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THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

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PERSONALS

REV. ALLEN R. BARTHOLOMEW, D.D., for twenty-five years Secretary of the Board of Foreign Missions of the Reformed Church in the United States, is celebrating this year his golden jubilee in the ministry.

* * *

REV. WILLIAM PATON, formerly Secretary of the National Christian Council of India, has been chosen to succeed Miss G. A. Golluck on the editorial staff of the *International Review of Missions*.

* * *

REV. A. S. PEAKE, D.D., well known in the United States for his writings in the field of biblical scholarship, has been elected President of the National Free Church Council of Great Britain.

* * *

PROFESSOR A. F. FULTON, of the Industrial Institute conducted in Morristown, Tenn., by the Freedmen's Aid Society of the Methodist Episcopal Church, was, when a lad, sold as a slave for \$1,196 in a building which is still standing on the campus of the Institute.

RT. REV. H. W. K. MOWLL, for several years Dean of Wycliffe College, Toronto, has succeeded the late Bishop Cassels, of "the Cambridge Seven," as Anglican Bishop of Western China.

* * *

REV. AND MRS. J. B. HAIL, retired members of the Japan Mission of the Presbyterian Church in the U. S. A., went out fifty years ago to Japan, where they are living still.

* * *

HARRY P. CONVERSE, editor of the *Christian Observer*, is the third in direct descent to hold that position. His grandfather became editor in 1827.

* * *

REV. FRANK B. SEELEY, D.D., of Kingston, N. Y., has been elected President of the Board of Domestic Missions of the Reformed Church in America.

* * *

REV. DANIEL A. POLING, D.D., President of the United Society of Christian Endeavor and minister of the Marble Collegiate Church in New York City, has accepted the presidency of the Greater New York Federation of Churches.

* * *

REV. JOHN R. GOLDEN, of Decatur, Ill., has been appointed a secretary of the United Christian Missionary Society (Disciples).

* * *

REV. JAMES S. KITTELL, D.D., of Jersey City, N. J., has been elected Secretary of the Board of Domestic Missions of the Reformed Church in America to succeed the late Dr. William T. Demarest.

* * *

CHARLES EVANS HUGHES, former Secretary of State, has accepted the Chairmanship of the American Committee of the World Conference on Faith and Order, to be held in Lausanne, Switzerland, in August, 1927.

* * *

REV. THOMAS BARCLAY, seventy-seven years old and for fifty-two years a missionary of the Presbyterian Church of England in Formosa, returned to his field in October after a brief furlough, to complete the revised translation of the Old Testament into Amoy dialect.

* * *

MR. RUSSELL W. ABEL, the son of the Rev. and Mrs. Charles W. Abel, pioneer missionaries in New Guinea, has recently visited America on his way out to take up work in Kwato, (Eastern Papua), under the auspices of the New Guinea Evangelization Society of America.

* * *

REV. ALDEN H. CLARK, D.D., of the Marathi Mission of the American Board, has been transferred from Bombay to Ahmednagar, in order to take up some of the work of the late Rev. Henry Fairbank, D.D.

* * *

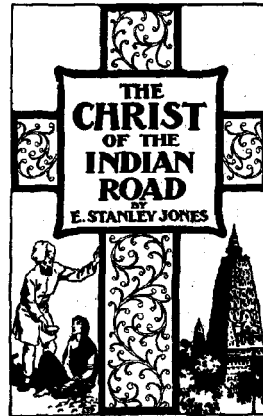
MRS. W. H. C. GOODE has been elected President of the Women's Home Missionary Society of the Methodist Episcopal Church.

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KATHARINE SCHERER CRONK
July 14, 1877 to March 12, 1927

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
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ANOTHER EARTHQUAKE IN JAPAN

EARTHQUAKE, flood and fire again visited Japan on March 6th, causing considerable loss of life and much damage to property in the central provinces of Hondo, the main island. It was about two hundred and fifty miles from Yokohama. Over three thousand people are reported killed and nearly seven thousand injured, with ten thousand homes destroyed and at least twenty thousand people homeless. Most of the damage was in the Tango district north of Osaka and Kobe in Kyoto prefecture. A whole plateau in one region slipped, destroying the towns resting upon it. The following towns were largely destroyed: Kumikama, Mimeyama, Amimo, Iwataki and Kaya. Some damage was done in Osaka and Kobe. None of the towns seriously damaged are mission stations but the center of the relief work is Miyazu, where the Roman Catholic Church has one missionary. The Japanese Christians, the Red Cross and the Japanese Government have energetically undertaken adequate relief measures.

AMERICA'S PLIGHT AND THE REMEDY

“RICH and increased in goods,” but with growing spiritual poverty, seems to be the general diagnosis of America’s present condition. The newspapers are filled with reports of divorces, scandals, murders, hold-ups, robberies, descriptions of unclean plays and salacious literature, and with suicides of young men, girls and business men of prominence. This is the dark side of the picture, it is true, but it presents a distinct phase and tendency of American life that cannot be ignored. Judges and magistrates warn us of the growth of crime and the lowering of moral standards among our youth. Over eighty per cent of the criminals of the country are less than twenty-five years of age. In explaining this condition, Justice Cropsey of Brooklyn, says:

A dozen years of investigation and experience have demonstrated to me that the vast majority of youthful offenders have committed crime because they have had bad associates in the years when their boyhood was turning into manhood—between the ages of 12 and 18. Then a boy's ideals are acquired, his character formed. In those years every boy needs to be under the influence of the right kind. Tens of thousands of boys are nightly on the streets looking for amusement, seeking adventure, yearning for companionship. Many have no father; the parents of many others give them little or no heed. Should we not provide places where such boys may meet and play and be entertained and instructed, and all the time be under the influence of men of the right kind? This can be done. It has been done in a small way and with wonderful results. Why should we not undertake it in a big way? We can lessen crime by giving our attention to our youths.

But there is need for some more drastic and thorough remedy than boys' clubs, as is pointed out by Dr. Walter S. Athearn, a leading educator, as a result of his recent investigations testing the character and ideals of school children in America. Dr. Athearn states that over half of the children were found to cheat, lie and steal, and that their whole outlook on life is non-moral. Miss Georgia Robertson, a worker for reform measures in Washington, summarizes the report as follows:

Trained scientists took children from schools and with ingenious laboratory tests bared their souls to our gaze! The scientists have written down in percentages the character rating of these children for us to behold!

Thousands of children were given what was called the "True-False" tests. A majority of the boys and girls answered as follows:

"It is *not* wrong to steal from one who has secured his wealth dishonestly."

"It is more honorable to have charge of an office than to work at a trade."

"Stupidity is more sinful than deceit."

"Unnecessarily failing to meet an appointment on time is *not* immoral or un-Christian."

"It is *true* that our duty is greater to secure justice for the people of our own race and religion than for others."

"Cheating a railroad is *not* so much a sin as cheating a person."

"It is *true* that if a store keeper gives you too much money it is all right to keep it, because he would probably do the same if you paid him too much."

All the children had to do was to make a pencil mark under the word true or false to show what they thought about it. Thousands of them declared these statements true! What teaching had they had either in school or at home, or how effective had it been that they held such views? The disclosure shows the trend of thought in America today among school children!

Not only did these children state their approval of dishonesty, but when put to the test they acted dishonestly. When sent to a store with 25 cents to buy a certain article, and, by prearrangement, the clerk would say: "We are selling this for 15 cents today," or would give a dime in change as though by mistake, "64 per cent of the children did not return the dime either to the teacher or to the store." The scientists feel that this is a true average for all American children. Other tests of honesty in paying their fare on crowded street cars, and reporting at a cafeteria how much food they had selected, showed that not half of them reported honestly!

Another test showed dishonesty in examinations. The paper was in double sheets, the lower one waxed so it showed corrections. The questions and answers were put on the blackboard, the answers concealed by a map. While

the children were left alone in the room the map fell down and plenty of time was allowed for them to correct their papers from the board. "In some of these tests 100 per cent of the children yielded to the temptation."

Children now growing up are living in an atmosphere hostile in many ways to best character development. Our forefathers braved a long perilous journey to a wild desolate land, peopled only with Indians, that they might have liberty to worship God according to the dictates of their own consciences. The family Bible was in the home, God was acknowledged there; children were taught to obey Him, and went to church to worship Him. In the schools, founded soon after their arrival, the Christian religion was taught, also in the church and private schools that became so numerous. It was not until about 1875 that our present public school system was established by taxation and religion was excluded. Our children were robbed of religious instruction and we are reaping the result today in increase of crime among youths.

Dr. Athearn points out the remedy as follows: "Unless children are taught religion they will not be religious; children can be taught in such a way that the whole course of their entire lives is changed." It is a significant fact that in the tests made by Dr. Athearn, Boy Scouts stood the highest. One of the troops of Boy Scouts organized two years before came within 17.7 per cent of being one hundred per cent trustworthy and honest.

There has without doubt been a break-down in the religious training of children in America. Parents have failed to do their duty by failing to give their children a training in Christian principles, by example and by precept.

Citizens have failed to help the children of their neighbors. There must be a return to the teaching of true religion in the home and the practice of Christianity in the family if conditions are to be improved. Sin is everywhere about us and can be conquered only by the truths set forth by Jesus Christ. Social betterment will not remedy the evil. Ethical instruction is not enough. Religious training is not adequate. Our children must be brought up to love and reverence God and to honor His name, His day, His Word. They must learn what it means to surrender to Christ and to follow Him. America is doomed unless a deeper sense of responsibility to God and of devotion to His will is developed in the hearts of the people, young and old.

CHINA AND THE MISSIONARY PROGRAM

THE conflicts and changes that continue in China have hampered, but have not put an end to, Christian missions there.

The war between Northern and Southern forces has made it advisable for some American and British missionaries to leave stations in the war areas, but the large majority of them are still at work. One station (Chenchow, Hunan) of the Presbyterian Mission in Central China has been closed for the present, and the missionaries have withdrawn. A number of foreigners have been advised to come to the coast from Szechuan and other western provinces and

some have left Hankow, Wuchang, Changsha and Nanking. Little fear is felt for the safety of missionaries and it is not generally for this cause that missionaries are leaving their stations, but it is to remove, as far as possible, causes of irritation and because of the difficulty of obtaining supplies. There has recently been reported a split in the Cantonese forces, involving a dispute as to Bolshevik influence. Both North and South are urging on the foreign governments an immediate revision of treaties and a surrender of extra-territorial privileges.

The most radical change in reference to Christian missions that is taking place in China today seems to be the change in policy affecting the management of the mission schools and churches. Both the Cantonese and the Peking governments demand that missionary educational institutions be put under Chinese control and that they register and omit the teaching of religion in the curriculum. Some local committees have made absurd demands, such as that foreign funds be turned over to the Chinese and that students have the right to determine the courses of study and selection of professors. Southern unions also demand that no member shall attend Christian services.

The Canton regulation of institutions includes full direction by Chinese of curricula and student discipline.

The Canton Christian College, has already accepted the imposed regulations of the Cantonese.

Peking University has applied for registration with the Northern Government.

Shantung Christian College at Tsinan-fu is reorganizing.

Nanking University is prepared to reorganize and register.

Chengt'u is making application under the Northern regulations.

Suchow, belonging to the Southern Methodists, has accepted the resignation of its President, W. B. Nance, to be able to reorganize.

Yale in China is closed without prospects of reopening.

