbs; and even then it is an *ignis fatuus* that only uncertainly suggests what is not truly existent. Good sentiments are on every lip, but virtuous conduct and holy lives are rare under prevalent religious teachings. The proverb may be a good starting point for a Christian address; but these in Dr. Plopper's superb collection are as devoid of saving value as is Solomon's Book of Proverbs; both demand a Gospel and a Saviour truly to bless the soul.

# A Chinese Christian Layman

BY G. W. SPARLING, CHUNGKING, WEST CHINA Missionary of the United Church of Canada

In a hilly district, one hundred miles south of the city of Chungking, Liu Tze Ruh was born some fifty-eight years ago. When yet a youth he left the fascinating and invigorating scenes of his country home to seek his fortune in the commercial metropolis of Chungking. He was accompanied by his father who had no capital but earned his living by daily work. The lad was expected to support himself and also to make a contribution to the family exchequer. His father was brought up as a member of the Buddhist sect, and the son inherited a strong belief in the reality of the spiritual world as well as an intense desire to inquire into its mysteries.

Soon after his arrival in Chungking the young man heard of the foreign missionaries and was pleased one evening to see, in front of a well-lighted building, a written invitation for passersby to come in and hear the Gospel. He decided to enter and gain whatever light he could on some of the problems that were continually pressing on his young mind. During this first meeting he heard the Christian story of creation. It fascinated him so that he decided to come again and soon became a regular attendant at these services. chased a Bible and set himself the task of reading it through. In one year he had finished it several times. Six months after he first heard the Gospel he was baptized and immediately became a voluntary preacher and bookseller. He has sold thousands of books and preached hundreds of sermons but has never accepted any remuneration for this work. From the beginning of his Christian experience he had an intense desire to tell others the news. He would go on long tours carrying Bibles and gospel portions with him preaching and selling as he went. Several times I have heard him express a wish that the last few years of his life might be spent in just this kind of work.

About twenty years ago Mr. Liu was recommended as a clerk with a foreign export and import firm but it was as agent for the Singer Sewing Machine Co. that his most rapid advancement was made. In 1913 he was advanced to the position of general agent covering the whole of the province of Szechwan with a population of seventy million. Here his ability as an organizer was soon seen and he placed agents in all the main cities of the district. He soon became a comparatively rich man and on several occasions was requested to go to other provinces to assist in organizing the work of the company. This work necessitated much travel.

Mr. Liu's desire to do philanthropic work seemed to increase

with the increase of his income and he began to look around for the best way to use his money. He early adopted the motto that all he had belonged to the Lord and after deducting sufficient for the needs of his family was prepared to use the remainder in definite Christian enterprises. His liberality was first brought to the notice of the public when he decided to open an orphanage for boys which was afterwards followed by one for girls in which over a hundred children are working and studying. Several of these pupils have graduated and are now taking responsible positions in mission schools and



MR. LIU TZE RU

elsewhere while many others have learned trades which have enabled them to earn a respectable living. In this enterprise as in all others he has insisted that it shall have a Christian atmosphere; Christian worship is held regularly and the Bible is one of the school textbooks.

Mr. Liu did not forget the country home from which he had come some twenty years before, but early decided to do something to bring the people of that district into touch with the Gospel and which would stand as a memorial among his former neighbors. As a heathen he would probably have erected a memorial arch but as a Christian he decided that the best thing was to open Christian schools for the children, so that the coming

generation would have opportunities which were denied to their parents.

During all the years Mr. Liu has kept his membership in the same church in Chungking which is now over thirty years old. This began as a mission church entirely financed by mission money but as the membership increased they gradually assumed some of the financial responsibility. Four years ago a committee was appointed to consider the matter of becoming entirely self-supporting and it was largely through Mr. Liu's efforts that this was accomplished. He did not want to give in a way that would overshadow the other members but assumed his share so that the complete budget of \$1,500 a year has been raised locally during these years. He has been a real inspiration to the other members as they have had an example of a man who has not forgotten his duty to the church during his time of prosperity. He has done much to combat the idea so prevalent on the mission field that the church is good for those who are in straight-

ened circumstances and need its assistance but is not necessary when men are in independent circumstances.

Having been much in contact with foreign missionaries and being connected with a foreign firm, Mr. Liu decided that he would like to take a world tour. In the spring of 1924 a missionary going home on furlough to Canada offered to take him and act as interpreter.

His visit to the Christian Church of the West has helped Mr. Liu to get a truer idea of the meaning of the missionary enterprise and how it is financed and managed. Soon after his return he said, "I consider it my duty to tell what I have seen and among other things I hope to give the people of my own country a clearer conception of the Christian movement. Many of my people say that missionaries are here as agents of capitalistic governments and supported by strong financial concerns but I have learned the truth of the matter and will tell them that it is only the sacrifice and generosity of Christian people in the West that has made the missionary movement possible." And as we have heard his addresses since his return we are thoroughly convinced that he was right when he said that God had a purpose in the journey and we believe that his message on his return is proving even a greater inspiration than was his message to the people of the West. His own faith has been increased and his purpose to spend his time and talents for the Lord has been strengthened. The disturbed condition of the country has greatly interfered with his business and competition has taken away part of his trade but nothing has in any way lessened his desire and determination to spend his life in the service of God and his fellowmen. He sometimes speaks of giving up active business life and going into more direct work for the Church and if that is the way the Lord is leading him he will certainly follow it and God can make him even a greater blessing there than in the sphere that he has already occupied.

The problem of the mission field is to make the Church indigenous and in this one is greatly heartened by association with a man like Mr. Liu. While being ever ready to acknowledge the debt which China owes to missionaries, and realizing that their services are still necessary, he insists that the Chinese Christians should go to the limit of their ability to support their own work. In face of the anti-Christian movement which is abroad he continues to inspire his fellow Christians to aggressive effort believing that the gospel message is what China needs. He has faith in the ultimate triumph of truth and the realization of the Kingdom of God in his own land.

<sup>&</sup>quot;All who look to the Lord have light in their faces!" is the Chinese version of the text: "They looked unto Him and were lightened." One woman who had been welcomed at the first meeting she attended, attributed her conversion to their kindly words. She had said to herself: "I must go again, and hear more of the doctrine that makes people kind."



DELEGATES AT THE EL PASO CONFERENCE ON MEXICAN RELATIONS

# Studying Mexican Relations at El Paso

A Conference to Further Interracial and International Goodwill BY COE HAYNE, NEW YORK

HE influence of the recent El Paso Conference on the future development of work among Mexicans will doubtless be felt by all forward-looking organizations which have contacts with the Spanish-speaking people north of the Rio Grande. The conference, held December 11 to 16, 1926, to consider questions relating to the social, religious, educational and economic welfare of Mexicans and Spanish-Americans in the United States, met the anticipation of its sponsors in the matter of attendance and interest. Not only were the church boards affiliating with the Home Missions Council and Council of Women for Home Missions well represented, but present also to participate in the discussions were several officers in the departments of education and health and labor bureaus of some of the border states, as well as members of the faculty of state and denominational That these agencies met to consider their common problems open-mindedly and mutually sympathetic is in itself epochal in the history of interdenominational cooperation.

Radically transforming results arising from the conference were not predicated by its sponsors. A unity that resides in the desire cooperatively to find and face the facts presented by the five commissions that carried on a pre-conference study of the major problems affecting Mexicans and Spanish-Americans in the United States was named as a cherished goal by Dr. Charles E. Vermilya, conference chairman, in his introductory remarks. "We may not all interpret the facts in the same way," he said. "We can at least be charitable and sympathetic toward each other, and the presence in El Paso of any delegate is evidence of a mutual interest in a common cause. We meet not to discredit any organization, social or religious, but to discover, if possible, the privileges to which Mexicans and Spanish-Americans, who are a part of our common social life, are entitled, and the means by which these can be provided. This conference ought to make allies of many who heretofore have had very little to do with each other."

While missionary projects of an evangelistic and educational nature had a generous hearing, these questions did not receive an undue share of the time given over to open discussion. The conference was defined by Dr. Worth M. Tippy, who represented the Federal Council of Churches at El Paso, as concerned with the "totality of the lives" of members of the racial group under scrutiny and as one of the most important within recent years. "We have possibly two and a half million Mexicans in the United States," said Dr. Tippy. "These workers are absolutely essential to our industries. They are here with their wives and little ones. They deserve the best our civilization has to offer, and it is to our interest to give it to them. These great money-spending boards are interested not alone in the spiritual and intellectual progress of these people but in the totality of their lives. This is shown by the studies that have been under way for months in preparation for the conference. Nothing better indicates the revolution which has taken place in the scope and interests of religious work during the last quarter century."

That the discussions were confined to vital matters may be seen by a perusal of some of the questions raised. The following are fairly representative:

Leadership: Is present leadership adequate? Is it adequately trained? What is the place of the Mexican leader? The Spanish-American leader? The Anglo-American leader? Is adequate provision available for training leaders? Is the interdenominational training of leaders feasible? What steps should be taken to provide training for leaders? Are salaries adequate? What is the relationship between rate of salary and effectiveness of work?

Interdenominational cooperation: How much is desirable and feasible? What things can be done better interdenominationally? What things better by denominational groups? What are the present comity arrangements? Are they being carried out effectively? What new arrangements should be made? Are there present cases of denominational overlapping? How can these be corrected? How can they be avoided in the future?

Local church programs: What is the usual type of local church

program in a Spanish-American or Mexican church? Is it adequate? What are its strong points and what are its weak ones? Is there adequate help for putting the program into operation? What modification should be made? What provision is made for training local leaders? Is the preaching of a satisfactory and worthy character? Is the church school on a creditable basis? Is attention given to young people's organizations? Are clubs and similar organizations provided for boys and girls? Is week-day religious instruction a factor of the work? Are daily vacation church schools feasible and how can they best be promoted and conducted?

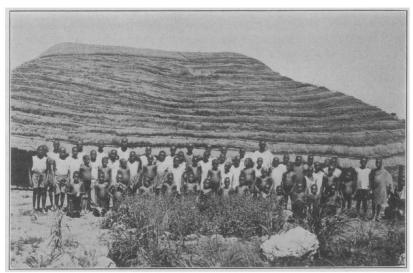
The Mexican industrially: How shall our schools, our churches, our community houses make any impression upon Mexicans who move constantly from place to place? What shall we say of an economic system which, by the very nature of the case, makes homes impossible? What have you to say about the little children who toil in the beet-fields? What shall we do for people who live upon wheels?

The Mexican and his community life: What can the church do to persuade agricultural companies to provide adequate housing for their employees? How can we create in our people a desire for better homes? Is the Mexican a homogeneous element in our national life? If not so now, is he likely to become so? How does he measure up to our American standards—economic, social, racial? What is your church, or your community house doing to help him fit in? What values does the Mexican bring with him which can be contributed to our American life? How are the factors of a steady and living wage, home ownership, and the attitude of the American community to be evaluated as helping or hindering his adjustment to American life?

The Rev. Vicente Mendoza, native Methodist pastor of Mexico City, and José Kelly, general delegate of the Mexican Federation of Labor, both shed light on the religio-political situation in Mexico. They urged the necessity of time and patience on the part of all concerned in the working out of the ideals of the Calles government in its heroic struggle to direct affairs in Mexico to the end that Mexico may make a positive contribution to the civil, industrial and cultural progress of the world in spite of the inimical alien forces that steadfastly refuse to release their grip upon her life-sources.

More humanitarian methods in the deportation of Mexicans from the United States were recommended by the conference; also that the United States and Mexico appoint a joint commission on emigration and immigration "to recommend to their respective governments appropriate legislation" regarding immigration policies.

The conference expressed its desire "to urge upon our government that its relations with Mexico be developed in an atmosphere of sympathy and mutual goodwill, and that all questions at issue be approached with exceeding patience and resolved through conference and discussion."



THE CHURCH OF THE BRETHREN MISSION SCHOOL AT GARKIDA, NORTHERN NIGERIA, WEST AFRICA, A JOURNEY OF 1030 MILES FROM THE WEST COAST.

The picture shows the boys and the girls and the school in September, 1925. (Those kneeling in front row are girls.)

# Why I Like My Missionary Job

BY ALBERT D. HELSER, F.R.G.S., NIGERIA, WEST AFRICA Author of "In Sunny Nigeria"

AMES GORDON BENNETT sent Henry M. Stanley into Central Africa with the commission: "Find Livingstone, never mind the cost; find Livingstone and bring him back."

The Word of Jesus Christ to His Church is, "Find lost men; never mind the cost; find them and bring them back to Me."

With this in mind H. Stover Kulp from the University of Pennsylvania and the writer, from Teachers College, Columbia University, traveled a thousand miles into the interior of North Central Africa.

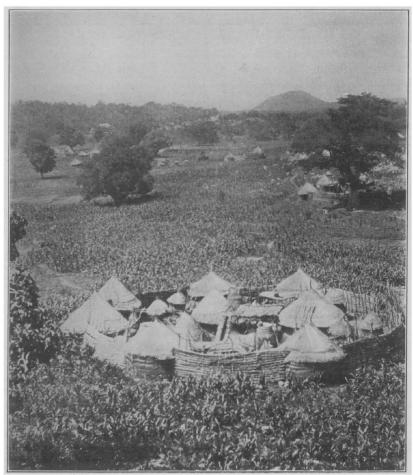
On a crisp November morning we set our faces toward the land of our heart's desire. Six years in college and graduate work had made me a little impatient to be off.

By steamer to England and then on to Nigeria; by train, Ford, horseback or on foot we traveled 1,109 miles into the interior and located at Garkida, Northeastern Nigeria, south of Lake Chad, 1,030 miles from the West Coast.

The shadows of disease and death stalk everywhere among the pagans of North Central Africa and there are no cities of refuge. I visited a village which was deserted because of smallpox. Those

who were able to go had fled to new quarters; they were helpless and hopeless. As we went near the door of a hut we heard a voice and saw a form of a woman blinded and disfigured with smallpox. There were dead to be buried with few to bury them. A few months before we had seen bodies twisted with cerebro-spinal meningitis. Lepers with bleeding hands and feet cry out for help from many a gateway. Little children scream and groan from the torture of heathen practices.

There are many languages in Central Africa and this creates a tremendous difficulty. In the Bura tribe where we are located the people knew nothing of a written language. There is no Bible, no school books, nothing on paper.



A BURA COMPOUND IN THE MIDDLE OF A CORNFIELD

Ignorance, polygamy and devil worship in their worst forms are entrenched as deep as hell itself.

I like my missionary job because it is a commission from my Master Himself, and because it is difficult but what gives a greater thrill is to realize that there is hope of victory.

The doctor vaccinated the children and some grown people in that small deserted village and we told them of the hope. Some

were delivered from an awful death and told of a Saviour's love. One father came running after us as we left. A child was in his arms and the father begged that delivering medicine might be administered. Lepers are being treated and some are showing marked improvement. The new ray of hope has put a new gleam in their eves and a smile on their faces. Little children are exchanging their screams of despair for songs of joy and hope and their groans for loving words and prayers to Jesus Christ.

The language is being reduced to writing and the gospels are being translated into Bura and are printed by the British and Foreign Bible Society. Ignorance is beginning to give way. Ninety-four boys and sixteen girls have been enrolled in our mission school and have learned to read. There are small beginnings in industrial



LITTLE MOSES TRYING TO SEE WHAT IS GOING ON

education. The missionary doctor gives regular instruction in sanitation and hygiene.

Harmful social customs and superstitions are giving way. Young men are beginning to refuse the urge of their parents to take the second wife. Men who three years ago marched around the mountain and called for rain are now quietly kneeling in our little church and praying to God for rain. Some who watched through the long nights in fear of evil spirits now say the Lord's Prayer and "lie down to pleasant dreams."

It is a joy to serve Christ in Central Africa. Hopes are beginning to be realized and new and larger hopes are being born all the time.