The Shanghai Baptists disagree, the Southern standing for retention, the Northern for turning over control.

St. John's refuses to go over.

The executive board of the National Christian Council of China points out the new conditions that confront missions in China and favors increasing control by the Chinese of both Christian churches and schools. The missionaries, as a rule, are eager to have Christian Chinese assume control of these Christian institutions in China, but, naturally, do not favor putting them in charge of those wholly unfitted and unsympathetic to Christian ideals. While mission property may be placed under Chinese control, it is unthinkable that mission funds should be turned over to Chinese for uses out of harmony with the purpose for which the money is given. The Chinese cannot finance these institutions at present, and Christians in America and England will not support them under such conditions.

The changes taking place in China are not wholly unfavorable to Christian missions. They are a sign of China's awakening and of her people's desire to better their condition. There is naturally much unrest and many who seek to influence the popular sentiment are foolish and ignorant. Others are misled by the propaganda of false teaching from outside. What is needed today is Christian patience and a continued effort to teach China by word and example the true nature and value of Christianity.

This is a time to pray without ceasing to God for China and for those, at home and on the field, who are bearing the responsibility.

AT HOME—KATHARINE SCHERER CRONK

“**H**E THAT loves not lives not, and he who lives by The Life cannot die.” So wrote Raymond Lull. He lives today in the work and hearts of many Christian missionaries to Moslems. Others whose lives are “hid with Christ in God” cannot die.

When the message came on Sunday morning, March thirteenth, that Mrs. E. C. Cronk had died the evening before, in a Philadelphia hospital, it seemed impossible—it *was* impossible. She had entered into rest from her manifold earthly labors and was “at home with the Lord.”

For nearly fifty years, Mrs. Cronk brightened the pathway of many by her cheery smiles; for many years, she has used her rich talents to minister to others in the spirit and power of Christ. In the midst of effective service the Master called her to close her earthly activity. She was taken suddenly ill after an address at Williamsport, Pennsylvania, on December twelfth. While the succeeding three months were spent in the hospital, she was always looking forward to further service. This was not to be on earth. The end came, but it was not the end of life; it was the entrance into larger, fuller life. Death was swallowed up in victory. “Thanks be unto God who giveth us the victory through our Lord, Jesus Christ,” was the clear note sounded by Dr. Knoebel and by her pastor at the triumphant memorial service on Tuesday afternoon, in St. John's Lutheran Church, Melrose Park, Philadelphia.

While Katharine Scherer Cronk was a loyal member of the United Lutheran Church, she was, even more, a member of the Church Universal, and served all mankind. She was closely associated with the Woman's Missionary Society of her Church and was general superintendent of the “Light Brigade” of the Children's Department. She wrote much for boys and girls and was known far and wide for her inspiring addresses in behalf of Christian missions. For nine years she was editor of the “Best Methods” Department of the Review and, the past seven years, a member of the

Board of Directors of the Company. She was active in the Federation of Woman's Boards of Foreign Missions and in the Missionary Education Movement. She also was one of the editors of *Everyland*, the magazine of world-friendship for boys and girls, and, with her friend, Elsie Singmaster, wrote pageants and books that are widely circulated.

Mrs. Cronk was a rare combination of high mentality and true spirituality. Her warm-heartedness, practical ideas and good judgment were combined with originality and a keen sense of humor. She inspired all who met her, even casually, by her unselfish interest in others, her cheery disposition, and by her earnest, Christlike spirit. She attracted young and old and was greatly beloved. The depth and the breadth of the influence exerted by her writings, by her inspiring addresses, and by her charming personality, cannot be measured. While true to Christ and the Word of God, she never manifested a spirit of fault-finding or suspicion of others. When her friends or hearers were "pricked in their hearts" by what she said, it was not because of her caustic criticisms, but because her consistent life and her presentation of the Christian ideal caused them to criticize themselves and to desire life with higher standards.

It is difficult to point out the lines of Mrs. Cronk's greatest influence. She was a power among men as well as among women; children and youth were greatly impressed by her; students or mature Christians alike took her as a teacher and friend. All felt the genuineness of her character and the truth of her message, whether she spoke on the need for greater devotion in missionary work, the joy and rewards of faithful stewardship, the power of prayer, the supreme need for vital spiritual life or the importance of training children in the love and service of Christ.

The stimulating personality of Mrs. Cronk will be greatly missed, not only in her home where she was a loving wife and mother, but in a very wide circle of friends where she always found a welcome. In her church, she truly served; in the hospital she was greatly beloved; in the numerous boards and committees she made many constructive and practical contributions; in conferences and summer schools her addresses will long be remembered; throughout the wide world the printed page has carried the messages that God gave her. All will miss her personality, but the influence that she exerted and the messages she gave will not die; they will live on in the lives and work of many Christians who will pass them on to others, for the words that she spoke and wrote, the life that she lived and still lives, have that vital, eternal quality that comes from God.

Katharine Scherer Cronk was the daughter of the Rev. J. J. Scherer, President of Marion College, Virginia. She is survived by her husband, Dr. E. C. Cronk, Secretary of the Lutheran Orient Mission and by their son, John E. Cronk.

Some Observations in Chosen *

BY ROBERT E. SPEER, NEW YORK

PERHAPS no country in Asia has undergone a greater change in the past thirty years than Korea. I saw it first under the old regime, just after the war between Japan and China and before the war between Japan and Russia. The old government, the old administration, the old civilization were still undestroyed. There were then no railroads, or modern industries, or innovations.

Now all is changed. Seoul is a totally different city. Today there are in Korea 1,165 miles of Government railway, running the whole length of the country from Fusan to Antung and reaching out east and west to both coasts. There are also 265 miles of privately-owned railways and 1,437 miles more projected or under construction. In 1901, when the Japanese protectorate was established, the first census (recognized to be inaccurate) reported a population of 8,781,671. In 1920 the population was 17,288,989 and in 1923, it was 17,446,913—an apparent growth of 78 per cent since 1906 and an authentic growth of 31 per cent since 1910. The development of trade, as in the case of Japan, is even more remarkable than the growth in population. Exports advanced from Yen 18,856,000 in 1911 to Yen 218,277,000 in 1921 or 1,150% and imports from Yen 72,944,000 to Yen 450,658,000 or 618%.

Offsetting this development it is claimed by some that the people are worse off than before. Prices and the scale of living have out-distanced wages and wealth. The Japanese, it is said, have been slowly getting possession of the land and are reducing the Koreans to serfdom. The temper of the nation has been commercialized. Immense economic changes were inevitable; the people at large and the Christian Church could not escape the evil and the good of this transformation. No one can read the Governor General's annual reports on Reform and Progress, or see with one's own eyes the changes which have taken place and not realize that Japan is earnestly seeking the prosperity of Chosen for the sake both of the Koreans themselves and of the Empire as a whole. There was a time when Japanese administration was under the domination of military and imperialistic ideas but that time is past; while great bodies of the Korean people still resent Japanese rule and long for independence, and while many Japanese display to the Koreans a spirit of race superiority and seek only to exploit and rule, the policy of the present Government is just and kind and is designed to win the good will of the people. Everyone with whom we talked in Chosen, both Koreans and missionaries, recognize the high-minded and pure-

* This is part of a report prepared as a result of one week's visit to Korea last year, and submitted to the Presbyterian Board of Foreign Missions.—EDITOR.

spirited character and purpose of the Governor General, Baron Saito, and are convinced of the sincerity of his efforts to secure justice and progress for Korea. Where can one find plainer speech on the subject of the relations of Japanese and Koreans than in the address delivered in February 1926, by Sakan Moriya, Director of the General Affairs Department, to principals of middle schools? He said:

"Most Japanese were only too apt to treat the Koreans with harshness and contempt instead of leading and enlightening them as brethren.... It is not strange then that these Koreans, never daring to be off their guard against Japan, came to look upon the Japanese as a dreadful, unapproachable, and domineering people.... The attitude of most Japanese toward Koreans is not that toward brethren but that toward the conquered or toward employees.....

"Not only in Chosen but in Japan itself such psychology paying respect to Occidentals and despising Orientals widely prevails, and the fact is that the Japanese in Chosen are simply exposing in broad daylight the fault fostered by the lack of the moral training of the Japanese as a whole.... While Japanese thus treat Koreans with contempt and as men of no character, and engage in no spiritual work among them worth mentioning, English, American and other foreign missionaries, as you know, are attending to their spiritual needs, and trying to help them by engaging in educational and medical undertakings.... The Japanese have hitherto paid scant attention to winning the hearts of Koreans by first giving their own hearts to them.... Koreans are not a mere stepping-stone for Japanese economic development, they are brethren of the Japanese with whom the Japanese ought to work in harmony for the common welfare and benefit. To feel contempt for Koreans who are our brethren is the same thing as feeling contempt for ourselves.... Fundamentally speaking, Japanese and Koreans are members of one and the same household, and the amalgamation of Japan and Chosen solemnly established the eternal relation of Koreans with Japanese as brethren.... Mere force, whatever it may be, military, political or economic, may be able to keep together two things of a different kind, but it cannot fuse them into one compact whole. This can only be done by a spiritual power. When the hearts and souls of both parties respond to each other just as a sound brings forth an echo, then, and only then, can be realized that true cooperative harmony which can never be brought about by military or economic force, and the spirit of brethren having one and the same mind be revealed setting out on the grand march toward the ever-shining beacon of our great ideal. If we do not realize and start from this point, we shall never reap the harvest compatible with the true spirit of annexation....

"The Yasukuni Shrine should deify not only those who have fallen for their country on the battlefield but, for the future, those who sacrificed themselves for the love of men of other countries.... Japan has never produced such a man as Lincoln, who accomplished the emancipation of slaves, not such a man as Livingstone, who sacrificed his life in a barbarous country for the sake of wiping away the tears of other races.... It is most desirable that we Japanese should give full vent to our active sympathy and tender benevolence to men outside our own nationality. Above all is it required that we show whole-hearted sympathy toward the Koreans who are now sharing our fortunes.....

"Instead of thinking that Koreans are filthy and ignorant, we should rather, rising above our opinion of their faults, think that they also have a bright future. The Koreans in the past were not in such conditions as

at present. . . . Among those studying in Japan are many who are a match for the Japanese in scholarly competition. . . . Even among those agitating for independence of self-government, there are not a few who are really thinking of the welfare of the people and their good. Their sincerity differs in nothing from ours. . . .

"Our future national policy in our expansion abroad should be that those who are versed in the true Japanese culture should go in advance and that the foremost men of the country should be sent to represent the Japanese people in general. We think it is necessary, for the future, that men of ability go to foreign countries as representing the Japanese race, especially religious men, educational experts, scientific authorities, and others, and engage in spiritual works, encouraged by the full conviction that they are exponents of the Japanese culture."

A foreigner would speak with more guarded qualification but it is good that there should be such talk. The missionary appeal of it is as applicable to British and Americans as it is to Japanese.

In spite of all the progress that has been made, Chosen has not yet accepted the lot of incorporation in the Japanese Empire. I should judge, however, that there will be no repetition of the Independence Movement and that any hope of autonomy rests, in the minds of the Koreans who want independence, upon the growth of liberal ideas in Japan and upon the establishment of such a League of Nations as would erect a world unity so real that Japan and Korea might abide in it side by side as united and equal members of one world brotherhood. Vast modifications of thought and feeling are taking place in Japan, and Chosen is sharing in them and must increasingly do so under the influence of the ever enlarging educational system. Japan believes in education for her own people and she is steadily moving toward equal provision for the Koreans. . . . "The total number of scholars enrolled in government institutions in 1924 reached over 464,600. Besides these, there are 804 public and private schools giving the various kinds of education though not following the standard curriculum set forth by the Government." It is estimated that less than one fourth of the school population is as yet enrolled.