I like my missionary job because it has a great future. As we

write on the tablet of the hearts of the youth we are determining the future of the nation. We hope to see established a training center for teachers and preachers that will wield a determining influence



THREE CENTRAL AFRICAN GIRLS ON THEIR WAY TO MARKET

over millions of men who are now pagans and Mohammedans. There is a great opportunity in our pagan area to win the people to Christ before they have been misled into accepting another religion.

There is a great field before us. More missionaries are needed in Nigeria. For 200 miles to the north and 1,000 miles to the east there are only two Lutheran missionaries. This field needs men who know Christ and will obey His Word.

A few weeks ago I was preaching near a sacred lake in Buraland and a horseman called for me to come quickly for a woman had been caught and mangled by a crocodile. I found her in awful agony. A great chunk of flesh had been bitten from her hip and there were other big wounds on her legs. We did our best but she died. When

we asked about killing the crocodile they said, "Oh no, it may have the spirit of a man in it and he would die." This is one of the superstitions that need to be changed. With God's help the time is not far distant when a woman will be of more value than many crocodiles. I like my job because it is God's work; it is difficult; it is needed; it is hopeful; it is worth doing.

# SEED THOUGHTS FOR MISSIONARY SPEAKERS

"The only relationship big enough for one man is all the rest of mankind."
"It is of less consequence what truth a man holds than what truth holds the man."

"The consecrated missionary church is not a cistern, but a living fountain."

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

"The man who does not believe in missions had better burn up his New Testament, for it is a record of missions."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man."

# From Mohammed to Christ

A Testimony by an Indian Mohammedan Who Is Now a Christian Student in America

BY HABIB YUSUFJI, PRINCETON, NEW JERSEY

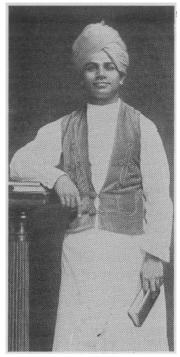
HILE I do not know the date and circumstances of my birth, I know that I was born about thirty years ago in that ancient and "holy" city of Ujjain, in the state of Gwalior, about five hundred miles northeast of Bombay. My parents belonged to a very strict sect of Shiah Mohammedans, known in India as Bohra—a sect which forbids its male adherents to trim their beards, to use intoxicating liquors or drugs, to smoke or chew tobacco. Women must not go unveiled in public, and both sexes are required to meet the appointed hours of prayer, and to observe the month of fasting and other Moslem customs.

When I was about six years of age, my family moved to Basim, a town farther south, where my father was employed by a cloth merchant. Soon I was placed in a grade school, under the guidance of Mohammedan teachers. I still remember the remarks which my father made as he introduced me to my instructor: "Sahib, here is my boy. All the flesh belongs to you, and all the bones belong to me." The teacher saw to it that I did not put on too much flesh by freely applying his professional cane to my tender hide.

While I was a pupil in the fourth grade, a terrible plague broke out in Basim and we were ordered to flee to the open country. My father, being a fatalistic Moslem, believed that nothing could harm a man without the will of Allah, so he kept on attending to business as usual. As a result, my father died of plague, leaving behind him five helpless dependents. My mother came with her four children to live at the home of my maternal uncle in the village of Rustumpur, Central Provinces, where she performed "the widow's rite," by dressing herself in white garments (a sign of deep mourning) and remaining in a state of seclusion for about four months and ten days.

After staying with my uncle for eight months, I returned to Basim, and worked as a page, assistant cook, nurse and errand boy for the same family that had employed my father. A little later on I was asked to continue my schooling, and began studying English. Being separated from my mother made me long in my heart to see her once more, but one day a postal card from my uncle announced her marriage to a man in Bombay. Grief so overwhelmed me that I went to a well, determined to end my life. Just as I was about to throw myself in, I seemed to hear a small voice pleading with me not to commit that awful deed. After a brief meditation, I yielded to its pleadings.

When another plague broke out in Basim, I had to leave the town and this ended my schooling as I was about to finish the sixth grade. I went to Rustumpur to stay with my uncle who was very prosperous. Soon he made arrangements for the wedding of his younger brother, and at the same time solemnized my marriage to his own daughter, a girl of about ten, though we did not live together as husband and wife due to our minority.



HABIB YUSUFJI

I continued to live with my uncle, that I might pay the debt which he thought I owed him, for giving me his beautiful daughter, thereby losing a chance to make seven hundred rupees. He treated me as his hired man, and soon showed a spirit of tyranny. One day he beat my younger brother so severely that he cried out for some one to deliver him from the blows that made the poor boy's body black and blue. I rushed into the barn and picked up a piece of firewood, which I threw at my uncle with such force and accuracy that he was laid up in bed for several days. I fled from my father-in-law's house and on the way met my paternal uncle who begged me to come to his house. A telegram was sent to my mother and stepfather to come down and settle the family quarrel. The truce was declared and my father-in-law requested me to write out a bill of divorce for my girl wife. I did not do it at that timefor which later I was sorry.

My younger brother and I were expelled from my father-in-law's roof and we returned to the city of Ujjain where we were employed by a merchant to go to the Island of Lombok, nearly five hundred miles from Australia. I went out immediately to become bookkeeper for the firm and my brother was to follow later with my employer. After a long voyage I arrived at Ampenan, Lombok, to find that I was not yet fitted for such a responsible task. The man in charge of the concern asked me to tutor his son in the Koran. The lad was spoiled by self-indulgence and after several weeks I gave him up as a hopeless case. I took a steamer for Singapore and found employment as a cook in a home where I had stopped as a guest on the way out.

During the last month of my year's contract, my Mohammedan-

polygamist-priest-merchant-employer left his place of business for a pilgrimage to Mecca. He never came back alive, and as soon as the report of his death reached Singapore, the business was closed. I invested my salary in merchandise to peddle from one street corner to another. My younger brother arrived, and as the life was too strenuous for him in Singapore, I found steady employment for him in a neighboring city.

My life as a peddler was full of hardships, with very little income. Another young man and I entered into partnership and traveled far and wide, through jungles and on the water. We were told there were ample opportunities to acquire wealth in China, so we sold all our goods at auction and bought tickets for Hongkong. Our trip turned out to be a fool's errand, and we returned to Singapore. We secured employment as cooks on a steamer carrying oil to England.

In the latter part of December, 1912, we sailed from Singapore and came to Cardiff, Wales. We were horrified when we learned there that our next trip was to be to America. The Bengalese Sunnite Mohammedan seamen had no use for us, who were Shiah Mohammedans from Western India. The rough ocean in the month of January made it very difficult to prepare meals on time, but whether seasick or not, I had to feed the hungry mob. Daily insults and abuses were increasing.

When we reached Philadelphia I decided to run away, though I had insufficient clothing and, as it was February, the weather was unspeakably cold. I had to walk fast to keep myself from freezing. After many hours' wandering, I came, hungry, cold and exhausted, to the custom house where I saw a group of laborers unloading a freight car. A colored man, with a kindly face, gave me a dime to buy something to eat in a lunch room, but it did not satisfy completely the hunger I had. It began to rain again and I felt chilled more and more. I asked the same colored man if he could find me a place to sleep and he agreed to take me to his own home. He gave me some clean clothes, including an American shirt, which I wore with the shirt-tails on the outside, much to the amusement of the young couple.

At supper I did not touch the meat because I was afraid it might be pork, which is not permitted to Mohammedans. After a short period of rest which I had needed greatly, I obtained work as a street cleaner at thirteen cents an hour. Being discouraged at the prospect of becoming wealthy, I decided to leave Philadelphia and wandered to Freeport, Long Island and Garden City Estates, L. I., until I arrived in New York City.

One Sunday afternoon I came near a group of boys who had been gambling on the bank of the river. They robbed me of some sixty cents, which I had in my vest pocket, but failed to find three or four dollar bills in my coat pocket. I was so terrified with New York that I left it the next day, finding a job on the Lackawanna Railroad at Analomink, near Stroudsburg. I worked in a stone quarry until the laborers went on strike a few weeks later. Then I returned once more to New York and was employed by the Erie Railroad to go to Union City to work on the section gang. I was given an old freight car for living headquarters, but one night was sufficient, as I found there unmentionable creatures ready for a real feast!

I was impelled to return to Jamestown and that proved to be the turning point of my life. I found work in a table factory, where my fellow workers became friendly, though sometimes their influence was not of the best. I began to drift away from some of the teachings of my early home life and Mohammedanism. My fellowlaborers told me that liquor was the thing that kept them warm in winter and cool in summer and, once having acquired the taste for it, I began to drink more and more. After a few months, some of the young men asked me to go with them to a night school. One day I saw a man from my own country, and found that he was an agent for the Salada Tea Company earning a very substantial salary each week. He told me I could do the same if I went to a school for about three years to learn English. Money was the thing I wanted, but I had no idea where I could get the education. Some Albanian boys in the factory asked me to come to the Y. M. C. A. each Sunday night where they learned something about the Bible, taught in very simple English. I laid aside my religious scruples so as to learn the language to help me in business.

One Sunday night, Mr. Baldwin, the leader of the meeting, invited me in his class and gave me a copy of the New Testament. I had never handled the Bible with such a willingness to learn something about the Book as I did that night. The kind and sympathetic interest of Mr. Baldwin in my affairs led me to open my heart and tell him about my joys and troubles. He had a deep passion for souls and I shall never forget the night when he told me in his gentle way that Christ was the Son of God. To me it sounded utter blasphemy because as a boy I was taught that there was no God but Allah and that he neither begets nor is he begotten. If a similar statement had been made by another person I almost would have been ready to fight with him. When Eastertime came, Mr. Baldwin asked me if I would like to join the Church, but I was by no means ready to accept the Christian faith, then. Night after night at the close of the service he would tell me more about Jesus and about the lost condition of my soul without Him. Both he and Mrs. Baldwin kept on praying for me.

One day I asked Mr. Baldwin if there was any chance for me to go to a school. He said "Surely, there is a place where they take care of boys in your condition and that is Oberlin Academy, Ohio, where one of your Albanian friends entered just recently." The season was so far advanced that I could not get in that year, but I made arrangements with some teachers in the town to give me private lessons in grammar and arithmetic. The first year in Oberlin was especially hard because of my unfamiliarity with the language.

The greatest thing that happened to me the next year was my decision for Christ. One night I went to hear Dr. Sherwood Eddy and towards the close of his talk he made an appeal to us to decide what we would do with our lives. I went to my room and struggled to find out what my life was to be. Hitherto I had worshipped gold with all the passion of my heart, but after having been at Oberlin with some of the finest Christian boys and girls of America, I began to realize that money was not everything in life. I saw America's real greatness lay in its ideals and these ideals had for their foundation Christianity, or, to be more definite, Christ. I realized that Hinduism and Mohammedanism were not enough to meet the deepest spiritual and material needs of the land of my birth. I thought of the wretched condition of the millions of outcasts whom I was taught to despise and regard worse than dogs. I realized that if I were to help India truly it must be through Christ. But how could I become a Christian? I had been married to a girl in India—my first cousin. Could I be disloyal to the faith of my ancestors, betraying the confidence my mother had in me? Would it be worth while to return to India as a Christian, only to be put to death by one of my fanatical fellow-countrymen?

As I pondered upon these problems certain verses of the Bible came to my help:

"What shall it profit a man if he gain the whole world and lose his own soul?"

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"He that loveth father and mother more than me is not worthy of me."
"He that taketh not his cross and followeth after me is not worthy of me."

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

But there was on my heart the burden of sin. The more I read the Bible and studied the matchless and sinless life of Christ, the more I realized how great a sinner I was. But when I learned that the Lord Jesus had come into the world to give His very life on the cross in behalf of sinners, I found new hope and comfort. After waiting on God for some time that night, I rose from my knees, having made a surrender of my life to the will of my Saviour.

Next I went to Mount Hermon School, founded by D. L. Moody. During the junior year, there came to me the sad news of the death of my younger brother, and my mother urged me to return to India. Soon after this, my only sister died—a victim of child-marriage. I felt it my duty as a Christian to have my marriage to my uncle's

daughter annulled by declaring myself, in a letter to my mother, uncle and the "pope" of our sect, dead to the Moslem faith. The word "dead" was taken literally and my girl-wife mourned for me as a widow for the usual period.

After graduating from Mount Hermon School with the class of 1919, I went to Gordon College of Theology and Missions in Boston and received the degree of Bachelor of Theology. In the fall of 1923, I entered Colgate University and was given the degree of Bachelor of Arts in 1925. Since then, I have been a student in Princeton Theological Seminary and received the degree of Master of Theology last May. It is now my purpose, God willing, to spend three more years for advanced studies in America and then to return to India in the service of Christ and my fellow countrymen.

It is my prayer that those who have read this story may be encouraged in the faith that Christ can save and save to the utmost; that as He has transformed lives in the past, He can do so in this twentieth century; that when everything else fails, prayers prevail; that with God nothing is impossible. His Spirit can bring even a Mohammedan, a lost sinner like myself, to rejoice in the peace and salvation which Christ alone can give to a human heart.

# A MOSLEM PREACHER CONVERTED

A few years ago a preacher of Islam, sent by a Mohammedan missionary society to Bulandshahr, in the United Provinces, India, was brought under Christian influence. As he read the Bible, a new light seemed to dawn upon him and he began to see the beauty of Christ. He said, "The teachings of Islam, which before this seemed to me most fascinating and which I have hitherto preached with glory, now appear to me abominable." What attracted him specially to study Christianity was the testimony of a worker to the effect that Christ not only forgives sin, but also gives us power to overcome sin. When he was convinced of the infinite superiority of Christ over Mohammed he at once sent in his resignation to the Mohammedan missionary society. A number of moulvies argued with him and tried to dissuade him from becoming a Christian. But the more they tried to dissuade him the more he seemed to be drawn towards Christianity. After several months of study, during which he endured many privations, he was baptized. His one great desire is to dedicate himself to God's true service in His Son Jesus Christ.—Church Missionary Society Gleaner.

# Chinese Turkestan

BY G. W. HUNTER, TIWAHFU, SINKIANG Missionary of the China Inland Mission, 1889—

HINESE Turkestan is a large tract of country extending far into Central Asia, from the province of Kansu (China proper) to the province of Ferghana in Asiatic Russia (a distance of about 1,100 English miles), and from the borders of Tibet north to the province of Semipalatinsk in Siberia, a distance of some 560 miles. The total area of Chinese Turkestan is about 550,590 square miles. The T'sien Shan Mountains almost cut this large tract of land in two, thus separating the Taklamakan desert on the south, from the Zungarian plain on the north. The eastern part of the province encloses a great part of the Shamo or Gobi Desert.

The T'ien Shan Mountains and those on the borders of Tibet, Kashmir and Fergahana, almost encircle the Taklamakan Desert, and during the cold seasons of autumn and winter they store up a great supply of snow, which in the spring and summer melts and rushes down in scores of rivers and streams towards this great sea of sand. These valuable waters, however, are not all lost in the sand for they are caught and turned into irrigation canals and water-courses which in turn fertilize the lands of many cities, villages and thousands of farms, in this western portion of the province.

The inhabitants of these cities, villages and farms are called Sarts by the Russians; and Ch'an T'eo by the Chinese. The latter name meaning wrap heads, this name is given them because of their custom of wrapping large white turbans round their heads.

With the exception of the Swedish Missionary Society in the cities of Kashgar, Yangi-Hissar, and Yarkand, in the far west of the province, there are no Protestant Christian missions at work in all this large district. In the above stations, school, medical, literary, evangelistic and pastoral work has been carried on for quite a number of years, sometimes under difficulties, yet not without a measure of success. The above society also has a printing press where portions of Scripture, Christian literature, tracts and school books, etc., are printed.

Pioneer work amongst the Sart people is not at all easy, and some of us have experienced a good deal of opposition and even personal violence when trying to preach the Gospel in some of the large cities. However, many pertions of Scripture and tracts have been distributed, and many of the people know about the Gospel. In some instances this colportage work has been a help, and in others it has raised more opposition, especially when the people understood that the Gospel declared that Jesus was the Son of God.