It was the problem of the *relation of our Mission's Middle Schools to the Government's educational policy* which chiefly occupied attention on our visit. The Chosen Christian College has its own charter securing its Christian character and religious freedom. The Pyeng Yang Union College has also been "recognized" so that it can go on with its work with full freedom of religious teaching and worship and with all desired privileges. Both colleges, however, now suffer from one severe limitation. Only those students can now be admitted as regular students into these "recognized" colleges who come from "recognized" or "designated" or "registered" Middle Schools. And of our eight middle schools only one, the John D. Wells School in Seoul, has been as yet "recognized."

With reference to religious education in our mission schools,

the Government has come forward with a liberal proposition: Our schools may be given the status of "recognized" or "designated" schools, with all the privileges of "registered" schools, and with full liberty of religious teaching and worship, *provided* they meet specified conditions as to equipment, standards and results Nothing could have been more liberal and sympathetic than the attitude of Baron Saito and his associates. Many of the people about him (whom we met at a luncheon) are earnest Christians. Mr. Oda, of the Bureau of Foreign Affairs, is one. They have difficulty in their educational organization but they declared that they sincerely desired to grant "designation" as soon as conditions were met and it could be arranged. Our missionaries are assured of their good will.

No one can see the Korean Church and its work without thanksgiving and joy. At Taiku we met the class of church officers from the Taiku field, self-supporting or supported by the churches, about 250 men, old and young, rich in Christian experience, full of evangelistic zeal. At Seoul we attended a mass meeting of representatives of all the churches of the city filling the great and beautiful chapel of the John D. Wells School. At Pyengyang we were present at the General Assembly with its Korean Moderator and clerks and committee chairmen and its large body of delegates, with a small sprinkling of missionaries, entering heartily into the proceedings but obviously in the background and exercising no control or direction. And on Sunday we went about to the Sunday-schools and churches of that city of 60,000 population, of which it is estimated that between one tenth and one sixth are Christian communicants. When I was in Korea in 1897 there were 923 Protestant Christians in our 101 Presbyterian meeting places in Korea. According to the report of 1925-26 there were 62,530 Presbyterian church members and 1,625 churches and groups.

From the beginning our Korean churches have been taught by word and by example to be self-propagating and self-supporting. In Japan Dr. Spencer traces almost all the churches to missionary initiative and organization, but in Korea the work has grown largely out of Korean evangelization. The Korean Church has learned either to conduct unpaid evangelization or to provide the expense itself. The Korean Christians have learned to give and larger individual gifts are also being received. One man gave Yen 90,000 for a modern Christian kindergarten in Pyengyang. Churches have given Yen 30,000 for an Old People's Home in Syenchun, 30,000 for a Church Primary School in Taiku, 26,000 Yen for a Church School in Pyengyang, 20,000 for a church in Wiju and 25,000 for Chairyung. The Korean Church is a real and living church and it has met the test of fire.

But it is entering upon new kinds of testing more perilous than

the past. There are many grave issues, but we have still in Korea a warm-hearted, devoted church, which studies the Bible and prays. Last year 55% of the church membership in the Pyengyang field attended Bible Institutes for the prolonged study of the Bible. What these people learn they take home to their villages and translate into their lives. "Last August" says the Rev. F. H. Smith, "I asked a non-Christian police official at Heijyo if they had much trouble with Korean Christians. He said that aside from political matters the distinction was perfectly clear and that the Christians were far superior to the non-Christians." The report of the Government-General declares:

"There is now scarcely a place in the provinces in which the influence of Christianity is not felt. . . . In recent times Koreans have organized self-supporting Churches of their own, and entirely independent of missionary enterprises. Their earnestness in devotion and propagation is very marked. . . . The fact that Christianity in Chosen numbers about 359,000 believers, as a result of the forty years that have elapsed since propagation was recognized, is really remarkable, considering the experience in Japan proper and China, and may, perhaps, be partly attributed to the feeble influence possessed by the beliefs previously existing in Chosen, but is chiefly to be attributed to the self-sacrificing labor of the missionaries and workers of all the Christian sects in the peninsula. . . . It goes without saying that Christian propagation has done much for the enlightenment of the peninsula; and its attached works, such as educational and medical undertakings, have contributed greatly to its cultural development."

Dr. Rentaro Mizuno, Administrative Superintendent of the Government-General, said at the Tenth Annual Conference of the Federal Council of the Mission in Korea: "It can be said without any appearance of flattery, that Chosen owes much of her advancement in civilization to your labors . . . Nothing is so essential as religious influence for the betterment of social conditions, and your work is of great help to the Government and directly or indirectly promotes the happiness and prosperity of the whole people. So we hold Christianity in high regard and give to it every possible facility for its propagation." These are sincere testimonies from without.

It has long been foreseen that *new apologetic necessities* were coming upon the Church in Korea. They are coming now in an increasing flood, both by way of Japan and China, and directly from the West and from Russia. The textbooks for all schools, public and private, are standardized and their view is sometimes anti-Christian. There is wide-spread communistic and Bolshevik agitation, especially among the increasing debtor class. There are young men's socialist and atheist societies, sometimes led by youths who have dropped out of the churches. The viewpoints and attitudes, which Christianity has to meet in the West, she has now to begin to face in Chosen. We shall have to meet in Korea, as the Church has met in Japan and is meeting in China, the whole critical assault upon the foundations of religion and of a spiritual view of the world.

An Indian Christian Light-Bearer

Story of Dewan Bahadur A. S. Appaswamy, Pillai of Palamcottah

BY REV. H. A. POPLEY, MADURA, INDIA

District Secretary of South India National Council, Y. M. C. A.

ARUMUGAM APPASWAMY was born in the year 1848, in a period of great events in India. The first Sikh War had been concluded by the battle of Sobraon in February 1846, and was followed by the occupation of the Punjab by Sir Henry Lawrence. Lord Dalhousie succeeded Lord Hardinge as Viceroy in January, 1848. The second Sikh War started immediately and lasted till February, 1849 when the whole Sikh army was routed and Peshawar was occupied. The Punjab was annexed to the British Empire and John Lawrence was appointed Chief Commissioner.

Rangoon, the capital of Burma, was captured in 1852 and in 1853 the first Indian railway line from Bombay to Thana was built. In that year too the telegraph was introduced into India and the half-anna postage was instituted. Until that time postage varied according to the distance and it cost one rupee to send a letter from Bombay to Calcutta.

In 1857 the Sepoy mutiny took place and was followed by the abolition of the East India Company's charter and the assumption of rule by Queen Victoria.

So the early years of young Appaswamy's life were very eventful and pregnant with results for the future of India. Probably few of these happenings made their influence felt in the district of Tinnevely in which Appaswamy was born, though rumours of them must have reached even these distant parts, and Appaswamy in his boyhood probably heard the prophecies of the downfall of British rule which were passed from mouth to mouth even in this distant village. A railway was built near Madras and gradually extended towards Bangalore and Bombay. All these events took place hundreds of miles from the quiet sea-side village of Kulasekharapatnam, forty-four miles southeast of Palamcottah, where Appaswamy lived. It is only within the last few years that a light trolley line has been constructed to this place from Trichendur and in those days there was no railway anywhere in South India, except a few miles of line near Madras. A low sandy coast, with the surf breaking on the shore and clumps of palmyra trees with their tall trunks and small bunches of leafy foliage at the top were the only vegetation. The soil is brackish and it is here that much of the salt of South India is manufactured. Kulasekharapatnam in those days was a busy port in close touch with Colombo and young Appaswamy would often see the small country boats with their mat sails, bringing news from the outside world.

His father, Arumugam Pillai, belonged to an old family in the village and was Karnam (i. e. government revenue officer) of the village, this post being a hereditary one. Nowadays, however, the hereditary principle is often departed from. He built himself a good brick house which is still in existence, and was a man of some considerable property and influence. He was a masterful man of strong temper, yet withal of very affectionate disposition and lived to the good old age of 85 years. He was a very religious man to the end, and an orthodox Saivite. He used the sacred ashes on his forehead and wore the *Rudrakshamam* or "necklet of sacred seeds" around his neck. He performed his daily *puja* in his own house every morning immediately after his bath and used to recite Tamil religious poetry. He believed that the devotion of the heart was of more importance than outward ceremonies and yet was very superstitious, believing in omens, astrology and dreams. Mr. Appaswamy's mother was a very quiet and loving woman and an orthodox Hindu. She lived to be 72 years of age and died in the full belief that her son had done the right thing in embracing the religion of Jesus Christ.

There was also an aunt who was widowed early in life and lived with the family. She was a deeply religious woman and used to recite the devotional poetry of the Tamils. Though she was illiterate she knew by heart thousands of verses and Appaswamy learnt his first religious poetry from her. She would regularly perform her daily *puja* and as a



DEWAN BOHADUR A. S. APPASWAMY

boy Appaswamy was initiated by her to be an acolyte in these ceremonies. He had also to read to her devotional poems from the Thiruvashagam and Devaram so that she might learn them, and this beautiful religious poetry wove its spell over him as over so many other Hindu boys. In addition to this devotional side she had plenty of common sense and was endowed with a shrewd knowledge of men and affairs which made her one of the most valuable influences on young Appaswamy's life.

Appaswamy had one older brother who took over the hereditary Karnamship. He was a man of strong character but did not distinguish himself. He died at the age of 72.

Appaswamy was the second child of the marriage and was born in Kulasekharapatnam on March 30, 1848. He received the family name of *Sūdalai Adum Perumal*, which is an appellation of the god Siva and means "the god who dances in the burning ground." He came as we have seen into a family where real religion flourished and where, while it drew inspiration from the finest devotional literature of the Tamil land, it was not afraid to strike out new paths in religious experience. Raja Ram Mohun Roy had an immense influence all through India and at this time it was beginning to make itself felt in the south of India, the home and center of Hindu orthodoxy.

Appaswamy had two younger brothers and three sisters. The third boy died soon after the marriage. The fourth is still alive and is sixty years of age. He joined the Christian Church a year before Mr. Appaswamy's death, as a result of the quiet and steady influence of his brother. His eldest sister became a Christian some time ago as a result of her brother's life and teaching and is still alive, a very earnest worker. The second sister remained a Hindu and one of her sons, Swaminathan, became the *guru* of Mr. Appaswamy in his later years, teaching him the secrets of Siddhanta Yoga. The third sister is also an orthodox Hindu and recently at the age of sixty made a pilgrimage to Benares.

These details of the family are relevant as indicating the religious atmosphere of the home in which Appaswamy grew up. It is interesting to notice that perhaps the finest Indian Christians have been brought up in deeply religious Hindu homes. It seems to suggest that a real religious life in the Hindu sense is one of the best preparations for a full Christian experience. Among such men and women we may mention, Nehemiah Goreh, H. A. Krishna Pillai, Kali Charan Banerji, Narayan Vaman Tilak, Pandita Ramabai and Sadhu Sundar Singh.