In the northwestern portion of Chinese Turkestan, there is a district extending from Barakul westward to Kulja, a distance of some 600 miles. Here also the accumulated snows of the T'ien Shan Mountains melt in summer and swell the rivers which run northward toward Zungaria, supplying large cities, hamlets and farms with precious water. There are also many Sarts in this district, still the greater part of the population is composed of Chinese and Chinese Mohammedans. The latter are called Tongans.



AN OLD STYLE MONGOL OFFICIAL

In this large district there is only one mission station, at Urumchi, the capital of the province. This city is called Tiwahfu by the Chinese. From this center a good deal of itinerant work is carried on; and most of the large cities in the district are visited. Our methods of work have been itinerant, colportage, evangelistic and pastoral, together with a little medical work.

The work has been specially difficult, partly owing to the opium habit and gross immorality which prevail so much amongst the people, along with the rush for gain and the shifting nature of the population.

There are a few baptized Christians here in Urumchi but so far the church membership is very small. In this district there are not

only Chinese and Tongans but also a large number of nomad Qazaq Mohammedans, and Mongols. In the winter time the Qazaqs spread about over Zungaria but in summer they go to the heights of the T'ien Shan, Ili, Tarabaghatai and Altai mountains. We have also tried to do colportage and evangelistic work amongst the Qazaqs and as a rule (although very wild), we find them more open to the Gospel than are the Sarts and Tongans. Until some few years ago they had never had the Scriptures in their own tongue, but lately the British and Foreign Bible Society have come to our aid and printed gospels in the Qazaq dialect.

# Mongols

The various tribes of Mongols are Torgut, Zungar, Chakhar and Uranghai. The Torguts are mostly in the Karashar district and in the Sour and Tarabaghatai mountains. The Zungars are about the

Kash River and in the district west of Ili, the Chakhars at Bortala, northwest of Ili, and the Uranghai mostly in the Altai and Kobdo districts. We have tried to do a little itinerant, colportage and medical work amongst the Mongols, and have made quite a few friends amongst them. The British and Foreign Bible Society has supplied us with gospels both in the Kalmuk and Halha Mongol dialects, also in Tibetan which is understood by many of the Mongolian priests.

# MANCHUS

There are also three different tribes of Manchus in the Ili district; namely, Manchu, Sipo and Soluen. The Sipo and Soluen are mostly farmers dwelling on the south side of the Ili River and as a

rule only speak Manchu. The Manchus are mostly soldiers and policemen in the Ili and Chuguchak cities. Many of them can speak Chinese though they read Manchu. The British and Foreign Bible Society has also printed the Gospels especially for these people, as they are the only Manchus who still speak their own native tongue.

During the years since the Chinese Republic was inaugurated, the Manchus have suffered financially and otherwise, so that some of the Manchu cities that were formerly wealthy and prosperous are now in ruins. Owing to the vast extent of this province and the many different tribes and different languages, the few missionaries now in the province are not nearly adequate for the great need.



TONGAN MOHAMMEDAN

There are only two missionaries in the eastern district, separated from those in the west by a hard journey of forty-five stages, over 1,000 miles in all. The work is difficult and the pioneer will be sure to encounter hardships in traveling, loneliness and opposition, etc., but this is what may be expected in all such pioneer work and should not discourage but rather inspire those who are called by God to service in far-off corners of His vineyard.



A MOTOR BOAT APPROACHING NANNING

# Nanning—A City in China

BY H. LECHMERE CLIFT, FORMERLY OF NANNING, WEST RIVER, CHINA

ACITY in China is a conglomeration of souls who live their narrow colorless lives, and whose fathers lived similar existences, before them, century after century.

The white man comes from a far country and settles in their midst and tells them a strange story, nineteen hundred years old, and they do not believe him; but in so far as they can make use of him they do. But there are some who seek for the things that matter, and a little church gathers round the Christian missionary in time.

It was such a city to which the writer went nearly twenty years ago, with the idea of preaching the Gospel and healing the sick. The American, who was then the only foreign resident, beside the Roman Catholics, gave the Englishman the right hand of fellowship: the stranger had nothing, when he arrived, and did not know where he might that night lay his head: he had no Society and no Board behind him. Before a year had passed the doctor had a temporary hospital with three beds, a well-stocked dispensary, a small chapel, and a Chinese house adapted so that he and his wife could live in it, with comfort. Meanwhile the city, though more than 500 miles from the

coast, had been opened as a Treaty Port, and the doctor was earning a competence as Customs Medical Officer.

This city, Nanning, is now not only advanced to be an open port, but has become the capital of the Province of Kwangsi. Motor boats connect the city with the outside world, as well as with the cities on the borders of Tonkin and Yunnan. Business men have been keen to seize every opportunity open to commerce, but the Church of Christ has practically left the few missionaries alone, in a field more needy and neglected than any in China, while opportunities pass never to return. We are undermanned, overworked and hampered on all sides for want of adequate support.

It seems as if throughout all heathen lands there is the same bitter cry, "Can the Church of Christ do nothing more for a lost world?"

We dare to say that there is no portion of the world more needy than Nanning, eastwards for two hundred, and westwards for six hundred miles.

This city, being the capital of Kwangsi, draws students not only from all parts of this province but from the adjoining towns in other provinces as well. These students petitioned the writer again and again to open an English school—they asked him till they were weary and he became ashamed. An Anglo-Chinese college would get into grip with these future leaders of the nation, and bring them into touch with Christ as nothing else could; but there are no reinforcement to take this wonderful opportunity, and those men pass out of reach, and the missionaries get a reputation for weakness and inefficiency.

There are many baby girls born every day, who are "not wanted," and are disposed of by their parents in one way or another. We give public notice that we will take in these castaways: they are brought in readily enough until our inadequate staff can deal with no more, and babies have to be turned away—turned away to what? We dare not stop to think. The neighbors mutter, "They promise to receive them and then when we bring them they won't have them! What people!"

A third experience and a very bitter one: from the beginning we have desired earnestly to build an asylum for the poor wretched lepers of these parts. This opportunity has gone—how? Because the lepers have been burnt alive! Impossible! Only too horribly possible. While we Christians were waiting for money and helpers to carry out our scheme of mercy, the Chinese authorities dealt with the problem in their own fashion. If you were to take a walk outside the north gate of the neighboring city of Lungchou, you would come across a mound. Ask the passers-by what it means and they would tell you that that mound covers a ditch with the ashes of more than a hundred lepers, men, women and children. These were enticed to

this spot by promises of rice. The poor lepers came, all unsuspecting, probably several of the children still untainted by the disease. A great ditch had been dug and soldiers were waiting who at a signal surrounded the crowd and fired into them. Dead, wounded, and living were then shoveled into the ditch; kerosene oil was poured over them, and the pile set alight.

This method of segregation in South China has occurred twice. The latest instance was when the leper "village," outside the city, was surrounded, and the inhabitants, men, women, children and babies, forced into a deep trench and similarly burned to death. A



THE EMMANUEL MEDICAL MISSION IN NANNING

European resident who knew the facts warned me not to write of them, as he said, "You can't expect the people at home to believe these things."

The larger human problem arrests our attention every day in Nanning. A medley of races jostle one another in the narrow streets: not only representatives from every one of the eighteen provinces, but others who are not Chinese at all, though they dress as such and appear to be the same. They are the original natives, who were in possession when the Chinese came down a thousand years ago, and who are similar in race to the T'ai and Shan families who inhabit Tonkin, Siam and Burma. There are millions of these left in Kwangsi, Kweichow and Yunnan, whose evangelization has

hardly been attempted. Their languages and habits are distinctly non-Chinese, and they are on the other hand separate from the Miao and other aboriginees. These millions present the biggest problem that the Church of Christ has to face. An American, the late Rev. Clifton Dodd, who traveled overland from North Siam to Nanning told the writer that he was the first missionary he had encountered—his whole journey had been through unoccupied, untouched fields. The Christian Alliance Mission has two men in Annam to work among the twenty millions of the T'ai races there.

We have mapped out our own "parish" as running from Nanning, along the right branch of the West River, to the borders of Yunnan; we have even rented a house in the big "unoccupied" city of Poseh, a great trade mart and future railway center, but our small forces are tied hand and foot to Nanning and we cannot move. There are now in Nanning three British missionaries, four American Christian Alliance workers and six Seventh Day Adventists. Restricted as we are from want of workers we are using to the utmost what forces we have.

But though the doctor cannot get out to the people, as he would like to do, they come to him from hundreds of miles around and listen to what he has to say. Then the sufferers go back to their distant homes with their hearts open to new influences, with ingnorance and prejudice largely removed. The soil has been prepared, and perhaps the people of that village are ready to turn an attentive ear to the Christian message; but who is there to follow up the work, to sow the seed and water it?

Our schools have worked miracles. To understand what this means one must know Nanning—its incredible ignorance, prejudice and apathy; but to see all these characteristics in their extreme one would have to live here. These people all speak a corrupt form of Northern Mandarin, being descendants of soldiers from Shantung and Chekiang, who were sent here by the then Emperor nine centuries ago to quell a local rebellion. They settled here with their families, the idea of the government being to form a nucleus of loyal population. If these worthy folk were at all like their descendants of today they must have been quite "safe"—too narrow and apathetic to be disloyal!

The adults are indifferent to the Gospel but what a mighty difference our coming here has made to the children! And yet we have no funds to build a boarding school; and that is almost a necessity for permanent results.

We who know the filth, the sordidness, the brutality of these homes can only marvel at the change in children, who every evening have to go back to their heathen surroundings and take in afresh their soul-destroying influences.

Some of our boys and girls have already a real personal knowl-

edge of the Lord Jesus—their dress, their looks, their manner reveal it. Even in the early days, when a few dirty ragamuffins came every morning to learn hymns and get picture cards, there was a dawning of the fact that the teaching of the Lord makes for righteousness: one little girl screaming on the street in one of those frenzies, common to the women of these parts, was seen by a companion, who, wonderful to relate, was shocked and surprised and exclaimed, "and you sing Jesus!" It is the children who can understand the beauty and simplicity of the Truth, their minds not yet clouded and shrivelled like those of their elders, by the constant nerve-racking fear of demons. They are excellent missionaries, too, for they chatter of everything that they hear and observe. Two of our pupils, on a visit to country relatives, were asked questions about the "Doctrine"; this they were delighted to explain according to their light.

There is a great opportunity in Nanning, and indeed throughout China, for the simple preaching of the Gospel of Christ.

But our buildings are too small to hold our congregations. The people are coming to hear as never before. Even Nanning feels the thrill that is sweeping over China, as the old ideals, habits, methods go; and they are crying out for they know not what. We know. We have seen the discarded idols broken by the roadside. Nothing but the Living Christ can satisfy China's great need.



MRS. CLIFT AND A CHINESE BIBLEWOMAN

# Some Effects of Chinese Turmoil on Missions

RECENT REPORTS FROM PROTESTANT MISSIONARY SOCIETIES AS TO THEIR WORKERS AND STATIONS

- American Advent M. S.—Chao-hsien (Anhwei). Hospital closed. New station to be opened.
  - Wuhu, (Anhwei). Student strike in academy. Now quiet. Chinese friendly. Church stronger.
- American Board C. F. M.—North China Mission (Stations in Chihli, Shansi and Shantung) in war area. Some interruption of work and in touring. Main Chinese attitude friendly. Some disturbance from "Youth Movement."
  - In Fukien District. Missionaries robbed by bandits. Some unfriendliness. Christians taking more responsibility.
- American Baptist F. M. S.—Only disturbance reported is attack on Prof. George B. Cressey of Shanghai while on tour. General attitude of Chinese is friendly.
- American Bible Society.—Colporteurs report difficulty from bandits but there is progress in Scripture distribution.
- American Protestant Episcopal Mission.—Chief disturbance in Nanchang (Kiangsi) and Wuchang (Hupeh). For about six weeks work was suspended except in Wuchang hospital. School and parish house occupied by soldiers during siege. Buildings damaged by shells. Bishop Gilman's work recognized by Government. Bishop of Hankow robbed.
- American Friends (Ohio)—Kiangsu. No interference. Chinese friendly.
- American Friends Bd. F. M.—Chengtu, Szechwan. Some interference. Student strike. University closed.
- British Friends F. M. A.—In Chungking, (Szechwan) last September, soldiers interfered with mission and threatened missionaries. Chinese teacher beaten. Conditions more quiet but still dfficult. Mob destroyed missionary bungalows during anti-foreign agitation. At Tungling, soldiers threatened missionary. He escaped but home was looted. General attitude of people is friendly.
- English Baptist M. S.—In Taiyuan (Shansi) there was a pupils' strike and number of students was reduced. Christianity considered imperialistic.
  - Sian (Shensi) was besieged for eight months. Mrs. Shorrock died from hardships. Work again opened. Hospital at San Yuan practically destroyed. Fu-Yin-Tsin (a Gospel Village) was occupied by armies and practically destroyed.
- British and Foreign Bible Society.—Colportage interrupted in war areas. All of five hundred colporteurs (except 10 or 12) are Chinese. No hostility to Society's work. Two Chinese colporteurs killed by bandits.
- Baptist, Southern Convention.—At Wuchow (Kiangsi) hospital was closed for a season. A Chinese worker was maltreated by mob. Some things were stolen and hostility was shown by mob.

In most stations friendliness is shown to missionaries.

- Seventh Day Baptists M. S.—Luiho (Kiangsu) property badly damaged in fighting in September. Missionaries escaped to Shanghai. No unusual hostility shown. Mission not molested.
- China Inland Mission.—In Yuanchow (Kiangsi) missionaries were annoyed and robbed by soldiers. (Kuling station is reported closed.)

Tai Kang (Honan) was in hands of bandits July 30 to Aug. 8 and mission looted. Bandits carried off 3,000 people, and shot many.

Chowkai Kow (Honan) in hands of bandits in September. City burned with mission houses. Mr. Davies captured but released after three weeks. School girls carried off. Some returned. Pastor beaten and tortured to extort money.

Chengtu University (Szechwan) closed.

At Luchow (Szechwan) students demanded that all foreigners leave the city. They remained. Chinese Christians are called traitors.

In Yunnan, Kweichow, Kansu and other districts work goes on as usual. General attitude friendly.

Wanhsien (Szechwan) buildings occupied temporarily by soldiers.

Nanchang (Kiangsi) buildings temporarily occupied by soldiers. Damaged by shells.

Sian-fu and Tatung missionaries beseiged many months.

Mr. Wilhelm of Yuanchow (Hunan) was captured by bandits but later was released.

Christian and Missionary Alliance.—At Titao (Kansu) the mission was used as a Red Cross hospital. In June and July missionaries and Christians were in great danger. Work resumed after occupation by Gen. Feng's army.

In Wuchow (Kwangsi) anti-Christian riots led by students. Some damage. Four missionaries, captured by bandits in 1924, were released. Four Chinese Christians, captured in 1925, released in Jan. 1926.

In West China people are friendly.

Church of the Brethren.—Presence of troops in Shansi caused high prices. Some trouble from students. Rural sections friendly to mission.

Church Missionary Society.—In Fukien, two missionaries were robbed. Rev.

B. G. Parsons of Kutien was captured and released.

In Pakhoi (Kwangtung) Chinese doctor was captured while traveling.

Threatened and held for ransom. Not released. One college in South
China closed. In other sections attitude is friendly.

In West China in 1925, Bishop Mowll and wife of Chengtu (Szechwan), Rev. and Mrs. Donnithorne of Anhsien (Szechwan), Miss Carleton, Miss Armfield and Mr. Iles were captured and ransomed for \$2,600.

- Church of God Mission.—In Kiangsu the attitude of people is friendly but Chinese think they can dispense with foreign missionary workers.
- Church of the Nazarene.—At Taming, (Chihli), hospital was occupied after battle, but Government paid for use of building and medical service. Attitude favorable.
- Christian Reformed Church.—Students in Jukao school (North Kiangsu), held protest meeting but were satisfied. Attitude favorable.
- Evangelical Church Mission.—At Yuhsien (Hunan), the hospital staff went on strike. All buildings were occupied by soldiers and residences broken into. Some Christians joined southern army.

At Liling two residences were broken into by soldiers.

At Chaling mission buildings were occupied during the summer. Many unions organized. Work difficult.

- Miss Koebbe of Tungjen (Kweichow) kidnapped in October and held 18 days. Other missionaries molested in travel. Missionary freight looted.
- Hepzibah Faith Mission.—In Chahar District (Mongolia) little interference. In Ping-tu-chuan last October, missionaries suffered a little from retreating soldiers. Work progressing and interest growing.
- Hebron Mission.—At Kunshan and Awong Tung (Kwangtung) no interference by armies.
  - At Sai Chiu (Kwangtung) student agitation in 1925, but now quiet. Attitude friendly.
- United Lutheran Church in America.—Mission station at Tsingtao (Shantung) was crowded with soldiers. Some attended services. Bandits listen to preaching. Attitude friendly.
- Evangelical Lutheran (Missouri).—In Hankow (Hupeh) work was discontinued for short time because of warfare. Travel difficult and unsafe. Strong anti-foreign and anti-imperialistic feeling.
- Norwegian Lutheran Church of America.—Chengyang and Sihsien (Honan) were molested by bandits and the missionaries compelled to flee. One missionary captured and held four weeks in 1924. Several Christians killed. Mission buildings occupied and damaged. In Kinyang Rev. Daniel Nelson killed by stray bullet on Feb. 9th.
  - In Sianyang (Hupeh) buildings were damaged in fighting. General attitude is friendly.
- Lutheran Free Church.—Station at Luyi (Honan) besieged and missionaries were unable to leave the city for two weeks. People friendly.
- Mennonite Board F. M.—Kai-chow (Chihli), is in the war area. Anti-British strike has brought students from British schools which are closed. Hospital cares for wounded.
  - Tamingfu mission compound occupied by refugees. Officials are considerate of missionaries. Travel very difficult.
- Mennonite Brethren of North America.—Fukien.
  - No special trouble at Engtung and Shanghang. Chinese committee ready to assume responsibility if missionaries should leave.
- Mennonite Society of China.—Tsaochow Mission (Shantung), under fire for several days. Missionaries and Christians not molested last year. Attitude generally friendly.
- Methodist Episcopal Bd. F. M.—In Central China, mission work in Fukien and Anwhei has been interfered with. In Foochow (Fukien) a mob damaged the Methodist Church and Fukien Christian University, which is now closed.
  - In Nanchang and Kiukiang (Kiangsi) work has been very difficult. Hospitals have been crowded with wounded soldiers. Buildings occupied during fighting.
  - In Chengtu (Szechwan) there have been student strikes which were adjusted. The university is closed.
- Methodist Episcopal, (South).—At Huchow (Chekiang) refugees and wounded have been cared for in compound and hospital.
  - At Changehow (Kiangsu) soldiers were billeted in school buildings during holidays. Wounded were cared for in hospital.
  - In Soochow (Kiangsu) refugees were cared for in church and wounded soldiers treated in hospital. The power and prestige of the church increased. The Ka-ding church was destroyed by shell fire. In some

localities, work has been retarded by danger of travel. In general, attitude of people is friendly.

- Free Methodist of No. Am.—Mission buildings at Chengchow (Honan) occupied by soldiers. Rev. T. S. W. Ryding captured by bandits and released after two weeks. Work going forward with revivals and steady increase.
- United Methodist Church, (England).—In North China (Chihli) mission centers invaded by soldiers. No personal injury.
  - In Yung Ping (Chihli), mission buildings were occupied by soldiers and damaged. Christians were robbed and Chinese medical attendants driven away.
  - In West China (Yunnan) colporteurs were robbed and some were killed. Rev. F. W. Cottrell of Chaotung was held by bandits in 1925 for a few hours and released.
  - In South East China the attitude is friendly but student agitators cause trouble. Native church is assuming more responsibility.
- Methodist Protestant.—Mission compound in Kalgan (North China) searched but no loss. Refugees and wounded cared for. Ill-feeling against foreigners. Mission helped by Gen. Feng.
- Wesleyan Methodist M. S. (British).—At Liuyang (Hunan) a mob attacked the mission. Missionaries escaped to Changsha.
  - At Fatshan (Kwangtung), the Chinese pastor was threatened and imprisoned, but released.
  - At Wuchang, (Hupeh), the mission premises were occupied by soldiers and property was left in bad condition.
  - At Hankow (Hupeh) on December 24th, agitators entered the mission and denounced Christianity. The School for Blind was invaded and anti-British literature distributed. An Anti-Christian Society was formed to drive out the missionaries.
- Presbyterian Church, U. S. A.—In Shantung Province, bandits make itineration difficult.
  - In Ningpo (Chekiang) and Peking (Chihli), on the whole, the attitude of people is friendly in spite of anti-Christian propaganda.
  - In Chenchow (Hunan), the southern army occupied mission buildings during their march. In Hengchow, there were threats against foreign physician. Some damage was done to buildings.
  - Sheklung (Kwangtung) station in South China was evacuated. Labor strikes, etc., threaten to close the John G. Kerr Hospital for Insane.
  - Kachek and Nadoa (Hainan Island) were evacuated but now are reopened. Missionaries and Chinese Christians were ill-treated. Government students formed mobs. Conditions have improved.
- Presbyterian Church in U. S. (South).—In North Kiangsu very little hostility. Relief given and appreciated.
  - In Hangchow (Chekiang), Soochow and Nanking (Kiangsu) some antiforeign and anti-Christian feeling manifested.
- Cumberland Presbyterian.—Strike leaders in Go-tai-kai have taken possession of mission. In general, the Chinese are friendly.
- Presbyterian Church of Scotland.—The station at Ichang (Hupeh) reports no interference and attitude friendly.
- Pentecostal Church of Canada.—At Tsaap (Kwangsi), the mission was attacked. Mr. Williamson escaped but lost all property.
  - From Sainaam (Kwangtung) Mr. and Mrs. E. J. Morrison fled to Hong-Kong but have now returned. The work is running smoothly.

Reformed Church in America.—In South Fukien outstations were disturbed by armies. Home of Rev. A. J. Westmass was robbed by bandits and church at Lang-ma was occupied by soldiers, some damage being done.

In Amoy district the feeling is friendly. Chinese independence is en-

couraged.

- Reformed Presbyterian Church in N. A.—At Loting (Kwangtung) South China, some demonstrations reported against the church, but no decrease in attendance at schools. Less opposition now. Increased responsibility put on Chinese.
- Swedish Evangelical of America.—At Kingmen (Hupeh) in September bandits robbed missionaries. Efforts were made to disturb school work. Attitude of people generally friendly.
- Scandinavian Alliance of North America.—At Sianfu (Shensi) the work has been interfered with, but the general attitude is reported friendly to the mission.
- Finish Free Church Mission (C. I. M.).—In Kiangsi warfare interferes with missionary travel. Near Yungsin the summer cottages of missionaries and out-station chapels were occupied and damaged by soldiers. General attitude of people is friendly but students staged anti-Christian demonstration.
- German Evangelical Protestant Mission.—At Tsingtau (Shangtung), Dr. Seufert was twice attacked by robbers, but without loss.
- Schleswig-Holstein Evangelical Lutheran M. S.—At Liuchowfu (Kwangtung), some hostility has been shown. On the whole, attitude is friendly.
- United Brethren in Christ.—In Canton (Kwangtung), the Union Middle School was attacked by bandits. Travel is precarious but no injury to missionaries. No unusual hostility to Christian missions manifested.
- United Christian M. S.—No inconvenience or molestation reported in missions of this society in Anhwei, Kiangsu and Szechwan. The attitude of the Chinese is friendly. (Recently missionaries have been recalled from Szechwan.)
- Mission to Lepers.—Work at Taikam Island (South China) interfered with by stoppage of coastwise commerce. Attitude of people friendly. Work indirectly affected elsewhere.
- United Free Gospel M. S.—In June, 1925, two lady missionaries and Chinese worker were robbed on way to Hongkong.

Student riots in Kwai hsien and threats of raids and violence.

Mission at Pak Nai (Kwangtung) molested.

- Woman's Union M. S. (Shanghai).—Attitude friendly. Increased opportunities. Increasing responsibility placed on Chinese.
- Yale-in-China.—Changsha (Hunan), Campus occupied by soldiers during vacation. Anti-Christian movement active. Student strike. College closed.
- Y. W. C. A.—At Chengtu (Szechwan) anti-foreign feeling intense; not anti-Christian.
- Y. M. C. A.—At Foochow (Fukien) cable dispatches of January 16th reported that property had been looted by Chinese mobs. Most missionaries have left. World's Sunday School Ass'n.—Field work seriously interfered with.
- Bible Institute of Los Angeles.—Evangelistic bands delayed on tours. Conditions difficult.
- Roman Catholic Missions.—From Szeehwan it is reported that priests have been driven out and their missions have been burned.
  - From Foochow (Fukien) it was reported on January 16th that all Spanish priests and nuns (except the Bishop) have left for Hong-kong by steamer. Students attacked the Dominican Orphanage, vicarage and church and abducted some of the girls.

# Woman's Foreign Mission Bulletin

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

# MAKING CHRISTIAN EDUCATION IN CHINA MORE CHINESE

By Mrs. T. C. Chu

Christian education aims at training the mind of the Chinese youth according to Christian standards. This is a prodigious task. I wish to mention some of the objections, commonly raised in China, against Christianity in general, and mission education in particular, and to point out the necessity of understanding the Chinese situation and the advisability of adapting mission education more and more to the local needs.

One of the common objections to mission education is that it denationalizes those who receive its instruction. This accusation is invalid, yet there must be reasons for such an impression. The situation could be remedied, if the missionary would realize that he is an outsider, taking part in the work of regeneration among the people of another nation. It is he who should adapt himself, not the Chinese. His primary mission is to impart a spiritual gift. Other matters are relatively unimportant.

There is an analogy between school teaching and mission work: in school, one instructs the children of other men; in mission work, one leads the young people of another nation. wise teacher trains the pupils to be not only good pupils but obedient to their parents. A wise missionary should try to make not only good Christians but also citizens useful to their own nation. In order to accomplish this, the missionary should be careful of his own conduct and preaching. He cannot make his students patriotic, if he himself speaks slightingly of the efforts and aspirations of the Chinese.

The native Christians are sometimes criticized for pomp and luxury. In-

deed, they exhibit to a startling degree the charm and splendor of a Westerner's life! This is, of course, not Christianity, but has come along with it, owing to the influence of their teachers, who keep the foreign ways. Attracted by the comfort and extravagance of this living, the young people regard it as the higher standard and prefer to live in the same way when they are able. I do not condemn the missionary, I simply draw a picture of the Christian community from the non-Christian Chinese point of view.

On the other hand, there is now a prevailing feeling among some missionaries to overemphasize things and ways Chinese and to exalt almost out of proportion the position of the Chinese. It seems to me unnatural and rather ridiculous to swing the pendulum to the other extreme. Virtue and scholarship, rather than racial differences, should be made the standard of merit. From time immemorial, the virtuous and the learned have been considered in China most suitable for rulers and statesmen, as well as leaders in thought and religion. It is a good tradition to keep. It also coincides with the best conception of merit in the West. That a foreigner must be placed in a superior position because he is a foreigner is as absurd as that a Chinese must head up an institution within the boundary of China because he is a native. Such practices may be compatible in the sphere of might and gain, but are unbecoming to men who concern themselves with higher things.

The second general objection to mission education is that the graduates of mission schools and colleges are not well-trained in the use of the Chinese language. Since the vernacular has come to be used in writing, the Christians are shown in much bet-

ter light. Chinese should be the main study in the Primary and the High Primary schools and should be taught as carefully and thoroughly as English is taught in the Elementary Schools in America. In the Middle School, the importance of the study of English should be only equivalent to that of French of German in the American High School. If the mission school cannot provide better instruction than heretofore and if only one of the two languages can be taught well, let us sacrifice the foreign language instead of the native. seems to me, however, not an impossibility to learn both languages well, if the methods of teaching are improved.

When a student enters college, he should have mastered the rudiments of the English language and be able to take the more advanced courses in literature and sciences. Some mission colleges have lowered the English requirements, and have conducted many of their classes in Chinese, including philosophy and the sciences. This is another case of going to the opposite extreme. So long as there is no standardized Chinese terminology for the sciences, it is more satisfactory to give such courses in English, unless the professor happens to be an authority on such matters and is a good translator of scientific books.

This leads to another observation, viz., the danger of imparting "psuedo knowledge" instead of "real knowledge.'' There is a tendency among some mission colleges to be too eager in following the fashion of the time. A certain university is reputed for good literature courses; the cause for such distinction is due to the scholarship or the personality of certain members on the staff of that institu-When there are no such eminent men on the staff of the other colleges, it is futile for the latter to make the attempt of competing.

I have one more suggestion to make regarding the curriculum of the mission college, e. g., the matter of Pai-Hua, or the use of the vernacular

tongue in writing. There is no doubt that this is a good movement and every progressive institution should uphold its cause. But it does not mean to discard the classical language altogether; on the contrary, the latter should be more earnestly pursued, inasmuch as the mission college was formerly careless in this respect. The Japanese have a language of their own, yet they study Chinese classics in their colleges. Practically every talented Japanese college graduate compose Chinese essays and poems. The Japanese are very practical, why do they study our "dead language." the classics being now so called by some of our reformers? It is because the Japanese language is derived from the Chinese and is closely related in form as well as in substance. Certainly, our spoken tongue is much more akin to the classics than is the Japanese. If one wishes to write well in Pai Hua, one must be well versed in the classics The Pai Hua literature is still in the process of making, from which one can find as yet little help to improve the style.

A modern Chinese writer in Pai Hua must know the classics quite well: he should have the command of one or more foreign languages; he should have natural talent and literary ability; he should have resided in the northern provinces for a period of time, preferably in childhood or in youthful years. Of the four conditions, the first is the easiest to obtain because it does not depend upon locality, age or gift of nature; the last is the least important. The mission colleges can develop the Chinese courses as well as the native schools, and have more prospect of making success just now, as the latter are mostly in chaotic condition, due to the lack of funds or to politics.

As regards religious education, I wish only the really spiritual men and women to come as preachers or religious teachers. It is almost offensive to hear a matter-of-fact, materialistic sermon. It is equally distasteful to

listen to those out-of-date, bygone The Chinese are a practical people, full of common sense, never very superstitious, but rather skepti-cal. To speak with reason in logical and philosophical terms is the best approach to the higher classes. To deal squarely and unpresumptuously is certain to win the love of all. to talk of one thing, yet act in another way, is a sure ground for distrust and contempt. Belief is a human quality and is deep-rooted in man's nature. When the right call comes, even the rough man on the street can respond. We are unspeakably miserable in the twentieth century, because the religious men are often blind leaders, being themselves seldom in communion with the spirit.

Three groups of people are most needed here in China as missionaries. The first group consists of the professional men, such as writers, artists, scientists, engineers, doctors, lawyers, scholars of all kinds. China is in desperate need of higher learning and technical knowledge. Through contact in work and through personal relations with these individuals, the Chinese will fathom the depth and perceive the grandeur of the Western mind. The second group comprises the men of action, of great charm and personality, and of high administrative ability-leaders of men, who can shape lives and change the destiny of nations. They do not preach, yet practically in every way they carry away their followers in their thinking and beliefs. The third group is the rarest kind among men, I mean the true religious teachers, those who have spiritual insight and wisdom. these do the preaching and win men to Christ, while the others carry on their kinds of work. The fault in the past was that a missionary had to act like a Jack-of-all-trades and do many things which he should not have done. Since the world is now more and more specialized, let each do his best and contribute his special gift to mankind.