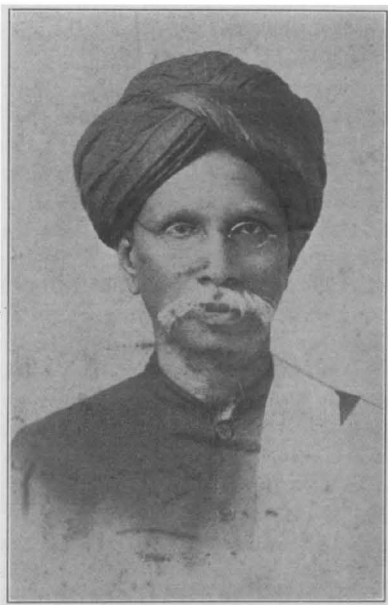
In his book, "My Conversion" (C. M. S., London), Mr. Appaswamy relates that he was greatly influenced by two Tamil scholars who lived in the village and gave musical discourses on religion. He was a strict Saivite at this time and used to make a monthly pil-

grimage to the temple of Subramanya* at Trichendur. He used to perform regularly the daily worship of Siva both morning and evening and was very punctilious in besmearing his body with the sacred ashes of Siva.

In this period there were as many as twenty missionaries (of the C. M. S.) working in the district of Tinnevely, many of them being men of deep religious experience and charming personality. There was also a mission school in the village of Kulasekharapatnam, to which many of the Hindu caste boys used to go, and a small community of Christians among the depressed classes. Appaswamy attended this mission school and read the gospels there. He also used to argue with the Christians, defending his own religion against theirs. At Christianagaram, a few miles from Kulasekharapatnam, an annual Christian festival was held and young Appaswamy would often go there on this occasion and listen attentively to the addresses. In spite of this, however, he had no real interest in the Christian religion. He mentions one incident which impressed him with the patience and saintliness of the Christian character. Mr. Brother-ton, the local missionary, was once preaching at Kulasekharapatnam in the Brahmin street and was molested so badly that he had to leave, but the patience and calmness which he showed on this occasion deeply impressed Appaswamy.

As a boy Appaswamy may have gone to Palamecottah with his father, a distance of forty-four miles. Probably most of this journey was performed on foot, as there was no road for many miles, and part of it in the creaking springless bullock carts, typical of South India.

There were some great missionaries in the Tinnevely district in the first half of the 19th century and the influence of their personalities must have told in spite of opposition to Christianity. Rhenius the pioneer and evangelist; Thomas Ragland, the saintly and self-sacrificing worker; Robert Caldwell, the brilliant scholar of the Dravidian languages and later Bishop of Tinnevely; Pettitt,



PANDIT H. A. KRISHNA PILLAI

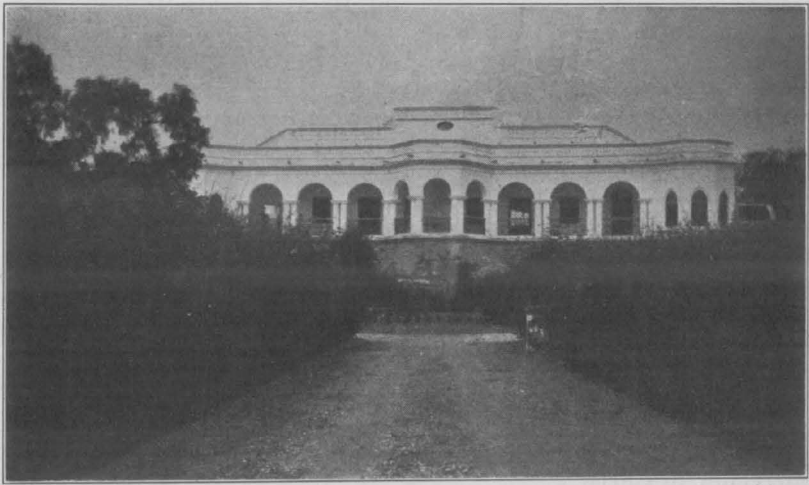
*Second Son of Siva.

the church builder; Schaffter, the first of a missionary family, were among them.

In the year 1844 a boys' school was opened in Palamcottah with Mr. Cruickshanks, a Eurasian, as Principal. Mr. Cruickshanks had been blind from his twelfth year, and was a man of considerable learning and deep piety. His gentle loving nature endeared him to his students and his memory is cherished and his name revered to this day by his old pupils. A number of young men of good family connections joined this school in the sixties and young Appaswamy's life is closely linked with theirs. Cruickshanks' school exercised an influence in Tinnivelly somewhat similar to that of the school of Alexander Duff in Calcutta in the early years of the century. The fine personality of the Principal and his deep Christian piety made a profound impression upon the lives of those young men. As a result seven of them were led to embrace the teachings of Christ and surrender their lives to His service. They were all baptized in the sixties of the last century. Mr. Justice Devadoss, who knew them all intimately, speaks of them in the following terms: "They were all bigoted Hindus and were endowed with powerful and vigorous intellects. They were well versed in Hindu literature and honestly sought the truth. They could not accept the popular Hinduism of the day and philosophic Hinduism did not satisfy them. They wanted a faith upon which their reason could build. They had a steady courage and the motive of their actions was free from all taint of worldly prospects and ambition. They made their change of religion only after the most careful examination of Christianity and Hinduism." The story of these men forms the appendix to Mr. A. S. Appaswamy's work, "Fifty Years' Pilgrimage of a Convert" (C. L. S., Madras). They all attained to high positions and influence in the community and rendered great service to the young Christian Church. Four of these men had special influence upon young Appaswamy. One of them who belonged to the Raju caste, was the son-in-law of the Public Prosecutor of Tinnevely at that time. The other was a munshi in Mr. Cruickshanks' school and taught Tamil to some of the missionaries. His name was Mr. E. Muthiah Perumal Pillai. The Munshi was a great Tamil scholar and had learnt by heart some of the finest works in Tamil literature. These three had lost faith in Hinduism and set to work to study and discuss the merits of Hinduism and Christianity. They made a really serious study of Christianity and its teachings, and after some years spent in this study under the guidance of Mr. Cruickshanks they were baptized in 1857 by Mr. Sargeant, who afterwards became Bishop of Tinnevely. Before baptism they refused to accept the rules of the missionaries with regard to food and dress, and so brought about a change of attitude on the part of the missionaries to these non-essentials. The Munshi was always a great reader and

his house was the centre of a circle of friends keen on studying the latest philosophical and religious writings. Mr. Danakoti Raju, his friend, became a doctor and set up practice in Madras and by his sterling character and brilliant intellect won the friendship of men like Sir T. Mahadeva Rao, Sir T. Muthuswamy Iyer, and the Maharaja of Travancore, who once stayed at his house in San Thomé. He organized industrial concerns, steamer services, salt factories and a hydropathic sanatorium. The third friend did not distinguish himself in a worldly sense, but his simple piety and beautiful life won the affection and esteem of all who knew him.

The Munshi had a brother who was a bigoted Vaishnavite. His father used to read a portion of the Ramayana every day before



MANORAMA—THE HOME OF MR. A. S. APPASWAMY

his midday meal and by the time he was sixteen his son knew the whole of Kambar's Tamil Ramayana by heart. He became a pandit at Sawyerpuram, where there was a boys' school. The missionary there, Mr. Huckstable, once asked him if he had any objection to becoming a convert, at which question he indignantly threw up his job and went to Madras. After his brother, the Munshi, had embraced Christianity he also studied the Christian religion and was baptized in 1850. Thereupon he returned to Palamcottah and became Tamil pandit at Sawyerpuram, to which school Appaswamy went at a very young age. The district must have been deeply stirred by this series of notable conversions and it says much for Appaswamy's father that in spite of them he was still willing that his son should go to a Christian school. Pandit H. A. Krishna Pillai, the last convert referred to above, became a dominant influence in young Appa-

swamy's life. It was his life and personality, more than his preaching, that won and attracted young men. He had a vigorous intellect and became the poet-laureate of the Tinnevely Church. His metrical version of the Pilgrim's Progress, written on the model of the Tamil Ramayana, is a classical masterpiece, esteemed by all Tamil scholars. He was a man of puritanic simplicity, unalterable honesty and ready helpfulness. His home was freely opened to all earnest seekers after truth. Pandit H. A. Krishna Pillai was the *guru* of Appaswamy both before and after his conversion. In his booklet "My Conversion" published in 1920, Mr. Appaswamy tells of the mental and spiritual struggles through which he went at this time, of his unflinching study of the Hindu and Christian Scriptures, and of his final decision to become a disciple of Christ.

This is how he described Pandit H. A. Krishna Pillai: "Tall of stature and fair in complexion his face was attractive, his eyes beamed with love and he always spoke with much charm. He was meek and humble, a genuine and sincere man and a fervent lover of Christ. Having his own heart overflowing with love for Christ he melted the hearts of those who listened to him and drew tears of love from their eyes."

Appaswamy was eighteen years of age when he first met Pandit Krishna Pillai. He had gone to him to get his help with a view to admission into the Sawyerpuram school. At that time Appaswamy was a strict Saivite and so could not take meals from a Christian. There was no Brahmin or Saivite house in the village and when Krishna Pillai learnt that he had taken no food he himself provided Appaswamy with utensils and materials for cooking his meal and waited until Appaswamy had eaten before he would go and take his own food. This incident made a profound impression upon Appaswamy and he never forgot it. It was the first factor in his ultimate surrender to Christ.

Appaswamy had promised his mother that he would be on his guard against the influence of Christianity and so he did all he could to keep away from it. He would listen from a distance to Krishna Pillai's talks with his students on religion and would often discuss religious questions with his school fellows. After some time however he was also drawn to Pandit Krishna Pillai and talked with him on religious matters. The thing that struck him most of all was that a man of Krishna Pillai's erudition and personality, with his wide knowledge of Hinduism and of the finest devotional literature of that religion, should have embraced the Christian faith. Appaswamy gradually began to give up his Hindu practices and to lose faith in the teachings of his own religion.

At this period he had to go to Madras to finish his studies. He would have to travel to Trichinopoly by road in a bullock cart, a distance of 200 miles. From there he would go by train. In those

days it was a ten days' journey as compared with only twenty-four hours now. He continued his religious enquiry there. He read books on the Brahmo Samaj, studied Unitarian literature and in every way possible endeavored to reach a conclusion on the question of religion. In his letters to his father he mentioned the change that had come over his religious ideas and his father was so alarmed that he came to Madras and took his son back to Kulasekharapatnam. A severe fever which brought him near to death's door made him still more anxious to find the true way of salvation. Then he went to Palamecottah and struck up a friendship with another young man, who like himself was keenly interested in Christianity. They together studied the Bible and the Vedanta and Siddhanta systems of Hinduism and finally both of them were convinced of the truth of the incarnation of God in Christ and decided to join the Christian Church through baptism. Appaswamy wrote to his father and told him of his decision and then went to Madras to prepare for baptism. After a little waiting they were both baptized. The baptism took place in Zion Church in Madras, on July 15, 1871, when Appaswamy was twenty-three years of age. At that time Rev. W. T. Sathianathan, a convert from Tinnevely, was pastor of the Zion Church. Appaswamy's baptism meant the breaking of all home ties. His father, who had tried in every possible way to induce his son to come back, was very much upset. To his mother the news came as a great shock and she refused to take any food and as a result was seriously ill for about six months. This kind of trial, which brings suffering and sorrow to those one loves, is far harder to bear than any personal suffering. At first his family regarded him as one dead and utterly lost; but later on his parents came to feel that he had done the right thing and though neither of them became Christians they entered into his ideas and came to reverence and love his Guru and Saviour.

TO BE CONCLUDED.

SOME MISSIONARY MOTTOES

"The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."—*Henry Martyn.*

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

"Love never asks how much must I do, but how much can I do."

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."

"Only as the church fulfills her missionary obligation does she justify her existence."

"The church which ceases to be evangelistic will soon cease to be evangelical."—*Alexander Duff.*

The Ideal vs. the Real in Hinduism

BY THE LATE REV. G. N. THOMSEN

Formerly a Baptist Missionary in India

YATHA devah tatha baktah, "The worshiper is like his God," is a favorite saying of the Hindus, but, like many other proverbs, it is only a half-truth. The worshiper is in reality either better or worse than the object of his worship, as is proved by the life and thought of three hundred millions in India.

The Moslem is not like Allah; the Jew is not like Jehovah, the Eternal, the Righteous, the Holy One of Israel; the Christian is not wholly like to the Christ. All need to pray: "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions." Every Christian can humbly say, with the Apostle Paul: "I count not myself to have apprehended."

But contrast with the Christian standards the ideals and beliefs of the Hindus. Their gods are not infinitely above them in character and conduct. Their religion is the result of groping in the darkness. When man has no true knowledge of God or communion with Him, he begins to worship the sun, the moon and the stars and other material things beyond his comprehension as the representatives of the invisible Power which he does not understand and has come to dread. He has still a perception of a good God dwelling up above the world.

A lower form of heathen religion is reached when man changes "the glory of the incorruptible God into an image made like to corruptible man and to birds and to four-footed beasts and creeping things." This form of religion finds expression in the worship of images and the conception of a good God is generally almost obliterated, so that the worshiper becomes obsessed with fear and often thinks of his deity as more demoniacal than divine. Finally, the lowest form of heathenism is that in which man comes to worship demons. How many have in reality "changed the truth of God into a lie and worshiped and served the creature more than the Creator!"

Hinduism contains these three forms of false worship. It is a great conglomeration of Monism, idolatry and fetishism. In it are traces of sublimest truth, but it also contains the horrors of the most degraded worship. As Mr. Beverly says in the Bengal census report: "The term Hindu, in its modern acceptance, denotes neither a creed nor a race, neither a church nor a people, but a general expression devoid of precision and embracing alike the most punctilious disciple of pure Vedantism, the agnostic youth who is the product of Western education and the semi-barbarous hillman who

eats without scruple anything he can procure, is as ignorant of the Hindu mythology as the stone he worships." All Hindus, however, whether high or low caste, educated or uneducated, apparently believe in an impersonal being or force, in total extinction of individuality, of all personality which is looked upon as "the curse of every religion." The problem is how to become absorbed in deity and disappear, as the rain drop is absorbed and disappears in the vast ocean. This is the question that Vedic, philosophical and popular Hinduism attempt to answer.

THE IDEAL OF THE VEDAS

In Vedic Hinduism we find the faith of men who in ancient times forsook the worship of the true God. This faith is formulated in the Shastras or sacred writings which consist of the four Vedas, the six Darsanas or Philosophies, and the eighteen Puranas. Investigators tell us that there are at least 10,000 distinct works in the Shastras and that even the most learned Brahman can know only a fraction of this vast literature. The Vedas have 30,000 long verses, the Puranas one and one-half million lines and millions of lines more are in the Darsanas. All of these form the accredited sacred books of the Hindus.

The name Vedas is derived from the Sanscrit root *vid*—to know or to see—and is etymologically related to *video*. These books are written in an ancient form of Sanscrit and consist of two principal parts, the Sanhita or Mantra containing in verse the prayers and hymns; and the Brahmana which give instructions in prose as to how to sing and pray. The parts of the Vedas that discuss questions concerning God, the soul and the destiny of man are the Upanishads. In the discussion of Vedic Hinduism we can only try to show what the hymns teach about God and our relations to Him.

There are four Vedas, the Rig, the Saman, the Yajur and the Atharva. The Rig Veda is the book of praise containing 11,000 verses and 1,017 hymns, some of which date back to the time of Abraham, 2000 years B. C. A few are simple poems which give spontaneous utterance to religious sentiment while the others are, in the words of Max Müller, "to us a dead letter, and the conviction is growing among scholars that many of them are intentionally obscure." Some of the hymns contain beautiful sentiments, but as Dr. Murray Mitchell says:

Even in the days when the first hymns were composed religion had begun to petrify. Forms and rites were coming to be deemed more important than thoughts, feelings or deeds. The early period reveals a tendency to substitute the external for the internal. We may describe the religious belief which appears in the Veda as nature worship. It is a great mistake to call it monotheism. Max Müller rightly says: "If we must employ technical terms, the religion of the Vedas is polytheism, not monotheism. At best there are momentary glimpses of what seems almost monotheism. At the same time,

as nature is throughout divine, there is often an undertone of pantheism, which in one or two of the latest hymns, becomes distinctly audible. It is thus difficult to designate or classify the Vedic faith—it abounds in contradictions.’’

The gods spoken of in the Vedas are numerous. Deva, the word used for “god,” signifies the “Shining One.” The first god mentioned is Varuna, the same as *’ouranos* (heaven). He enclosed and encompassed them all. The next god, Indra, is a friendly deity giving rain and fruitfulness to the earth. He corresponds to Jupiter Pluvius of the Romans. He never questions his friends too closely provided he be well supplied with offerings. Next to war he most enjoys drinking the intoxicating Soma juice. Then comes Agni, (fire) the only one of the three worshiped at present. The sun, the moon and the stars are next worshiped, and at this stage all nature is personified and adored. Polytheism becomes pantheism. Only one more of the Vedic gods can be mentioned here who is greatly praised. This is Soma, so called from the juice of a milky plant which, by the process of fermentation, becomes very intoxicating. So Soma became one of the most popular gods of Vedic times.

The second part of the Vedas, the Brahmana, shows the growth of the ritual which soon smothered the little remaining truth in their religion. Communion with God was lost; praise became mere lip-service, while prayer was changed into charms and incantations. Worship was converted into sacrifices because of which the gods were supposed to grant boons. The high caste Brahmins became powerful and encroached with unrelenting selfishness on the rights of both princes and people.

The Brahmana depicts the worship of the creature more than of the Creator. It is a dark picture. Dr. J. Murray Mitchell in his excellent work, “Hinduism, Past and Present,” says:

It has sometimes been maintained that during the Vedic period there was a gradual elevation of the religious consciousness. On the contrary, we assert a gradual degradation. From Varuna to Indra was a great descent; from Indra to the duties of the Atharva Veda was one still greater. Farther, it seems in a high degree improbable that the conception of heaven as a physical object was gradually exalted, until the God of Heaven had such high attributes ascribed to Him as belong to Varuna. This theory assumes a gradual elevation of religion of which there is no evidence and it denies a degradation of which the evidence is overwhelming. Indra undoubtedly superseded Varuna; that is, low ideas built on physical phenomena came in place of high moral conception of divinity, which are almost worthy of being ranked with those of the Old Testament.

The ideal of Vedic Hinduism is destruction of self, oblivion. This is the *summum bonum* and therefore the two most popular gods of Vedic times are Agni, (fire), the devourer of all, and Soma the intoxicator who makes the worshiper forget.

Hindu theology, as revealed in the Vedas, failed to solve the

problem of existence, so philosophy tried to satisfy the cry of the human heart.

"There is no God," the foolish saith;

But none: "There is no sorrow."

So says Elizabeth Barrett Browning: "Sorrow, deep sorrow pressed forth the cries of despair: 'Whence cometh evil?' 'What must I do to be saved?'" Hindu philosophy tries to answer these questions in Upanishads. Only about sixty-four of these 200 mystic lectures are of value. Some of them were written about 500 B. C., but many of them are comparatively modern. They reveal a reaction from the times when all religious thought and feeling had been smothered by externals. On the whole, their doctrines are pantheistic, but dualism and even asceticism also find a place in them. They profess to teach the way of salvation by knowledge and show how the human soul in ignorance of God and self clings to unworthy objects, and hence is "dragged into the whirlpool of life." The new doctrine of metempsychosis or transmigration of soul is now promulgated. The series of transmigrations are virtually endless—8,400,000 being the number given man according to merit or demerit. After death he becomes a cow, a horse, a monkey, a fly, a scorpion, a snake, or some other creature. "Ah, this fearful round of births," says the Maratha poet, Tukaram, "This weary coming and going, when will it all end?" The Upanishads teach that the end is reached when the soul knows itself, and is in union with its true Self, that is, with God. Pessimism, unrelenting pessimism, is the great doctrine of the Upanishads according to which salvation consists in absorption into deity.

Since the Upanishads contain only a general philosophy, there naturally arose a desire to classify, arrange and expand these doctrines, and out of this desire grew the official philosophy of India called the six Darsanas (or demonstrations) consisting of systems founded on the Vedas, but which are really "eclecticism issuing in confusion."

Hindu philosophy begins with a recognition of human sorrow; it seeks in vain for a remedy for sorrow and ultimately asserts and recommends annihilation as the only cure for human ills. According to this philosophy God is not personal. He is a pure Being without power, intelligence or any other attribute. God is controlled by fate, an iron necessity. Man's one great duty is meditation, thereby to deliver himself from the misery of existence and to attain salvation by the rugged path of asceticism.

Hindu philosophy could not satisfy the human soul any more than could the theology of the Vedas and the Upanishads, so, after long years of groping after truth, a new attempt to still the cry of the soul is made and the *Bhagavad Gita*, the "Song of the Holy One," is composed in which an attempt is made to harmonize the discords

of the six philosophies. Great changes must have taken place in India in the meantime. Intercourse with the Hebrews, the Greeks and the Christians changed the complexion of Hindu thought. The *Bhagavad Gita* is the core of the great epic in the Mahabharata. The principal god of this poem is Krishna, the most popular god of India at the present day. The need and cry of the human soul for a personal God is supplied by making Krishna the great incarnation. Is it not possible that Krishna was the Hindu's idea of the Christ, of whom by this time they must have learned both from the Jews and the Christians? A letter from my friend, Prabala Rama Chandrayya Garu, bearing on this subject is of value. He writes:

My idea is that the ancient Hindus had glimpses of truth, as can be seen from the ritualistic system which they have, that has so much in common with Judaic forms. The only rational explanation of this similarity in form of worship seems to be that the ancient Hindus came in contact with the Jews who were scattered prior to the captivity, and who at the same time, attracted the attention of the ancient Brahman sages by their elaborate system of worship. The similarity in this system is that only they have thank-offerings, meat-offerings, drink-offerings, and burnt-offerings; observances of new moons and sabbath and the performance of purificatory ceremonies and ablutions. The ancient Hindus seemed to have framed a creed which is found in the 10th Mandala of the Rig Veda, called Purusha Sukta, in which it is said that the Lord of creatures, Pryipati, came to this world to offer himself as a sacrifice for the whole world.

Coming to a later period the worship of Krishna is significant. The similarity between the Hindu conception of him and the New Testament description of Christ is most striking. Both are said to be gods and lords of creation. Both declare that they have been specially sent by God. Both established their worship among the masses, whilst the most religious persons discarded them. To establish their claims, miracles are accredited to Krishna similar to those performed by Christ.