The Chinese youth is worth teaching. It is true that he is now more

unruly and less obedient than before but he is also more independent in thinking and more capable of action. The group consciousness is stronger; cooperation and unity of spirit are exhibited in the fight for the common Those who are teaching and guiding the Chinese youth must understand his temper, the operations of his mind, his ambition, feelings and aspirations, acting more like his comrades than his elders. He may be exacting in his estimation of others' merits, and his opinions may be mainly wrong; nevertheless, it is a healthier sign that he thinks in his own way and acts according to his own judgment—he does not fall back on his teachers nor follows lavishly, as he used to.

It is, therefore, a much harder task to be a teacher in China now, especially to be a missionary teacher who may have to deal with the religion and morals of the pupils. But he who succeeds in the work can bear witness to the supreme joy and satisfaction derived from the labor. Blessed is he who has a hand in the making of a young life! Let me close with a passage from Mencius:

"Loving, yet no response,— Search inwardly and examine your benevolence:

nevolence; Ruling, yet without order,— Search inwardly and examine your wis-

Showing respect to others, yet with no return,—

Search inwardly and examine your own feeling of respect."

From an editorial in the *Ikdam*, (Constantinople) July 20, 1926:

"In order to be able to illuminate this country, in order to wake it up, we must work like the missionaries. Patient like the missionaries, self-sacrificing like the missionaries, possessing like the missionaries the strength of persuasion, like the missionaries combining various kinds of knowledge with the conviction of heart. When this time comes, it will be our fortune to be successful in awaking the people of our land."

AHMET JEVDET.

# Woman's Home Mission Bulletin

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

# WEST INDIES' PROGRESS AND PROBLEMS

BY CHARLES S. DETWEILER

From the reports of the Committee on West Indies, on which serve representatives of the home and foreign mission Boards having work in that area, Mr. Detweiler, Chairman.

# Porto Rico

The committee reports notable progress in Porto Rico along two lines. A two-story building for the publishing house and bookstore conducted by the Evangelical Union was completed and occupied during the vear. This is advantageously located on the principal business street of Ponce. It is a self-supporting enterprise, not because it has undertaken commercial printing, for it has not had sufficient equipment for this, but because it has been well managed and loyally supported by the seven coopdenominations. Beginning from July the Puerto Rico Evangelico, the paper representing all of these denominations, has become a weekly, without reducing its size. To make this possible it was necessary to set apart an editor for full time serv-At the request of the editorial committee the Baptist Mission released one of its pastors, who now becomes the representative of all the evangelicals, supported from a common fund.

The second cooperative enterprise that gives encouraging results is the Evangelical Seminary, supported by the same denominations. It offers its students a standard three-year course leading to the degree of Bachelor of Theology, its credits being accepted at full value by the principal semi-naries of the United States. Of the thirty-nine students for 1926-27, eight are Baptists, three Congregationalists, seven Disciples, six Methodists, Presbyterians, thirteen and two United Brethren. For seven years the

Seminary has  $_{
m been}$ inadequately housed in a rented building, close to a noisy highway. A suitable site has been purchased near the University of Porto Rico, and plans for a complete seminary plant have been prepared by architects. These estimates call for \$228,000 for the whole project, and have been approved by the several mission boards. The Board of Trustees in the United States has also approved a campaign to raise this money. The successful functioning of this institution and the successful careers of its graduates, who are now at work not only in Porto Rico, but also in Venezuela and Santo Domingo, constitute a signal missionary achievement.

At the Annual Meeting of the Evangelical Union of Porto Rico, held in November, 1925, among other recommendations were two that are worthy of being brought to the attention of a larger body. (1) That in view of the depressing economic conditions in these fields Christian missions seek some way of introducing new industries that will give employment to idle hands and form the basis for the development of self-supporting churches. (2) That steps be taken to furnish the Spanish-speaking churches with a hymnal. The West Indies Committee is glad to secthese recommendations. ond problem of improving the economic condition of our church members in the West Indies is not easily solved. The Committee is united, however, in thinking that it deserves serious study. The provision of a Spanish hymnal for evangelical churches ought not to be difficult nor long delayed. Most of the churches are now using a small collection of songs which inferior unsatisfactory. andThere ought to be available a hymn

book of more dignity and of a wider range of sentiment.

Little progress has been made toward solving the urgent economic problem. Unemployment is chronic and widespread and the poverty is most depressing. In recent years there has been a great development of the needle-work industry, which has brought some relief in opening up new avenues of gain, but already New York contractors are introducing the sweat-shop system.

#### Cuba

It is no small achievement under the conditions that prevail in Cuba, for the committee to report that Rev. Sylvester Jones has been continued another year as a Secretary for Cooperation in Cuba. Of the six Protestant bodies at work in Cuba, only three are as yet ready for cooperation, and one of these three is the smallest of all, while the other two are separated geographically by six hundred miles. In addition to the three cooperating Missions, the International Association of Daily Vacation Bible Schools has contributed something to Mr. Jones's budget. His work thus includes the promotion of Vacation Schools, as well as the management of a Union Book Store in Havana and of a monthly paper representing two of the Missions. In addition to these tasks Mr. and Mrs. Jones have been leaders in temperance work, largely through the agency of the W. C. T. U. It is worth while to have in the capital of Cuba, a spokesman for all the denominations, but it is to be regretted that not all of the Missions recognize the value of concerted action along certain lines in order to demonstrate to the world the spiritual unity of Christ's followers.

# Santo Domingo and Haiti

By common agreement primary responsibility for the evangelization of Haiti has been assigned to Northern Baptists, and for the south side of the island of Santo Domingo to a Board composed of representatives of

the Methodist, Presbyterian and United Brethren Mission Boards. The work in both of these republics is proceeding steadily forward. The north side of the island is effectively occupied by the General Mission Board of the Free Methodists.

The Board for Christian Work in Santo Domingo, supported by the Methodists, Presbyterians and United Brethren, now has well organized work in five centers, including the capital, and outstations in several smaller places. Besides an evangelical program, there are day schools in four of these centers and a hospital and social center in the capital.

The unity of the work is shown by the fact that the six workers sent from the United States represent five different denominations and three workers from Porto Rico represent three communions. Americans. English and Porto Ricans make the staff also international. The support of the work comes not only from various Home Mission Boards in this country, but from the united churches of Porto Rico and most healthy contributions from the young churches in Santo Domingo. Half of the \$24,000 budget of the hospital was raised on the field. A hospital building is urgently needed, the present rented quarters being entirely inadequate for the great opportunities presented in a country where medical work is so greatly needed. A block of land has been purchased and the Board hopes to raise the money this year for the first unit.

The beginnings of an industrial mission have been made in the interior of the island. Work for boys and girls has attracted the attention and cooperation of some of the outstanding Dominicans. The budget of the Santo Domingo Board this year was about \$57,000. The membership of other denominational Home Mission Boards is earnestly desired for this united work.

The American Baptist Home Mission Society has accepted primary responsibility for the French-speaking

part of the island of Santo Domingo. Its Mission has been established in the northern part only. It has not yet occupied the capital, but in the south it is helping to support an educational institution under Haitian Baptist control. The headquarters of its Mission is in Cap Haitien, where it has purchased a home for its missionary superintendent.  $\mathbf{Also}$ during year it provided funds for the rebuilding of the Baptist house which had been destroyed many years ago, and whose ruined walls had long been a reproach to the Protestant cause. eight Ιt now reports organized churches, two foreign ordained missionaries, and fifteen Haitian workers, including school teachers, in nine primary schools. Best of all, the establishment of this Mission brought new courage to the scattered and neglected Protestant groups in the north of Haiti, and has promoted their spiritual solidarity.

## Conferences

It was the original purpose of the Committee on Cooperation in Latin America to hold two large conferences on Christian work, the first one to cover the continent of South America, and the other a year later to embrace Mexico and the countries of the Caribbean. In fulfillment of this plan no sooner was the Montevideo Congress organized than measures were taken to prepare for the second one in Mexico City. Conditions made it seem unwise to hold a conference for the northern countries.

The Committee on West Indies has come to the conclusion that it is better to have conferences in various countries rather than a general West Indies Conference. It is therefore recommending a conference for Porto Rico next summer in connection with the Summer Institute, and a conference in Cuba to bring the national workers into closer fellowship. Steps have also been taken to arrange for a West Indies Cruise for friends of Protestant missions in the early part of 1928, with the hope that in connection with this cruise conferences

can be held in Havana, San Juan and Santo Domingo City.

Neglected problems are at our doors, such as the gradual economic decline of the West Indies coincident with the growth of great corporations that exploit their natural resources, and the impossibility of developing such fundamental institutions as the home, the church and the school where unemployment is a chronic social maladv. In this connection it is interesting to note that The American Fund for Public Service has recently undertaken an investigation of the results of American investments in the West Indies, beginning in Cuba. Also, the International Institute of Teachers College, New York, at the invitation of the Government of Porto Rico has undertaken an educational survey of the island.

From the standpoint of missionary administration there are important questions. Conditions have changed since the time of the Panama Congress on Christian Work. The standards of the ministry in Cuba and Porto Rico are higher; there are more men able to take positions of leadership, making our Missions less dependent upon missionaries from the States; and, finally, the churches have been growing in liberality, and giving promise of attaining soon to self-Indeed self-support is the support. leading issue before our mission churches, and it deserves our most sympathetic study. Then there are unoccupied fields in Cuba, Santo Domingo and Haiti; and there are French islands altogether unevangelized whose needs should be brought to our attention. There are in some of islands abandoned, pastorless, English-speaking churches concerning which the facts ought to be known. Also, there are moral conditions which can be little altered except by governmental action. The West Indies, aside from Porto Rico. have been the object of little study on the part of American and English Christians: and it is time that they be carefully considered.



# CHINA AND TIBET A Chinese Christian Daily

HE Chinese Christians in the city 🗘 of Chungking, West China, are editing and publishing a daily newspaper which bids fair to become one of the largest dailies in that part of China. The editors are trying to circulate only reliable news. They have as reporters the pastors and the mem- $\mathbf{of}$  $_{
m the}$ Christian churches throughout the province. Occasionally, there are sermons and special feature articles on some phase of Christian life, activity, or social wel-The Christians of Chungking organized to publish this paper because they found that their activities were not being truthfully presented since anti-Christian forces often control the other Chinese newspapers.

## National Christian Council

COME outstanding features of the annual meeting of this important body, held last autumn, are thus described by Dr. Henry T. Hodgkin in the American Friend: "No previous meeting of the Council has been so significant. Beginning with a frank consideration of the present need of China and the inadequacy of the Christian Church in facing that need, we found ourselves seeking with great determination for the true remedy. One voice after another called us back to Christ's way for human life. . . . Nothing was more remarkable than the growing power of Chinese leadership. The largest part of the speaking was by Chinese. The work behind the scenes was mostly done by them. The creative thinking of several was most marked."

Of the concluding meeting, conducted by the newly appointed General Secretary, Dr. C. Y. Cheng, Dr. Hodgkin says:

Hearts were very tender and wills were strengthened as we rose from that most uniting fellowship in prayer and meditation. The work of this Council meeting has been done within those who were present and this is the ground of our assurance that it will go on.

# Chinese Christian Endeavorers

THE first Christian Endeavor so-Leiety in China was organized in 1885. Last year the fortieth anniversary of its founding was celebrated with great rejoicing. A whole year was to be devoted to an increase campaign. At the beginning of the year there were about 1,200 Christian Endeavor societies listed in China. the end of the year the numbers had grown to 2,500 in spite of troubled Missionaries find that Christian Endeavor is a great help in the schools in China. Miss A. N. Johannson, of the China Inland Mission, writes that Christian Endeavor makes the young people feel that they have to walk carefully. It helps them in their study of the Bible, and it teaches them to pray. It gives them the missionary spirit. The Endeavorers in the school to which she belongs even send donations to missions outside of China. Some of the girls have been trained as nurses and teachers, and many of the boys have gone out of school to witness for Christ in their heathen homes. Some years ago the boys in this school saved a little baby girl and cared for her for three years or more.

# A Ricksha Coolie's Devotion

WHEN a twelve-year-old boy was presented for baptism in Hang-chow, his father, a Christian who pulls rickshas for a living, was asked to tell the committee what sort of training the boy could expect. In a simple way the coolie father ex-

plained that although neither he nor his wife could read, they had sent the boy to school, so that every morning before he took out his ricksha he gathered the family together, the little boy read a chapter from the Bible and he prayed for the children, for the wife and for himself, that he might be delivered through the day from the sins to which ricksha pullers are particularly exposed. On Sunday he takes his ricksha out only long enough to earn the rent for the day. When the rental has been secured, he takes no more fares, but goes directly home, and should the last fare pay a few more coppers than the actual rental, he does not regard this as his own, but adds it to his contribution for the day to the Lord's work.

# Going to School in a Flood

NE of the seniors in the True Light School in Canton, is quoted as follows: "My sister and I have always had a school during vacation; we could care for thirty, but a hundred pupils came. Once there was a great flood, but we did not hear of it because our house was on high ground. The pupils said nothing of it. One day the parents came, saying, 'Please we have had a flood. May our children stay home for a few days to help us?' Then we learned that our pupils had walked every day through water up to their necks to the high ground, carrying dry clothes on their heads. There on the hillside the little girls surrounded each girl in turn while she changed into her dry clothes. The wet things were left on the hillside to dry until time to go home. Do you see why I wish to teach in my village?"

# True Christian Humility

PHILIPPE DE VARGAS, Ph.D., a member of the faculty of Yenching University, Peking, sends this item to *The Missionary Herald:* "Mr. Yang Ch'ang-tung, a theological student in Yenching University (Peking University), has spent part of the summer vacation working on his thesis on 'Some of the Contributions

of Christianity to European Civilization in the Middle Ages'; and most of it helping in our American Board's country work at Changsin-He has conducted a free school, for which he and the other teachers did also the buying and cooking, there being no servants employed -a rare thing in China. He also preached, and, being a Fukienese, was quite happy that in spite of his difficulty in using the Northern dialect, the people willingly listened to his preaching. He writes on this point: 'Some of the listeners say that their understanding of my speech is perhaps due to the aid of the Holy Spirit in the speaker. But I ascribe it to the Holy Spirit working through the listeners' instinct of curiosity.' Does not this show humility and discernment, a true Christian spirit?"

# Chinese Gifts for Bible Schools

THE Southern Methodist mission-1 aries at Wusih, Kiangsu Province, report: "Our voluntary Sundayschool was the outstanding spiritual success of the term. On the first three Sundays we had only two Chinese students to attend, one a Christian and the other a non-Christian. we persevered, and after that time we had a steady attendance of from seven to nine. Two classes were taught, one in the meaning of Christianity by Mr. John Chu and the other in the Gospel of Matthew. Through the Sunday-school we took up subscriptions for the Daily Vacation Bible School movement. students gave approximately thirteen dollars, and the teachers brought the sum up to twenty dollars. Nearly every student in the school gave something, and considering the fact that less than twenty per cent of them were Christians we felt much encouraged. Of course this gift by our students was largely an expression of nationalism, as they felt that they were thus doing something for the illiterate masses of their own people, but the significant fact about it was that they were willing to cooperate

with the Daily Vacation Bible School movement, which is essentially Christian."

# Leadership in Indo-China

THE Christian and Missionary Alliance conducts work in Indofrom which encouraging reports have come. One missionary writes: "The spirit among the native preachers and Bible women, also colporteurs, is excellent, and I have greatly enjoyed the spiritual fellowship with these native brethren. They are our spiritual children, and most of them are still very young in Christian service, but I praise God for the marked growth in spiritual leadership among these native workers. Since my return to the field, this evident blessing on the native leaders has greatly increased my faith in the future of the native Church in this land. . . . At Sadec, Caolanh and Cantho steps are being taken by the native Christians to erect their own church buildings, and we believe that within another year the mission will not have to pay rents for the work in these places. After red-hot persecution and real opposition by local native officials at Caitauha, God has made a way where there seemed to be no way. An old man eighty-one years of age gave his home for a chapel, and God has started a revival, in that place, which I think will result in the salvation of hundreds of souls this coming year."

# Disciples' Tibetan Mission

SECRETARY Stephen J. Corey, of the United Christian Missionary Society (Disciples), writes of the plans which the Society had made to open a new station at Yengin, five days' journey from Batang, the place on the Tibetan border made famous in missionary annals by the late Dr. Shelton. The carrying out of these plans has been postponed, because, in view of the troubles in West China, the American Government would not consent. He says of the work in Batang: The church has about eighty members, the school one hundred and twenty pupils, the orphanage seventy boys and girls, and the hospital is serving many people from over a wide area. There have been a number of other groups than our own at various places near the Tibetan border, who have done earnest work as they have waited for Tibet to open. This work, however, has suffered many changes, and has not, as a rule, been so established and equipped as to be of a permanent nature. The work at Batang, however, is looked upon both by other missionaries and travelers in Tibet as an earnest and substantial effort to establish really permanent work among the Tibetans themselves. We have a real base with the foundations which abide, in church, school, orphanage and hospital work, as well as excellent equipment.

#### St. Mark in Tibetan

TIBETAN books are printed from ■ wooden blocks on very fine buffcolored paper manufactured in the country from the bark of a certain The pages are long and narrow. They are not bound into a volume, but lie loosely one above an-When not in use, the leaves are enclosed in two wooden slabs, which are often finely carved, and tied with silk ribbons. The whole is wrapped in a beautifully embroidered silk cover. The sacred books of Tibet, produced in this way, are regarded with the greatest reverence. A lady missionary working on the borders of Tibet suggested to the British and Foreign Bible Society that a part of the New Testament should be produced in Tibetan style. "This," reports the Society, "has now been done. St. Mark has assumed a dress which will make a strong appeal to the Tibetans. They will be led from the attractive appearance to the contents, which are still more attractive, and we hope that many of them will be led to the Lord Himself."

## JAPAN-KOREA

# A Japanese on the Spiritual Outlook

THE Counsellor of the Japanese Embassy in Washington, Mr. Setsuzo Sawada, contributes an interesting article to *The Living Church* on the spiritual outlook in Japan. He points out some ways in which Chris-

tian ideas "have influenced Japan's thought life tremendously." But he says that both the World War and the Japanese exclusion clause in the Immigration Act "have forced many of the serious-minded among his countrymen to question the sincerity of the profession of Christianity." He continues:

"But perhaps this may prove to be, eventually, no real loss. There was a time when people embraced this faith mostly for the reason that it was widely exercised in advanced nations. To them the faith was a borrowed one, if I may say so, but these gigantic events transpiring in the Christian countries of the world have forced our earnest Christians to distinguish Christianity as a real religion from that of an agent of the material civilization of the West. It may be said that to them the faith has become personal and indigenous. Thus deeper meaning of Christianity is now being sounded by learned souls among our Christians.

# Results of Newspaper Evangelism.

DEV. CLARENCE E. NORMAN, K of Fukuoka, Japan, who has been in charge of the work of newspaper evangelism which Rev. Albertus Pieters began so successfully, reports of the present methods: "Since the beginning of April there has appeared every Sunday morning in the western edition of the Osaka Mainichi, which is circulated principally in the island of Kyushu, a five or six inch advertisement of Scripture truth. They are easily noticed, and a number of people have informed us that they read them every Sunday. The space is small—too small, in fact, to explain and apply the Bible text, but still it is enough to call people's attention to the message of salvation. And it may be that because the articles are short many more people read them than would otherwise. In these three months there have been over 750 applications for free tracts. This makes an average of 250 monthly, which is all we can take care of with our present budget. For some reason the proportion of persons joining the reading club has fallen from about twenty per cent to about fourteen per cent. However, we have 495 members who are reading books and being instructed. A number have recently begun the correspondence course in Bible instruction."

# Buddhist Missionaries to America

AN INTERVIEW with Count Otani, abbot of one of the most influential and progressive Buddhist sects, appeared in the Japan Advertiser, and was thus quoted in the New York World:

Many Americans, in the midst of their busy lives, need the peace and tranquillity offered them by the religious philosophy of Buddhism, Japanese adherents of that faith believe, and plans are being formed to send to the United States many missionaries to extend the work there to white men. Already a number of missionaries are there, but their efforts are confined largely to work among American-born Japanese. Count Otani, who visited Western nations last year and was given a warm welcome by those of all religions, does not visualize Buddhism as supplanting Christianity in the West, but he believes that need for his faith exists among Americans and his sect is called upon to meet the need.....

He hopes that a number of Americans and Europeans interested in Buddhism will come to Japan and study the religion and offers to provide quarters for them and aid in paying their expenses.

# Demands of Korea's New Day

REV. ARCHIBALD CAMPBELL, who returned to Kangkei, Korea, after a prolonged furlough, writes of the amazing changes in the town since he first went to it in 1917. He says, "It is fast waking up to the twentieth century. . . . The external changes are but the visible symbols of the greater changes that have taken in the living and thinking of the people. They are further a reminder of the still greater changes which are coming in the next decade, and quarter century, when the thousands of children now in the government schools are men and women, engaged in their regular life callings. The importance of Christian education becomes more

apparent. We must have educated leaders in the Church of the future—not only the pastors but the laymen. The boys who will be the leaders must now receive spiritual training."

# Kwangju Sunday-School Growth

THE rapid development and the ef-■ fective work of the Sunday-schools in and around Kwangju, Korea, was described in the August, 1926, Re-VIEW. A recent article in the Korea Mission Field states that the number of schools has increased from one to forty-five and the average attendance from 100 to 2,900. It continues: "At first the work of each extension Sunday-school was directed by the missionary who personally secured the money necessary to carry it on. However, the work grew so tremendously that the need for a central organization of some kind became apparent, to unify the courses of study, to train teachers, to handle funds and to supervise the work generally. After experimenting for the past few years with several forms of organization the Kwangju Sunday-School Association, in its present form, was finally organized in 1926. It is gratifying to be able to report that this organization is composed almost entirely of Koreans, who have practically taken charge of the Sunday-school work."

# Rural Y. M. C. A. for Korea

NLY very recently the Y. M. C. A. has made plans to reach the young men and boys in rural communities in Korea (of which there are said to be over 26,000). The Association recognizes that these young men are in special need of help in personal and social development. The National Council of the Y. M. C. A. in Korea hopes to assist in dispelling literary blindness, and to bring in economic encouragement and moral discipline to the young men and boys in the villages of Korea. Frank M. Brockman, the Secretary, writes: "We conceive the main objectives of the rural work in Korea to be spiritual, cultural and economic. We shall seek first to help men to live in right relations with God and with each other and to realize the spiritual values in their daily tasks. We shall endeavor to eliminate illiteracy in the villages and to stimulate such other educational processes as may prove suited to the needs of the agricultural population. We shall promote better economic conditions, through proved farming methods, the development of household and village industries, and legitimate and brotherly expressions of the cooperative spirit.

# ISLANDS OF THE SEA Training Papuan Preachers' Wives

OR the past twenty-five years the Methodist Missionary Society of Australasia has conducted at Salamo. Papua, a training school for pastors and teachers. Some of them are accompanied by their wives, of whom Miss Molly Hodge writes: "Some of these women who come from mission stations where they have attended school are fairly well advanced, others are unable to read or write. The curriculum includes English, arithmetic, writing, Old and New Testament history, catechism, hygiene and geography. A government examination is held each year. Twenty-three married women sat for this in January last, of whom twenty passed. At the end of last year, twelve of our students and their wives, on completing their training, were appointed as teachers and preachers. Several encouraging letters have been received from these women, telling how they have assisted their husbands in the village schools and Sunday-school. Then, too, they are the leaders of the women's class meetings, and at times, when illness has prevented their husbands from taking a Sunday service. they have filled the breach."

# Filipino Endeavorers in Prison

CHRISTIAN Endeavor societies in prisons in America are fairly common, but it is rare news to learn

of a society in the prison at Batangas, Philippine Islands. In the town there is a large society which conducts a regular weekly service in the prison, and many of the prisoners have professed conversion. According to the testimony of the warden and guards, the Endeavor services are aiding greatly in creating a new spirit in the prison. The prison Endeavorers hold their own prayer services every morning and evening. The leader of these services is a stone-cutter who is serving a sentence in prison.—World Call.

# Moros at a Student Conference

THE first student conference in the southern Philippines was held recently in Mindanao. It is thus described by E. S. Turner: "As I glanced over the heads of the audience of 120 people I saw here and there the picturesque turbans of Moro students. I soon learned that there were sixty-seven regular delegates, twelve of them Mohammedans . . . Such a conference held annually would mean much in developing right relations between the Christian and Mohammedan Filipinos, in bringing the claims of Christ to bear upon the leaders of Islam in the Philippines, and in preparing the way for the spread of the Association Movement in this island, which is probably the neediest of all in the archipelago. . . . Many of the students at the conference pledged to give themselves to Christ, and under His leadership to work to win the Moros to a life of peace and righteousness. We expect this conference to be a forerunner of a great program of play, education and character building. We must enter this great door of activity."

# Bible Campaign in Hawaii

A CAMPAIGN to place 5,000 New Testaments in the hands of American-born Japanese in the Hawaiian Islands was recently promoted by the Pacific Agency of the American Bible Society through its representative, Rev. U. G. Murphy of Seattle. In this

work Mr. Murphy enjoyed the cooperation of Hawaiian missionary and religious organizations. Public school officials, teachers and the leaders of Christian young people's societies also gave valuable assistance. Many older Japanese, who are Buddhists, bought English New Testaments for their American-born children. The sales exceeded by more than 2,000 Testaments the goal which had been set for the campaign.

# NORTH AMERICA Federal Council Executives

THE general theme of the Of the Executive Committee of the Churches which THE general theme of the meeting Federal Council of Churches, which was held in Minneapolis December 8-10, 1926, was "How to Make Church Cooperation Real and Vital in the Community." Action, however, was taken on various questions of both national and international significance. It was voted, for instance, that the Committee on Church and Social Service undertake a study of the whole question of marriage and divorce in the United States. Strong resolutions were adopted in support of prohibition and in favor of participation by the United States in the World Court. The Council was practically unanimous in its opposition to war, and especially to war over property interests. The State Department was urged to find a method of peace for the settlement of our controversies with Mexico.

# Women and Interracial Problems

EMPHASIZING the need for more human relationships between white and colored women, the Continuation Committee of the Interracial Conference of Church Women has made public its findings for constructive measures for creating goodwill between them. At the conference held at Eagles Mere, Pa., which was attended by white and Negro women from both the South and the North, this Continuation Committee was appointed to study the various recommendations made and to publish them as "findings" to go to church women

throughout the country as a working "Realizing that interprogram. racial action must be preceded by interracial thinking," says the statement, "we find that the women of our churches need to learn to work with rather than for the Negro. We believe that existing church organizations constitute the best channel for creating this attitude." It was urged that more stress be laid on educational and recreational facilities in small towns and rural communities. Forced housing segregation was condemned unspiritual and undemocratic. Church women were urged to take a definite stand against such segregation in their community. In regard to lynching, the church women urged that "preventive measures against lynching be adopted, and that ready cooperation be given those in control of such situations; that an open forum be secured in the daily papers and press generally, to create right public opinion."

# National Student Conference

A BOUT three thousand students of American Christian Associations, and some two hundred and fifty young people from foreign countries, spent the last five days of the holiday season (Dec. 28 to Jan. 1) in conference at Milwaukee. They journeyed from every state in the Union to attend the National Student Conference under the auspices of the National Council of Christian Associations of the Y. M. C. A. and Y. W. C. A.

These undergraduate young men and young women representing practically every important college and university in the United States considered the theme, "What Resources Has Jesus for Life in Our World?" This is the first time that these two intercollegiate bodies have thus united. Rev. G. A. Studdert Kennedy ("Woodbine Willie"), Chaplain to His Majesty, King George, and Rector of St. Edmund's Church, London, was one of the speakers. Among others were the Rev. T. T. Lew, a Chinese from Peking; Dr. G. G. Kullman of Switzerland; Dr.

Henry Sloane Coffin of New York City; Dr. Reinhold Niebuhr of Detroit, and Rev. Charles W. Gilkey of Chicago.

The conference opened with an address by A. Bruce Curry on "Where Students Are and Why." The entire conference was divided into fifty different discussion groups during the following days.

# Episcopal Bishops' Crusade

THE General Convention of the Protestant Episcopal Church at its meeting in New Orleans took up the matter of evangelism in earnest, created a strong Commission on Evangelism, and put at its head Dr. James E. Freeman, the Bishop of Washington. A church-wide movement resulted which is known as the Bishops' Crusade. The working plans of the Commission include a six-days' Crusade in each diocese, the entire Crusade to take place between January 6 and March 1, 1927.

The Spirit of Missions thus interprets the meaning of the movement:

The Crusade is to be much more than a series of conferences and meetings. It is to be a mass attack against the power of spiritual inertia, and to succeed, its aims, methods and objectives must be carried to every individual communicant of the Church. To this end parishes are being organized into groups for prayer and study, and as the inspiration of the Crusade carries through to the hearts of the people, members of these groups are to become what Christians fundamentally must be, evangelists, exercising the Christian's privilege and duty of carrying the Gospel to the world outside the Church.

#### A \$1,000 Prize Offered

THE Foreign Mission Board of the Southern Baptist Convention offers a prize of one thousand dollars for the best manuscript on the theme, "Evangelical Christianity an Alternative for a Lost or Decaying Religious Faith." This essay should be between forty thousand and sixty thousand words in length. Three copies of the manuscript must be sent to the Foreign Missions Board of the Southern Baptist Convention, Richmond, Virginia, not later than

January 1, 1928. They must be submitted anonymously, accompanied by a letter giving the name of the author. For further information write to Rev. J. F. Love, Secretary, Richmond, Virginia, U. S. A.

# "China Around the Corner"

THIS phrase is used by The Con-■ gregationalist in calling attention to the importance of reaching with the Christian message Chinese in this country who are engaged in laundry work and similar occupations. many years a devoted group of earnest men and women have been maintaining Chinese Sunday-schools in various churches of all denominations, teaching eager pupils to read English, helping them to adapt themselves to American customs and institutions, and winning them to the Christian Recently a convention of the Chinese Sunday School Workers Union of New England was held in Roxbury, Mass. Mrs. Martha Henry. president of the Union, states that their work could be greatly extended if they had more volunteer teachers. No technical training is necessary in order to teach in these schools, still less a knowledge of the Chinese language. A chapel in Canton, China, has been erected by the gifts of Chinese in America, pupils in Chinese Sunday-schools. These same pupils help support a Bible woman with headquarters at this chapel.

# LATIN AMERICA Christ in Mexico's Congress

DEPUTY Antonio Diaz Soto y Gama recently made a speech in the Mexican Congress in which he denied the allegation that the present revolutionary movement aims at the "unchristianization" of Mexico. He said: "I shall close my discourse and I wish to open it by honoring that holy Name which the Church has forgotten—namely, Jesus the Christ. And in naming His Name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The think-

ing men of this Assembly and the thinking men of Mexico believe in and love the Christ! I know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ. . . . The revolutionary party would like to see all Catholies become Christian once more and we ourselves would like to be better Christians. We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned-and there is but one Person who can save us, namely, Jesus our Lord! Oh, would that the revolutionary party had the courage to raise high His banner!''

# Evangelical Seminary, Porto Rico

THIS union theological institution ■ serves the Evangelical churches in Porto Rico, Santo Domingo This year Venezuela. there thirty-nine students preparing for the Christian ministry. Of these, eight are Baptists, three are Congregationalists, seven are Disciples, six are Methodists, thirteen are Presbyterians and two are United Brethren. In Porto Rico there is a well-established plan of interdenominational mission work, with a division of territory by agreement to prevent overlapping and to direct cooperation. There is a Union Church in San José, an evangelical seminary and a bookstore in Ponce. The Committee on Cooperation has a secretary, Mr. Drury, and the Union Seminary has for its president Dr. James A. Mc-Allister who has been in Porto Rico for a quarter of a century.