But the worship of Krishna has become gross, as is the case in all forms of Hindu worship. Now the question is: how did Krishna get a place in the Hindu pantheon? The only rational explanation seems to be that it was through the Christians who came in contact with the Brahmans of India. There is a tradition that the Apostle Thomas visited India, preached the Gospel and died in Mylapore near Madras. This may be purely a myth, but some Christians undoubtedly came to India at a very early date.

Krishna is today, in Hindu worship, the incarnation of sensual desire. Such an impure deity could not satisfy the soul of man, and it is not surprising therefore that a sect, the Charvakas, named after a noted teacher, should arise in opposition to this worship. The system of the Charvakas, however, was nothing else than undisguised materialism. The morals of this school embody the materialism of all ages: "Let us eat and drink for tomorrow we die."

POPULAR HINDUISM AND BUDDHISM

The religion of the great masses of the people of India as we find it today is confusion worse confounded. The Vedas and Darsanas have had great influence in shaping the creeds of the learned, but the pessimism of both has also taken a great hold on the life and thought of the masses. If one would make an exhaustive study of the popular Hinduism of today, he must study the vast literature of the Hindus in at least a dozen of the languages of India, as well as English, German, Arabic, French, Persian and Greek. One would also need to be a profound logician, knowing how to distinguish between fact and fancy. In fact, only omniscience can adequately describe the life and thought of the people of India.

After reading all the voluminous commentaries on the Vedas and the philosophies one must explain how Brahmanism became the greatest hierarchy the world has ever known; how the great priestly power of the Brahmans superseded every other power, so that the hierarchy became the sun, and the government the moon, deriving all authority from the Brahmans. This condition of affairs was principally established by the Code of Manu which received its present form about 400 B. C. This code was and is today the great civil and criminal code of India. By it the claim of Brahmans to divinity was legalized and the rights of the Brahmans were declared to be inviolable and divine. This code made the Brahmans the visible gods of India. It is to blame for the degradation of woman and for suttee—the burning of widows with the bodies of their deceased husbands. All honor to Lord Wm. Bentinck who in 1829 had the moral courage to quench those hellish fires forever. This law-book contains some gold among the dross; for instance, “The wicked have said in their hearts: ‘None see us!’ But the gods see them and so does the spirit in their own breasts!”

Then one must study the great conflict between Brahmanism and Buddhism. Buddhism originally was a protest against the usurpations of Brahmanism and would have become the great reformation of India, if only Buddhism had been the religion of our God. When Brahmanism had reached the height of her glory this eclipse took place. Alas, that it was only an eclipse! Brahmanism shone forth brighter than ever, after it had overcome the eclipse by incorporating the new into the old. Buddha was made an incarnation of Vishnu and by persecutions and massacres of Buddhists as depicted on the walls of the great temple in Madura, the Athens of Southern India, Buddhism in India proper was almost wholly suppressed. This rise and fall of Buddhism in India was productive of a large literature written in many languages, and all this would have to be studied. Then we come face to face with the bulky literature written after the failure of this revolution, when Brahmanism took a firmer hold on the minds and hearts of the people. We have

to study the ten Avatars of Vishnu. There is no doubt that at this period Judaism, and especially Christianity, had begun to exert great influence on this mighty system of priestly power. The Jews had made known the prophecies concerning the Avatar of the Christ and the Christians had told that the Avatar of the Christ had taken place. Grasping this truth the Brahmans incorporated it in their system and said: "If the Jews and Christians have one Avatar we will have ten!" Of all the Avatars those of Rama and Krishna became the most popular. The great epic poems, the Ramayana giving the exploits of Rama, and the Mahabharata, describing the wars between the Pandavas and their cousins the Kauravas, as well as the exploits of Krishna, were now composed.

The Puranas bring us down to comparatively modern times. These treatises exerted a powerful influence on Hinduism, and did much to develop the mighty upas-tree under whose poisonous shade the millions of India die. Along with the eighteen Puranas and the eighteen Upapuranas we must also wade through all the filth of the Tantras which some Hindus exalt above the Shastras. These teach the demoralizing worship of Sakti or female energy.

In addition to the almost innumerable books of India one must also study the history of the almost innumerable sects into which Hinduism is divided. The last census of India revealed the fact that while there are nominally only four castes there are 20,000 subdivisions of castes. These are again subdivided into sects that are always quarreling one with the other, each sect claiming to give the true interpretation of the Vedas. Again there are reformed sects innumerable, and every year new sects spring up like mushrooms. These sects often disagree about the same question that divides us, namely the way of salvation. Among the followers of Vishnu are the Vandagalais and Tungalais, who with Oriental realism discuss these same doctrines. The Pengalais hold the Marjala theory, that is Vishnu saves man *nolens volens* as the cat saves her kitten, by taking it by the nape of the neck and carrying it away: while the Vadalais teach that Vishnu saves as does the monkey. The young monkey holds on to the mother and then is borne away from danger, so when the sinner holds on to Vishnu he is saved.

It is the almost unanimous conclusion of all scholars who have tried to explore this vast ocean of Hindu dreams and fancies that, during 4,000 years of arduous attempts to reach the truth, it may all be summed up in the proposition that personality is evil, and that annihilation is the only panacea for this evil.

After dipping into this great mass of Hindu learning one reaches the same conclusion that Dr. Murray Mitchell presents: As to belief Hinduism today includes a quasi-monotheism, pantheism, polytheism and atheism—or at least agnosticism. As to worship, it includes meditation on Brahma; image worship and demon worship, fetish

worship and ghost worship. But again, a man may be a good Hindu who avows no belief at all, provided he pays respect to Brahmans, does no injury to cows, and observes with scrupulous care the rules and customs of his caste. Two hundred and eight millions of our fellow men are satisfied with this system, worse than nebular nothingness, a system truly *tohu wa bohu*, without form and void.

THE RELIGIOUS LIFE OF THE HINDUS

In presenting the real in the religious life of the Hindu we must beware of the extremes of flattery and faultfinding. I am afraid Arrian, in his history of India, did not avoid the extreme of flattery when he wrote of the Hindus: "They are remarkably brave; superior in war to all Asiatics. They are remarkable for simplicity and integrity; so reasonable as never to have resource to a lawsuit, and so honest as neither to require locks to their doors, nor writings to bind their agreements. No Indian was ever known to tell an untruth!" On the other hand, Abbé Dubois, a Roman Catholic missionary, went to the extreme of faultfinding when he wrote in his otherwise excellent book on the Hindus: "Are we not warranted, on beholding the unnatural and odious worship which prevails over all India, in thinking that these unhappy people are lying under an everlasting anathema, that by obstinately refusing to listen to the voice of the heavens which declare the glory of God, they have forever rendered themselves unworthy of the divine favor?"

While the Hindus are not as good as some of their flatterers assert they are better than their ideals as revealed in their sacred books.

Let it be borne in mind that in all his sins and faults, the Hindu is always religious. Religion dictates, controls and guides both the good and evil in his life. When a Hindu steals, lies and murders, he does so "by the grace of his god" just as he works, sleeps, prays and is charitable "by the grace of god."

Some of the evil traits all too common in the character of the Hindus are: (1) Ingratitude—there is no "I thank you!" in his language. (2) Untruthfulness—to be called a liar is almost a compliment to the Hindu. (3) Dishonesty—especially among servants and officials. (4) Use of vile, abusive language. (5) Perjury—judges in India have told me that at best their judgments are but guesswork because of the perjury of the witnesses. (6) Forgery. (7) Want of confidence in their fellow men. The unselfishness and love which bring friends, neighbors and relatives so close to us are unknown in India. (8) Oppression—the poor are virtually the slaves of the rich. (9) Revenge—Hindus are generally unforgiving and seldom forget a wrong. (10) Immorality—to be impure is a part of Hindu worship.

On the other hand, every one coming in contact with the Hindus will find that they possess in an eminent degree: (1) Industry:

most of the people are very hard working. (2) Patience. The people will endure hardships without murmuring. (3) Filial Respect. The word of the elders is law. (4) Charity. By means of charity they hope to acquire merit, and even the poorest are always ready to help the needy. (5) Parental love. A proverb admonishes the people to give one fourth of their income to their parents, one fourth to God, one fourth to current expenses and one fourth for the education of the children.

A few facts prove that the real Hindu is better than many of his ideals. I have never in the many prisons I visited in India found any such murderers as Rama and Krishna are said to have been, nor are the Hindus as immoral and shameless as their gods. The people are not as intemperate as the gods are represented as having been, and there is still a searching after the one and true God. The Hindus feel the need of union and communion with God and hence of their own accord they have established many prayer unions. Every missionary can cite instances where men, women and children have even called upon the name of Jesus in their distress of soul. At the present the old ideal is fast passing away in India. The leaders of the people often apologize for the conduct of their gods and say that all that has been written about them is merely allegorical.

Of all the agencies that have brought about the dawn of a brighter day none has been so potent as Christian missions. There are many who in secret serve and worship Jesus and our prayer is that God may soon raise up another son of India's soil who like Buddha shall become a great reformer of Hinduism, but who, unlike Buddha, shall bring to the dying millions the blessed Gospel of salvation through Jesus Christ. Today the Christians' ideal is recognized as the highest and purest throughout the length and breadth of the land, but as so many nominal Christians are so far from the ideal they profess, many Hindus hesitate to follow Jesus wholly, fearing that in taking this step they may make another mistake. The day is coming when Jesus, the Christian's ideal, shall be the Hindu's ideal. May God hasten the day when Christians and Hindus, yea all the nations of the earth, shall "press toward the mark for the prize of the high calling of God in Christ Jesus our Lord!"

If I live as if there were no God—no God to protect, no God to console, no God to punish—what am I but the fool that said in his heart, "There is no God?" What is the atheism of the lips compared with the atheism of the life?—*Amos R. Wells.*

A Moslem's Impressions of Christianity

Why the Moslem Does Not Want to Be a Christian—and Why He Does

BY THE REV. CHARLES R. WATSON, D.D., CAIRO, EGYPT

President of the American University at Cairo

THE American Christian is hearing so constantly about the superiority of his Christian religion and civilization and about the defects of Islam as a religion and a life that he often says to himself, "Surely it ought to be easy to make Moslems Christians." Or if he has heard that the task is difficult, he asks in bewilderment, "Why don't they respond to the Christian appeal? Is not Christianity obviously superior to Islam at every point? Is not the Christian political conception of an intelligent democracy obviously superior to Moslem absolutism founded on all but universal illiteracy and ignorance? Is not Christian social life infinitely elevated above Moslem society in which the whole female half of society is degraded and backward? In moral and religious standards, how hopeless is the comparison between Christianity and Islam!"

Let me try to give the impression of Christianity which the Moslem has received from his contacts with Western civilization.

To the Moslem, Islam is a life and a civilization. Over against it stands your Christian life and civilization. Yours is simply another way of living, of doing, and these are the impressions he gains of it.

First, the Moslem views Christianity through *the movies*. He is intensely interested in knowing how people live in these great Western Christian lands. He gains some insight by way of books and the printed page. He devours these. Not all of them, however, are classics. The dime novel has had wider circulation than the truer descriptions of Western life. But at best the printed page gives a dull picture. Comes the movie. Now he will see life as it is in a Christian country. We look at the film story and we know that it is a bit of fiction. We recognize where it is exaggerated, highly colored, sensational. Not so the Moslem. No other knowledge of Christian ways and life are his to correct what he sees, to suggest to him that he should discount a single feature of the story on the screen. He accepts it literally. And what does he see? The best we have in the film world? Far from it, the worst! Yes, and worse yet than Europe can produce. The free mingling of the sexes which we can understand, he interprets as a public licensing of that which Islam allows only in the seclusion of the harem. If he has had any ideals about the white woman and the sanctity of the white man's home, those ideals are shattered. Now he knows the truth.