The seminary (founded in 1919), owns land valued at \$30,500, but is greatly in need of buildings. At present it is housed in a rented house on the main highway. The plans approved by the mission boards call for \$228,000 to complete the project—including recitation hall, dormitories, chapel, professors' residences, land and general equipment.

"Porto Rico for Christ" is the

motto on which all the denominations unite. As the Boards cannot supply the funds for the completion of the seminary buildings, the money must be given by friends in America.

# League to Combat Illiteracy

C. TUCKER, Secretary of the H. Brazilian Agency of the American Bible Society, writes in the Christian Observer: "Seventy-five per cent of the population of Brazil is illiterate, according to a recent federal census. And this in one of the civilized countries of the world! What is the Brazilian Government doing in the way of providing educational facilities for illiterate adults? At present, the federal, state and municipal resources available for education are by no means adequate for schools for the population between the ages of six and fourteen years. Consequently there is no money to provide for the teaching of illiterate adults. A League to Combat Illiteracy was organized several years ago in the capital of the republic and has extended its work into most, if not all, of the states. Considerable interest has been awakened and some definite work is being accomplished. A League for National Defense, which has been in existence for several years in Rio de Janeiro, has recently appealed to the public for rooms and volunteers to teach illiterates to read and write."

# Influence of One Chilean Woman

ONNECTED with the American ▶ Presbyterian mission station in Taltal, northern Chile, are five groups of Christians which are entirely selfsupporting. They are led in their devotional meetings in their homes by one of their own number and contribute enough to pay for their literature and the occasional visit of the nearest pastor. Rev. Jesse S. Smith tells the story of one of these groups: "Thirty years ago the inhabitants of the valley brought their offerings as a sacrifice before a sacred stone. Twenty years ago one woman accepted the Gospel of Jesus Christ.

The neighbors of this woman would not pass her house lest fire fall from heaven upon them, according to the warning of the priest. That woman today is mother and grandmother of twenty believers who are the center and strength of this group. She has burned her innumerable idols and in their place are found gospel invitation verses."

# Weekly Payments for a Bible

REV. GEORGE P. HOWARD, Field Secretary in Argentina for the World's Sunday-School Association, writes of an institute held in Buenos Aires for Sunday-school work where he had an exhibit of the available literature and helps for teachers and Christian workers. "It is most comforting to see what a fine collection of books we have gradually published in Spanish in the different countries and by the various denominations. Almost the entire exhibit was sold out two or three times. It is encouraging to see that our workers are beginning to realize the need for reading and study. I have been able to get many of our Sunday-schools to put in workers' libraries. In nearly every case, they have a library for the children. In a country like this where there are no public libraries, you may know how useful these little libraries can be. And the hopeful thing is that the children are eager to read. One little girl, in a Sunday-school which I was visiting, bought a Bible; she is paying for it at the rate of ten cents a week. wonder how many children in America would be willing to work for their Bible in that manner?"

# EUROPE

# Church Reunion in Scotland

WITH true Scottish caution, the Church of Scotland and the United Free Church have been dealing slowly with the matter of reunion, but the movement has been progressing steadily. The question was sent down to presbyteries and congregations a year ago, and returns came

before the Assemblies last May. In the Church of Scotland the vote, both in presbyteries and congregations, was practically unanimous for reunion. In the United Free Church of Scotland, out of seventy-five or eighty presbyteries, all except two concurred, and one did not vote. In the congregations of the United Free Church about two thirds gave a favorable vote, and of these almost three fourths were unanimous. If the Union Committee of 100, appointed by the Assemblies, upon which those opposed to union are fully represented, are able to complete their work in time, it is possible that the basis of union may be sent down by the Assemblies of 1927, and that the union will be consummated in October, 1928.

# Portuguese Decree on Missions

THE Portuguese Government has issued a decree regulating missionary work in Africa and Timor, in the East Indies. According to Evangelical Christendom, "provision is made for the support of Roman Catholic missions and animosity is shown to other missionary effort. Tolerance is promised to them but it is boldly stated that their methods and work are opposed to all the traditions and outlook of the Portuguese people. They are accused of being centers of intrigue and their home societies of having been the source of false accusations against the Portuguese Government. The paragraph devoted to Protestant missionary work bears all the signs of rooted hostility. The attitude of the Government is, to say the least, disquieting."

## Danish and Finnish Missions

THE outstanding fact reported for the foreign missionary organizations in Denmark is the increasing place being given to women. The boards of societies sending out missionaries all contain women members. This was a matter of continued agitation for many years. Now the Danish Missionary Society has a special women's committee for work among the women of Denmark, principally for candidate work. Among the thirteen members of the Danish Mission Council, which includes all Danish missions, there are two women. In the committee for missionary studies the influence of women is even greater.

The Finnish Missionary Society reports lights and shadows concerning its work. Among the lights must be mentioned the fact that its work has increased sixfold since 1913. there were 3.523 baptized members. Now there are about 20,000 and there are native pastors in every field. For the 64 schools of that period there are now 211, and the educational work in Africa has moved forward in all the schools. Medical missions have increased steadily. But while the gifts for the work have increased, the society has run more deeply into debt with every succeeding year.

## Transformation of Corinth

COME of the changes that have been brought about in Corinth since the arrival five years ago of 2,700 children who had been evacuated from Turkey by the Near East Relief are thus summarized in The New Near East: "Today Corinth numbers between ten and eleven thousand inhabitants. The town that in 1923 lay drugged in dirt and disease, now hums with activity. In the last two years three hundred new houses have been built, in the erection of which five graduate boys, taught carpentry in the orphanage, have helped. There is a fine new hotel by the seashore. There are two open-air cinemas. A theological school with seventy enrolled pupils has sprung up on the northern seashore. The Bishop of Corinth, a young man and a strong factor in the progress of the town, is erecting an industrial school for girls that will accommodate two hundred and will be supported by funds derived from the port customs. A project is under way, toward which a million drachmas have already been

appropriated, to make a harbor of the beautiful little bay. It is expected that this harbor will be completed in 1928 and will bring to Corinth a prosperity she has not known for centuries and promote trade activities that have been wakened to new life since the coming of Near East Relief."

# Service of Friends in Russia

WRITER in the American Friend A reports that in two towns in Russia the welfare centers, the sanitarium and the work in the schools "are being turned over to the local government, who already have shared quite enthusiastically in the general supervision, and who will, we believe. successfully carry on the welfare program started by the Friends. The Friends Center in Moscow is an international center in every sense of the word. Often it has had to assume the duties of a consular office. Introductions are arranged, checks cashed, interpreters supplied, itineraries suggested, lodgings located, all the hundred and one various things that tourists want done have claimed a good part of the workers' time and attention. Friends are the only outside organization with such an office in Moscow, and in view of the Soviet Government's kindly feeling toward us there are unlimited opportunities for us to develop our Good Will Center in that city."

# AFRICA

# Reaching Moslems in Morocco

THE Southern Morocco Mission, a Scottish organization which sent out its first missionaries in 1889 and now has twenty-six workers, reports: "Government schools have been opened in all the cities and towns. The youth of Morocco are thus receiving enlightened ideas of science, geography, and other branches of learning. As a result, much that they were wont to consider sacred and unassailable is now found to be untenable, and their faith in many of their old beliefs is being rudely shaken. In this condition of mind there is a

great field for sowing the seed of the Gospel. Every opening for Christian instruction is taken full advantage of, the missionaries missing no opportunity of putting the Scriptures into the hands of these readers. The country is open as never before for the gospel messenger . . . It is an inspiring thing to the workers to testify openly for Christ in the midst of the Moslem multitude.

# Christian Endeavor in Egypt

THE society founded in Cairo in ■ 1894 by Rev. J. P. White, D.D., of United Presbyterian Mission marked the beginning of Christian Endeavor work in Egypt. Today Cairo has a large and very active Christian Endeavor work, and the most cosmopolitan Christian Endeavor societies in the world are to be found in that city. Attend a Christian Endeavor meeting there, and you will hear many languages and meet Endeavorers from all parts of the world. Egypt now has eighty-seven Christian Endeavor societies for men and boys, and twentyeight for women and girls, for custom does not allow the sexes to meet together. There are nearly 5,000 members, and their contributions amount to more than \$5,000, most of it going to evangelistic work. These societies are earnest evangelistic workers. For instance, a few years ago a young society appointed an evangelistic committee, which began to hold meetings in a town near by. The result was the building of a church which has an attendance of about a hundred, with about fifty present at the women's prayer meeting.

## Christians on the Police Force

REV. HENRY A. NEIPP, one of the American Board Mission at Ochileso, West Africa, writes:

"Our relations with the Portuguese Government are very good. Our administrator shows marked appreciation for the work done at Ochileso. Seeing that his native police force was not above stealing and being bribed, he has called in new men, choosing

them from the outstations from among the Christians. It is a very difficult position for these young men. administrator has permitted the building of a chapel at the fort, which is a great move forward, and will be a great help to the many workers as well as to the Christian policemen. Thirty evangelists from twenty outstations came here for a special course The curriculum is of three months. especially adapted to their needs, and includes lessons in the Portuguese language. A native preacher is permitted by the Government to have an outstation only if he knows how to speak Portuguese."

# Jubilee of the Uganda Mission

T WAS in 1877 that the Church Mis-■ sionary Society took the Gospel to the Baganda, and many plans are being made for a worthy commemoration of the event. A leaflet appealing for a Jubilee Fund of £25,000, says: "The wonderful story of Uganda is one of the precious possessions of the Church, and a convincing proof that the Gospel of Jesus Christ is still the power of God unto salvation. A great living church is being built up, a church which is showing the reality and the vitality of her faith by being selfgoverning, self-supporting as regards her native church organizations, and self-extending. It is hoped that the Jubilee year will be to the Uganda Church not simply a time of glad commemoration but also a time of real spiritual uplift to all those who profess and call themselves Christians, and to that end special missions will be held throughout the diocese."

# Primary Schools in the Sudan

THE Church Missionary Society emphasizes the evangelistic value of kuttabs, or very elementary schools, and the desirability of having them in every large town in the Sudan. From Omdurman, where the C. M. S. has two such schools, Miss Miller writes:

From a missionary point of view these kuttabs are a unique way of getting into

touch quickly and directly with any new neighbourhood. Very few Sudanese value education enough to let their children stay a sufficient number of years to go through a primary-school course; but an increasing number have some idea that a certain amount of education will be useful even to girls, and so are willing to let them attend a kuttab. . . As there are no social distinctions in Islam the children of our kuttab schools represent every class of society; so we touch all, and the child of the beggar sits quite happily by the child of the judge or the officer.

Among the points which prove the value of the *kuttab*, Miss Miller mentions the daily religious teaching and Bible study, including memorizing; the ready entrance to the homes of the children which is accorded to their teacher, the consequent opportunities for talks on Christianity and hygiene, and for combating degrading customs, and the many means of getting into touch with adults which the *kuttab* affords, for example, a club for older girls, and lantern lectures for men.

# Spiritual Growth on Kru Coast

HIGH note of spiritual power is A said by Rev. W. B. Williams, Methodist missionary in Liberia, to have been maintained during the recent Native Workers' Institute and the Fifth Kru District Conference. He writes: "Never in its history had Niffoo, a former center of devil worship, been known to be so quiet. We deeply appreciated the cooperation given by the Niffoo chiefs, who made a law, rigidly enforced, that during the seven days the Methodist delegates were in Niffoo there should be no drum beating, dancing nor wife-beating. May God hasten the time when such legislation shall not be necessary, for 'all shall know Him, from the least to the greatest.' Increasingly do these annual gatherings of our native workers show the steady improvement. mentally and spiritually, and the steady advance in civilization being made by our Kru teachers and ministers of the Gospel." On the conference Sunday a fine new church building was dedicated free of debt.

## THE NEAR EAST

# Signs of Turkey's New Life

CORRESPONDENT in Turkey of Evangelical Christendom ealls attention to the fact that, according to the new civil code which went into effect in October, nominal religious liberty is granted to all citizens of the Turkish Republic. Up to the age of eighteen, young people are expected to remain in the religion of their parents, but after that age they are perfectly free to adopt whatever religion they choose. In accordance with this it will be possible for a Moslem after he is eighteen years of age to accept Christianity and to have his new status officially recognized by the Government. This runs counter to the Moslem law concerning apostasy, and one cannot predict how fully the new law will be enforced, but the prospects are that the Government will carry out the provisions. The Government recognizes the fact that Moslem children are most influenced by religious teachings when under eighteen years of age.

The American Board is authority for the significant statement that the Turkish Secretary of Education is to select a group of promising boys and girls and place them in the American Board's schools.

# "Inhabitants of Heaven"

THIS is the name given to the members of the British Syrian Mission by grateful Druzes in Hasbeiya, because they had cured a sick young man. One of them writes: "I know how easily they use such words, but we are longing to bring into these homes more than mere physical comfort. The stories the people tell us are very sad. We pray that the seed we try to sow may bear real fruit one day. The Druzes are much more willing to listen than before. Today a Druze man came and offered to do any kind of work for us, because I had nursed his wife, who is now getting better. They are really thankful, and all the sorrow seems to have softened their hearts, so that one can speak to them with great liberty. They are all eager to send their children to school and their wives to our Sunday women's meeting."

# Evangelizing Jews in Palestine

THE British Society for the Propa-I gation of the Gospel among the Jews reports for 1926: "We have abundant reason to thank God for the blessing that is resting on the work in Palestine. Its growth has been wonderful. In 1921 we had but one missionary; now our staff comprises ten, and they are assisted by a number of honorary helpers. Then we had but one building, unfurnished, and in need of much repair; now we have a wellequipped mission house on Mount Carmel, and adjoining it new property has been purchased; while in the center of the town we have rented premises in which we are able to deal with great numbers of Jews who could not otherwise be reached. Not only do meetings of various kinds follow each other in quick succession, but the Mission is crowded to the doors at many of them, and the marked attention of the Jews to the gospel message is noteworthy. The services are mainly conducted in Hebrew, but addresses are also given in Yiddish, Arabic, German and English. In addition to the activities of these centers the Jewish colonies are regularly visited by our missionaries."

# "Work Scholarships" at Teheran

THIS is the name given to a plan begun this year at the American College of Teheran, Persia. No student receives free tuition and everyone works to earn a part or all of that which he is unable to pay. The benefits of the plan have been many. Records in the offices have been completed, the library has been open at all hours for the students, the professors have been assisted in their classes and laboratories, and special activities have been conducted. In addition, the grounds of the college have been greatly improved. Persian

Youth, published by the students, comments:

The whole plan of work-scholarships has contributed something to the spirit of Persia, for it has taught the honor and value of work. The spirit which enables a man to shovel dirt and carry stones will enable him to help build a better Persia. The willingness to do hard work, the ability to do it cheerfully, the desire to cooperate, the determination to have a part in the development and improvement of an institution—all these will make finer men and a finer nation.

# INDIA AND SIAM Beauty in an Indian Church

IN the center of a Christian settlement in the jungle at Medak, Hyderabad, India, stands a Christian church of the proportions of a cathe-This is the central place of worship for the great community of Indian Christians, numbering over 50,000, who have gathered around the Rev. C. W. Posnett, a Wesleyan missionary, as a result of his thirty years' work in this native state. The church was opened a year ago, but there seemed something lacking in its beautiful interior, despite the marbles and many tinted tiles. There was no stained glass in the windows. thousand Indian Christians, most of them former outcastes, have given the money for a window, designed by Frank O. Salisbury, a well-known British artist. The subject is the Ascension, and Mr. Salisbury says of the window: "The desire of the donors was that their Church should be as beautiful as any Mohammedan mosque or Hindu temple, and I trust that my work will help them to realize their ideal of beauty as an aid to worship."

# A Hindu's Gifts and Prayers

A N Indian Christian at Jullundur, in the Punjab, tells this story: "A Hindu teacher who has been in the City Girls' School for many years, first as a pupil and now as a teacher receives a very small salary. Her three children are all reading in the school. The husband neither lives with her nor gives her any money for

the support of the children. Some time ago this woman gave a rupee to one of the Christian teachers, asking her to put it in the collection on Sun-About a fortnight ago she handed me four annas. I asked her what her motive was in giving her money to the Christian church. She told me that she had been praying for something in the name of Jesus Christ and that Jesus had given her what she wanted. I could see from her face that she was very happy. Then for a moment she became very quiet, and finally she said, 'I know Jesus Christ hears my prayers although I am not a Christian., "

# Help for Village Schools

THE unique work carried on by the American Presbyterian school at Moga in the Punjab is widely known in missionary circles. Two of the methods by which the school extends its influence are thus described by Rev. R. H. Carter: "One of the agencies for improving the village schools is the annual Village Teachers' Institute. For ten days of hard work, the teachers of village schools discussed vital methods of Bible teaching and Christian character training, effective ways of teaching reading and arithmetic, and how to begin project work Thevillage schools. VillageTeachers' Journal (published ten times a year) has been carried on, and its service seems to be appreciated. It is issued to help our missionaries the supervision of the village schools, and to help train and inspire the village teachers in service. subscriptions to the English edition number 700. There are editions in nine different languages, two having been added in the last two months. The Urdu edition alone is issued from Moga.''

# A Hospital Patient's Prayer

A CANADIAN Baptist missionary writes of a village Christian who went into a government hospital for an operation: "He was a very ordinary sort of fellow whose attendance at

prayers was very infrequent. just before he was to go under the anæsthetic he asked the district surgeon for time to pray and this was his prayer: 'Lord Jesus, Thou didst die on the cross for me; if I live it is Thy will and if I die take me.' The surgeon and the attendants, all Hindus, were amazed at such a testimony coming in such a way from such an unexpected source. The operation was successful and instead of being placed in the ordinary ward he was placed with some caste people and given every possible attention and special care. The caste people were most kind to him and Abraham, the name of the Christian, was soon the friend of all. This has been a lesson to me and also a source of great encouragement. We look to the educated people for a fuller interpretation of Christ sometimes, and are liable to forget the lowest of the low."

# The Church of England in India

THE British Parliament will be called upon this year to give sanction to a measure conferring autonomy upon this church. For a long period, proposals have been under consideration for conferring an independent constitution upon it, and now the proposals have been shaped in a manner satisfactory to the native communicants and without prejudice to the standing of the European and Anglo-Indian members. The situation has been summarized thus in the London Christian:

Today, British people temporarily resident in India form only a comparatively small proportion of the Anglican communion there. At the last census, of 4,750,000 Christians in India, there were, in round figures, 387,000 Indians belonging to the Anglican communion, as compared with 147,000 Europeans and Anglo-Indians. Such opposition as has been offered to proposals for autonomy has come from English-speaking congregations who have envisaged the possibility that an Indian Church, with a large majority of Indian communicants, might develop on lines uncongenial to them, and that government grants for the maintenance of churches and chaplaincies to minister primarily to British-born servants of the Crown in India might be withdrawn.

The coming legislation will secure the continuance of the system whereby chaplains belonging to the Church of England and paid by the Government of India will be sent out.

# Judson College Progressing

 ${f E}$  NGLISH Baptists report of this institution in Rangoon, Burma, "a year of more serious application on the part of the students than ever before and to this can largely be credited the larger number of successful candidates for degrees. those obtaining B.A.'s is the first Chinese woman candidate in Burma. an educational product of our own Henzada Mission Schools. One of the Karen officials of the college has the double honor of being the Treasurer of the New University Trust and a member of the Legislative Council. An interesting item in Judson's future plans is the attempt now being made to collect sufficient funds from the Christians of all races in Burma for a Chapel in our part of the new university plant out at Kokine, seven miles from Rangoon. The President of Judson College was gratified by the manner in which the Bassein Sgaw Karen Association voted to pay its quota to this worthy enterprise and expresses a hope that none of our churches in Burma will hesitate to follow the lead of these generous givers."

# Retreat for Siamese Workers

FOR four years the evangelistic force American Presbyterian of the Mission in Lampang, Siam, has conducted what is called a "a Bible retreat" in the mountains during the hot The plan had its beginning in the realization that many of the evangelists and colporteurs, and also the pastors and elders in the churches, have too little to give out to those to whom they minister. "Each year," says Rev. Loren S. Hanna, "we have seen a definite improvement. year it was due not only to larger attendance, but especially to a higher average quality of students and to the deeper spiritual results."

the forty-five who attended there were, beside the missionary family, three pastors, one theological seminary teacher, elders from several churches, school teachers, pupils from higher grades, Bible women, evangelists and colporteurs, and a number of young men who had personal problems to be settled.

## GENERAL

# Industry as Related to Missions

THE International Missionary Council has decided to place on the agenda of its meeting, to be held in Jerusalem in 1928, a consideration of the relation of Christianity to industry. This action was taken pursuant to memorials received from several sources. The one presented by the World's Committee of Y. W. C. A. contained the following:

We trust that in this agenda a large place will be found for consideration of economic problems and museum.

relation to mission work. With every year
the vital importance of this relation beinsistent. Western industry
with it problems and industrial conditions in their has invaded the Far East, carrying with it the latest inventions for the promotion of mass production, too often unaccompanied by any of the safeguards which have been painfully worked out in the course of a century for the protection of the European worker. Side by side with the machinery of 1926 flourish the factory abuses of 1802; child labor as England knew it in the early days of the industrial revolution, night employment of women, boys, and girls, hours cruelly and wastefully long, conditions of employment full of peril to life, limb, and health. When industry in this form is set up by men of Western race coming from countries nominally Christian, fellow-citizens of the missionaries who preach the Christian faith on the mission field itself, the question as to the attitude of the Church in the face of such negations of the teaching of our Master inevitably arises. It has put in bewilderment and distress of mind Eastern people who have accepted the new teaching-such as Chinese Christians-and aroused indignant contempt in their fellow countrymen who, rejecting the Gospel, can point triumphantly to the contrast between Christian principles and practice.

# Daily Vacation Bible Schools

A REPORT issued by the International Association of Daily Vacation Bible Schools announces that in

1926 there were 38 such schools in Hawaii: 150 in the Philippine Islands: over 300 in Korea; about 20 in Burma; 16 in Bulgaria; 50 in Cuba; and 7 in Syria and Palestine, including one in Reports had not Jerusalem itself. come in from Japan and China, but four training schools for vacation school teachers were held under the auspices of the Japanese National Sunday School Union. In Australia. South America and South Africa it is anticipated that the movement will be well under way by spring. policy of the Association for some years, has been to work through missionaries and native Christian agencies. Books and curriculum materials are issued which have the background and deal with the problems of each country. There are vacation school materials in Korean, Japanese, Arabic and Portuguese, all worked out by those on the field, to meet the peculiar needs of the children there. Evans, Secretary, 381 Fourth Ave., New York.

# World's Evangelical Alliance

THIS organization was founded in 1846 by representatives of the churches of Great Britain, with delegates from the Continent and the United States. Henry Martyn Gooch, secretary of the British organization for the past twenty-five years, recently stated that, in the past ten years of progress by the Alliance, nothing had been more marked than the increasingly close association with missionary societies through the Week of Prayer. Relations were early established with the National Christian Councils of China and India; while warm fellowship exists with the Japan Book and Tract Society, and with numbers of individual missionaries, far and wide, as well as with numerous other missionary bodies. Plans are under way for an 80th Anniversary Thanksgiving Fund of at least £10,000. Fund will be expended in the direct aims of the Alliance by living agents. and not upon buildings. An outstanding need, also, is additions to the staff.

# THE MISSIONARY LIBRARY

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

The China Year Book, 1926-27. Edited by H. G. W. Woodhead. Pp. xxix, 1320. \$12.50.

What the "Statesman's Year Book" is to the entire world, this bulky volume is to China and its dependencies. Its mass of topics may be seen in its eleven-page table of contents and its twenty-nine page index. Of the hundreds of subjects, we can select only a few which will appeal most to the Review's constituency and to prospective and actual Chinese missionaries.

The chapters upon Geography, Climate and Meteorology are an authoritative and interesting presentation of factors intimately affecting missionary life and usefulness. also is the section by Sir E. T. Backhouse upon the Chinese Language, and the preceding sketches on the people and their history. Chapter XIII gives an excellent account of education in the Republic, with a very favorable showing for the many higher institutions under missionary care. In Chapter XVIII the various religions are described with a fairly adequate sketch of Protestant Missions, thoughwith no statistics (found in an earlier issue). A full account of Roman Catholic workers is given and their converts and adherents are said to number 2,277,421 in 1923-24, under the care of seventeen Orders and Congregations. The Labor and Anti-foreign Agitation chapter was brought up to date, but much has since happened affecting The Sino-Soviet Conferforeigners. ence of 1924 constitutes an interesting side-light on Soviet designs and Chinese relations thereto. Chapter XXX is China's seventy-four page "Who's

Who," though with thirteen Chang, nineteen Chên, twenty-nine Li, and forty-nine Wang entries, for illustration, foreigners not knowing the Chinese characters given would still be at sea as to "Who's Who" of those numerous families. The draft of the New Constitution of China, adopted in December, 1925, is as interesting as it is inactive. A Bibliography for 1925-26, briefly annotated, supplies the best literary account of China of recent years, though not as full as is desirable. Single pages, like that on J. Yen's "Mass Education Movement," are intensely interesting; though one looks in vain for any full statement as to the National Script. The Chicago University Press is to be thanked for importing these volumes for American use.

American Villagers. C. Luther Fry. 8 vo. 201 pp. \$2.50. New York. 1926.

There is much new information and mental delight in C. Luther Fry's book. In this study, conducted under the auspices of the Institute of Social and Religious Research, Dr. Fry shows that the village is not properly a part of the rural population but a way of life more different from the country than it is from the city. He confirms the language of an East Indian who traveled in America recently and before setting sail said, "In India our villages are agricultural but so far as I can observe your American villages are cities." We have been mistaken hitherto in believing that the village loses or gains its population with the open country. The increase of villages surpassed that of the open country in the first twenty years of this century as 47.2

compares with 5.4. This is much nearer the rate of growth of cities. Indeed, Dr. Fry shows that, except for one type of small city, the village showed the most rapid growth of any unit in the population.

When church people come to understand the village they will cease to load the village down with churches. Leaders forget two things: First, that the village is not going to be a city and cannot stand too many churches; second, that the village is not a living part of the open country, so that the farmers will not automatically come to a village church.

The greatest proportion of ministers in America live in the village. There are more parsons per thousand persons than in the city and far more than in the open country.

Dr. Fry; who takes his material from the Census, shows that the employment groups of men—though not in the same degree of the women—are nearly uniform throughout the country. It has long been obvious to students that the village has an anatomy of its own, that it has invariable elements which you may look for as you ride in in your car, or ride up from the railroad station, seeking a service unit. Dr. Fry shows that population divisions by occupations are also uniform throughout the country.

The delight of the book is that of reading a skilled and vivid story in which statistics are made to do magic. The author makes use of measurement to convey information in a manner so skilful as to delight and satisfy the mind.

W. H. W.

Religion in the Making. Alfred North Whitehead. 160 pp. \$1.50. New York. 1926.

That John Dewey writes commending this book is a fact which speaks for itself. He says: "There is news in the realm of mind. The mentality which has prevailed for three centuries is changing. Whitehead says the change is not short of revolutionary . . . He does succeed in a wonderful way in giving his readers a sense of

the nature of the change and what it imparts." These Lowell Lectures, delivered in King's Chapel, Boston, during February, 1926, are in four chapters: Religion in History; Religion and Dogma; Body and Spirit; Truth and Criticism. The volume aims to give a concise analysis of the various factors in human nature which show the development of religion. The author's contention is that the ages of faith are the ages of rationalism. He tries to show the inevitable transformation of religion with the transformation of knowledge. The foundation of religion is found in our apprehension of those permanent elements which insure a stable order in the changing world. Religion for Mr. Whitehead is the longing of the spirit that the facts of existence which man knows should find their justification in the nature of existence.

There are many points in which we do not agree with the writer, but he certainly challenges thought.

J. F. R.

W. W. Cassells, First Bishop of Western China. Marshall Broomhall. Illus., maps, xxiii, 378 pp. 6s. net. London. 1926.

The reviewer recalls a Thursday morning in late April, 1885, when the subject of this biography, fresh from his London curacy, came into our Tung Chou home en route for Shansi. There he spent the opening months of his China apostleship, prior to passing on to the great and needy province of Sze ch'uan, where his life work lay, first as a member of the China Inland Mission, and later for thirty years as Bishop of the Church of England. As cricket player at Repton, as "footer" at Cambridge University, and later as one of the famous "Cambridge Seven" who aroused a greater interest in China Missions than any other group had done, he had left his impress upon all who came to know him. The spiritual impression made by him and his companion, Stanley Smith, upon our station and upon Peking missionaries was a sample and prophecy of

what he continued to do for forty years.

The items in that remarkably fruitful service are set forth in such detail that one sees the devoted Christian and missionary in his private and public life with a vividness that rarely appears even in missionary biographies. Yet it is not pictured with much scenic or ethnological background. It is written much as Henry Martyn or David Brainerd would have recorded their missionary The experiences. "Imitation Christ," the writings of Frances Ridley Havergal and those of the Keswick type, are examples of the style found here, both in the Bishon's own words and in the wonderful editing of Marshall Broomhall, who has, in this volume, added another valuable contribution to missionary literature.

Bishop Cassells had a difficult task set before him,-to act at once as a superintendent of the China Inland Mission in Eastern Sze-ch'uan and as the first Bishop of the Church of England, presiding over missionaries and churches of that denomination belonging to the China Inland Mis-This position of mediatorship between bodies so different in personnel and methods, Cassells filled most wonderfully, mainly because he was himself filled with the Spirit of God. Rarely do we see a biography which so impresses the reader with the life filled with constant evidences of the victorious Christ living within him. The Bishop cannot write a paragraph without clothing his thought in words of Scripture, and his prayers were truly his "vital breath."

But action in varied circumstances and in "perils oft" is not left out of the picture. Paul's Iliad of woes in 2 Cor. 11 is here eclipsed in many ways; and what that missionary dismissed in the words, "there is that which presseth on me daily, anxiety for all the churches," fills many pages—yet the "anxiety" is always mingled with profound trust in his Elder Brother and Heavenly Father.

Amid dangers and heavy burdens he is so buoyed up by a living faith that one cannot read the record without an abiding uplift. His cathedral city was Pao Ning, "protecting Serenity of mind" or "peace," which describes the Bishop, whether in his home, in his shipwrecks on the Yang tze, in perils of robbers, or when perplexed as to duty by the call of the Archbishop of Canterbury from his remote western outpost to the Mid-China Bishopric—an honor which he declined.Cassells Bishop had "small talk" to waste, and humor was sadly lacking; but heavenly conversation, upbuilding addresses sermons wrought a rich harvest during the forty years at his inland post. Here is an apostolic memoir of our own day, the portrait of a spiritual giant as he strives personally to overcome besetting evils and as he leads his scattered flocks into the green pastures and beside the still waters of the Christian life. Well did the Archbishop of Canterbury, write of him: "The death [Nov. 7, 1925] of Bishop Cassells removes from among us one of the very foremost missionaries of our time.",

The Cost of a New World. Kenneth Maclennan. 8 vo. 185 pp. with appendix and index. \$1.00. New York. 1926. 2s 6d. London. 1926.

Kenneth Maclennan is Secretary of the Conference of Missionary Societies in Great Britain and Ireland, and General Secretary of the United Council for Missionary Education. The object of this book is to present a brief survey of the material forces at work in the pre-war world and to reveal the relation of Christianity to current world movements.

No age of Christian history has had more serious problems to solve than has ours. Our problems are such as the growth of nationality and the development of internationalism; race antagonisms; the revolt of youth; the industrialization of the Orient; the opening of Africa; the awakening of national aspirations, especially in the Far East, and the breakup of