The "Bella Donna" type fixes the color of his future conceptions. Do you wonder that he does not accept Christianity?

Again, the Moslem views Christianity through *the foreigner*. In spite of restrictions, into every part of the Moslem world the foreigner has come. It is usually a Greek first, the grog shop keeper; then some one of the mixed races of Southern Europe; others still, Italians, French, English, even Americans. Dr. Mott has pointed out that it is a most unfortunate fact that where two civilizations meet, it is usually there that the most unworthy elements of both civilizations come to the front. It is all too true in the Near East. The grog shop keeper, the money shark, the exploiter of others, the rough and brutal, the white slave trader, or, on a higher level, the snob, the exclusive type, the white man possessed with an inordinate sense of racial superiority—these are, far too often, the types that make and damn the Moslem's impression of Christians. For are these not all of them Christians? They belong to the Christian West, to its civilization and life. To the Moslem they *are* Christians. I do not wonder that he is not attracted.

Again, the Moslem views Christianity through his own experience in *travel*. Some of this travel was enforced as during the War. What these Moslems saw during the Great War, we need not discuss. We admit, however, that it was not Christianity functioning at its best. But the War is over—at least, it is so reported. Now the Moslem sees Christianity as a traveler. But where does he go? For one who comes to America, ten go to England, for ten who go to England, a thousand go to Italy and France. And where do they go in these lands? Do they get into what you call Christian homes? Not a bit of it. From hotels they pass to cafes, from cafes to theatres or cabarets. The boulevards of Paris and Piccadilly in London and the Great White Way of New York give them their impressions of Christianity and Christian civilization. Now they know! Have they not visited Christian lands? Yes, the streets are cleaner, there is more electric light, there is wealth and magnificence. They are almost ready to be denationalized if they can fall heir to it all, but they do not see why they should become Christian. Nor do I.

Once again, the Moslem views Christianity through *politics*. His country bears some considerable relation to lands that are called Christian. The Christian West simply will not leave the Moslem East alone. What have those dealings been? The first of these were the Capitulations. These were rights which the Moslems accorded to the foreigner to enable him to trade in Moslem territory. What has been the history of these Capitulations? Across years and centuries, by political manipulation, Western nations, so-called Christian, have made use of these Capitulations to secure for their nations immunity from taxation and protection in crime on many occasions, while more than once Capitulations have become the excuse for ter-

ritorial occupation. These political deceptions and intrigues are charged up to *the Christian way* of doing things, politically. Almost every Western nation in turn has at some time been found guilty of substituting force for law and justice, in spite of the teachings of Jesus.

Thus it is that the ordinary Moslem sees Christianity. I have not picked out evil nor imagined points of contact which do not exist. I am giving you just what strikes the average young Moslem, such as we have enrolled in our University. He is interested to know the West, this Christian West, and the impressions he gets of it come to him first and most readily through the movies, through contacts with foreigners, through travel and through the political dealings of his own country with these Western Christian powers. In all of these you will admit there is no very great inducement for a Moslem to favor Christianity. If this were all, we might well despair. But, thank God, there is more. There are things that count.

First, let me mention *science*. The Moslem world is essentially unscientific. Just because they have an arbitrary God whose moods are unknown and whose actions are inscrutable, they can have no foundation for science. How can you have science if the God of your Universe is utterly indifferent to law? So Islam has lost its grip upon all science and yet can not resist the spell which modern scientific discovery lays upon every one. Western science is to the Moslem an eternal miracle. He marvels at what the Western Christian world can bring forth, in medicine and in mechanics, in the auto and the gramophone, in the wireless and the aeroplane, in the type-setting machine and the loom. He will borrow all he can but he craves that which lies beyond imitation. He craves the power to create and invent, to draw endlessly upon the resources of nature as the Western mind seems to be able to do. Here is something good. Here the Moslem looks not with contempt but with wonder and admiration at the Western Christian world and is willing to be taught. And what a chance there is here to lead through nature to God!

Again, I would mention *idealism*. With all that seems despicable about the Western world, the Moslem somehow gains the impression that out of the West come great ideas and great ideals. He reads of these in his newspapers. He hears them enunciated on the lips of great leaders—a Gladstone, a Wilson, a Lincoln, a Washington. Some find them in the Christian Scriptures or other Christian literature. It matters not that these ideals have not yet found realization. It matters much that such noble sentiments and conceptions should be promulgated. Here is an asset which the Moslem finds in the Christian world.

Yet again, I would name the backwardness of Moslem lands in contrast with *the progressiveness of Western lands*. To be sure,

in some sections there is smugness undisturbed. But for the most part the consciousness is there and sometimes it is a bitter consciousness of the backwardness of Moslem lands. Why should illiteracy be 93 per cent in Egypt, when in America it is only 17? Why should twenty-three children out of every hundred in Egypt die before one year of age, when in the United States only a fraction of this number die? Why should so many of Egypt's population be subject to the dreadful disease of bilharsia, when in Christian lands the disease is unknown? Why should there be only one hundred and three miles of railroad in Persia when that land is equal to three great states that front the Pacific and three great states that lie behind them? Why should these Christian lands be teeming with libraries, hospitals, orphanages, colleges and universities, when whole continents of Moslem territory haven't more than one or two of each of these, and then only because of Western initiative? Deep as an undeniable fact and fixed as a settled conviction becomes the realization that Moslem lands are dead and need to be made alive; that Christian lands, because or in spite of their faith, are alive. Perchance from them Islam may learn the secret of a vitalizing national awakening.

As a further suggestion and one of the most significant, I would name among the contacts in giving the Moslem a view of Christianity some personal acquaintance or friendship with *a real Christian*. I have mentioned his impression received through the foreigner. If what I have said covers ninety out of one hundred, thank God there are the remaining ten who may interpret Christianity more truly. I trust that I shall not be regarded as specially prejudiced because I am in educational work when I say that here is the great value of this educational method. It catches the boy before he is hopelessly prejudiced. It takes him not for a chance interview or a fleeting hour but for the entire time of weeks and months and often years. It gives him Christian friendships. It admits him to the Christian homes. He looks into the faces of unveiled women whose lives are pure. Suddenly there breaks upon him the genuineness and naturalness of this Western treatment of women; the ennobling character of it, the wholesomeness of life where men and women live on an equality and share life's joys and burdens together.

Lastly, I would name the interpretation and illustration of the Christian faith by *the representatives of Christianity in Moslem lands*. Somewhere at some time in the process of his impressions about Christianity, the Moslem must have access to those who will sit down with him and indoctrinate him as to the significance of Christianity. The supreme thing of course is that he shall gain a living experience of God through Christ and that spiritual power shall come coursing into his life imparting purity, power and joy. To render this service is the supreme happiness of your representatives across the sea.



INDIAN RAFT ON THE LEBRIJA RIVER, COLOMBIA ; THE RIVER ABOUNDS IN CROCODILES

The Legitimacy of Evangelical Missions in Latin-America

BY REV. WEBSTER E. BROWNING, PH.D., MONTEVIDEO, URUGUAY

SOME earnest evangelical Christians question the legitimacy of Evangelical Missions in Latin America. It is a natural question, and particularly so when asked by those who contribute to the financial support of this work. It comes also from the young people of our colleges and seminaries who are looking about the world in search of the best place in which to invest their lives, and who have little exact knowledge of the religious conditions that prevail in the Latin republics.

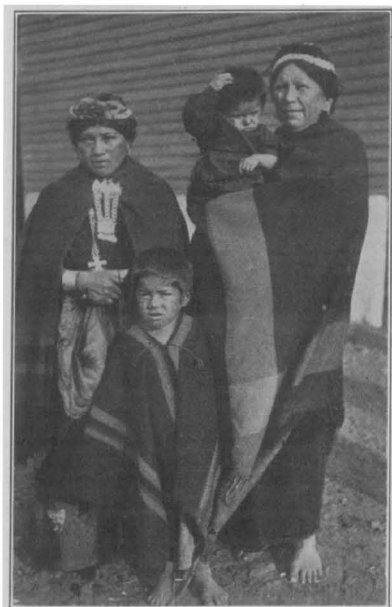
A satisfactory reply to the question would require a generous-sized volume. Yet the following suggestions may be of help to some who are interested in this particular field and who are willing to study further.

Two results of Evangelical work in Latin America might be classed by some as by-products of the missionary programme, yet either of them fully repays for all the missionary money and life already invested in these lands.

1. The first is to be found in the *English-speaking congregations* that are scattered from the Rio Grande to the Straits of Magellan, and which minister to the spiritual needs of the thousands of men and women of our own language and religion who are compelled, because of business interests, to live within the bounds of Latin-

America. In every case, save a few British Consular Chaplaincies, founded a century ago, the work of these congregations—some of which are now self-supporting union churches—work was organized and has been carried on by members of this or that evangelical mission, who have thus added to already heavy duties that of ministering to the spiritual needs of their fellow-countrymen. Sunday-schools have been organized, and provided for the religious education of the young; church buildings or halls have been provided, until such time as the congregation could secure its own; the Word has been faith-

fully preached; the minister has been at the call of the members of the community, when wedding bells have rung and when death has knocked at the door; and these little and struggling congregations have stood out boldly as a marked proof of the religious convictions of our fellow citizens who are self-exiled from the home land.



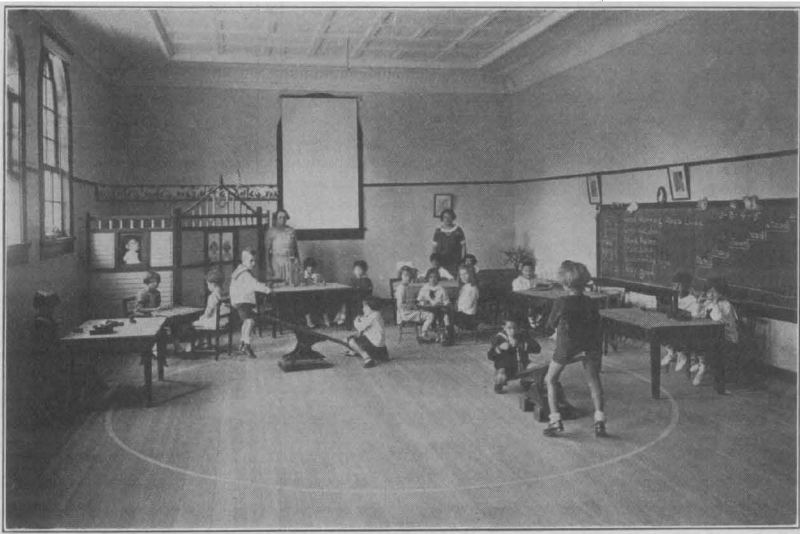
AN INDIAN FAMILY IN SOUTHERN CHILE

2. The great advance in *the conquest of civil liberty* in the twenty republics of Latin-America during the last half century is very largely due to the liberalizing influence of the Evangelical missions. Cemeteries which were formerly closed to all who had not been shriven by a priest of the Roman Church—even to little children who had not been baptized by a clergyman of that faith—are now open to receive the dead of all faiths or of none; marriage is no

longer a sacrament that can be administered only by a priest of Rome, in order that children may be considered as of legitimate birth, but is a civil contract which may afterward be consecrated by a minister of any faith, if the contracting parties so desire; and liberty of worship has been fought for and secured by liberal statesmen who have been very largely inspired by the teaching of the Evangelical missionary. Persecution, by the hierarchy of Rome, which has filled many a martyr's grave in Latin-America, has been largely checked and there is not a government today which does not willingly exercise its influence or its might to insure to the Evangelical missionary complete liberty of speech and action. Other reasons, perhaps more strictly within the programme of Christian missions, may be briefly summed up:

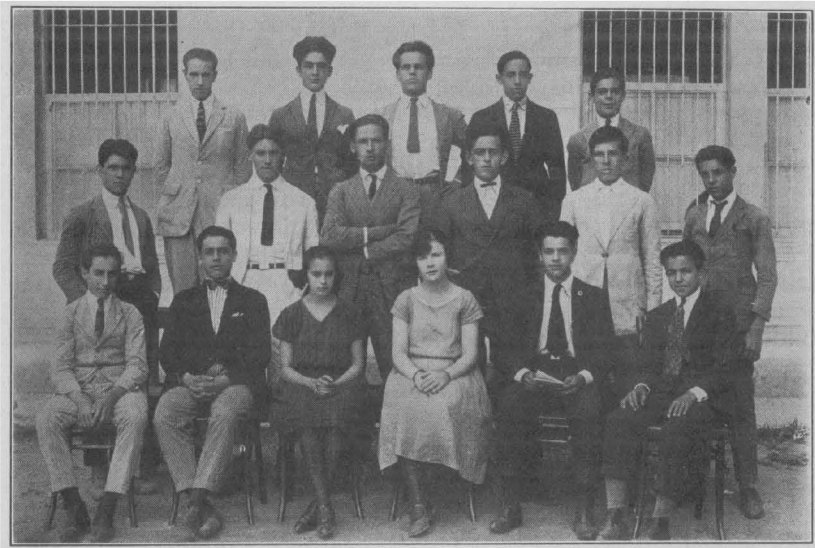
(1). If we should grant that the Roman Catholic Church is all that it ought to be, and that it has done all that it could have done to give the whole Gospel to the people of Latin-America, yet the indisputable fact still remains that this great field has not been fully occupied. Moreover, the Roman Church, with its declining power, is impotent to extend its sphere of influence.

In general, the cities and towns that rim the coast have been cared for, but there are some which have not been provided with a sufficient number of places of worship, and the great interior contains a numerous population for which that church has done little or nothing, even as Protestantism has been even more remiss in the fulfilment of its duties toward this great area.



IN THE KINDERGARTEN AT CRANDON INSTITUTE, MONTEVIDEO

In Bolivia there are but 328 parish churches, 83 of them without priests, in an area equal to the combined area of Washington, Oregon, Idaho, California and Nevada. Paraguay has but 84 priests to a population of a million. More than half are in the capital, the remainder expected to care for a region as large as all New England and almost completely without roads of any kind. In Colombia, in the region drained by the Sinu river, with a population of 100,000, there are but three priests, and the archbishop of Cartagena is reported to have declared that, in spite of all his efforts, he could not find candidates for the priesthood. Chile, which extends for three thousand miles along the Pacific and reaches up to the ridge of the mighty Cordillera de los Andes, reports one priest for every 8,000 of its population, most of these in the large centers with



STUDENTS TAKING THE COMMERCIAL COURSE IN GRANBERY COLLEGE (METHODIST),
JUIZ DE FORA, BRAZIL

the country districts cared for only by occasional missions. Even Buenos Aires, the second Latin city of the world and the metropolis of Latin-America, with a population of 2,000,000, has but thirty-five Roman Catholic parish churches and eighty-one chapels, according to published statistics. Philadelphia, with about the same population, in addition to its large number of Protestant churches, has 285, and Brooklyn, also of about equal size, has 120.

The great interior of the continent, which, in South America, alone constitutes an area of 6,000,000 square miles, is pitifully lacking in all that constitutes a proper provision for the spiritual necessities of its people. In all that area, there are but 84 centers of Protestant work, and in all South America, in a population of 60,000,000, there are but 125,000 Protestant church members.

(2). The various governments, in spite of strenuous efforts, have not been able to provide for the education of the entire population. In every country there is a small group of well-educated men and women, but the educational spire, though high, is exceedingly slender. The president of an Argentine university is quoted as having declared that "ten thousand persons do all the thinking for the eight or nine million Argentines." In Brazil, in a recent survey of one of the interior States, out of 3,000 persons only thirteen could sign their names. The average analphabetism must reach 75 per cent of the population, the lowest in any country is 38.8, and the highest can not be less than 92 per cent.

Moreover, while schools may instruct, they do not educate. Professors teach that God is a myth, religion man-made, and soul-mold is not a function of the school. In but few, if any, universities, could more than ten per cent of the students be found interested in any degree in religious matters. The majority, while not antagonistic, would declare themselves completely indifferent.

(3) There is a deep distrust of the dominant church, coupled with a lack of religious conviction on the part of the men, which can be overcome only with help from without. A South American writer has recently declared, "Speaking broadly, men are non-religious. I will go further and say that a sort of suspicion lingers about a church man, for people know that loyalty to the Catholic Church does not always spell loyalty to what is just and right." Another writes, "The man does not believe in the Church, feels no need for it, and is accustomed to ignore its existence." The women, especially of the upper class, are generally practicing Catholics, but it is a grave misfortune for Latin-America that its men are divorced from theology and Christian worship.

(4). Roman Catholics point to the divisions of Protestantism as a proof that it is fundamentally wrong. Yet four hundred years of untrammelled spiritual hegemony in Latin-America have not given to Roman Catholicism that hold on life and that spiritual authority that it should have secured, and each decade marks a decline in its spiritual power. There is a greater unity of spirit among the too numerous Protestant sects, than in Roman Catholicism itself, and much of the vitality and dynamic power of Protestantism



CRANDON INSTITUTE GRADUATES WHO ARE NOW TEACHERS

is due to that friendly emulation, which characterizes religious life in the United States. Roman Catholicism has been of great use to Protestantism in the Nordic countries, in spurring it to purer and more active life, and needs, in return, that same help in its own work in the countries of Latin-America. Because of the presence and work of the Evangelical missionaries, better sermons are being preached by the Roman clergy, purer life is demanded of the priesthood, more and better hospitals and schools are being founded and are maintained at a higher level, and new life is already stirring.

(5). The millions of pagan Indians scattered from the Rio Grande to Magellan's Straits constitute a commanding challenge



ENTRANCE TO THE EVANGELICAL
INSTITUTE OF THE SOUTHERN
PRESBYTERIANS, AT LAVRAS

to the Evangelical churches of North America that cannot longer be ignored. Many of these Indians, it is true, have been baptized, but it is most often but a baptized paganism. The Indian may go to mass and he may profess reverence for the saints, but at heart he remains true to his tribal divinities and turns to them in times of stress and doubt. The great mass of the Indian population is as thoroughly pagan as were their ancestors when Columbus first looked out on the shores of the Western world. The remnants of tribes once ruled by the haughty Inca or proud Monte-

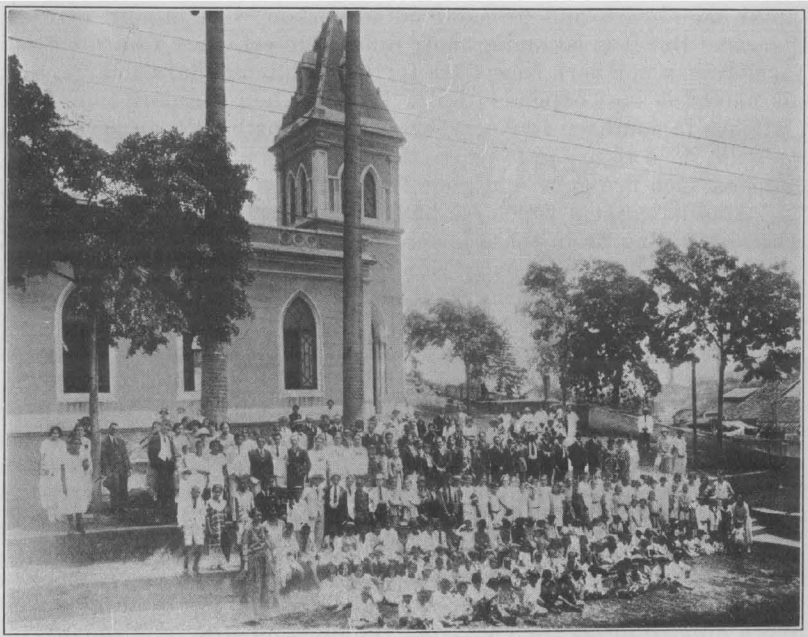
zuma, many of them head-hunters and cannibals, as well as quiet tillers of the soil in the mountain valleys and the high plains, can expect no help in the alleviation of their ills, except as it comes to them from the Evangelical churches of Great Britain or the United States. Bishop Oldham has characterized the Indian of South America as the "most pathetic figure in history," and has declared that "if ever from the depressed heart of a submerged people there went up a cry for help into the ears of the Lord God of Sabaoth, that cry goes up this day from the nearly twenty millions of Indians scattered from Mexico to Chile."

The Evangelical churches are today willingly pouring out money and life in the uplift of the black folk of Africa and the belated nations of the Far East, and conditions merit and demand even greater sacrifice of both. Yet, when these millions of fellow-Americans, as pagan and as needy as the most submerged races of the world, beg for the crumbs that fall from our loaded tables, we turn a deaf ear to their cry. Surely God will require at our hands the lives and

souls of these our dark-skinned brethren of the South who have long cried out in their agony and heard no reply save the echo of their own wailing!

(6). The love of fair play which characterizes the Anglo-Saxon race demands that we give something to Latin-America, instead of limiting our efforts to getting all possible out of it. The commercial interests of the United States in the twenty Latin republics would today total around \$4,000,000,000, and Great Britain has even larger interests. Our business and professional men have gone into these countries and in fair and open competition won their just share of business. But can we, as a nation, rest satisfied with this successful penetration of commercial relations? Shall we make no attempt to make known to the Latin-Americans our educational, social and religious ideals? Are we to discourage the interchange of moral and spiritual resources, and be satisfied with mere material gains?

What Latin-America, in common with all the world, needs today, is a new vision of the Christ. And with this vision will come a new ideal of service, a greater readiness to take up the cross that must be borne and to establish the Kingdom that must be established. If to help other peoples attain to this vision is legitimate, surely it can not be less so in Latin-America.



THE SUNDAY-SCHOOL OF THE "PEOPLE'S INSTITUTE," SUSTAINED BY SOUTHERN METHODISTS AMONG THE POOR OF RIO DE JANEIRO

An Adequate Program for Home Missions

BY JAY S. STOWELL, NEW YORK

IN a story which I read recently one of the characters was continually talking about going a mile off and looking at himself, in order to see things in their proper perspective. The Home Mission enterprise appears to need some of that treatment just now.

In my judgment, Home Missions are passing through a very critical period. We are in a rather unusual sense at the turning of the road, and the particular fork which we take is a matter of considerable concern to the Church and to America at large. One road seems to lead us to a slow and, let us hope, a painless death, or to that apparently tranquil state of innocuous desuetude. The other holds out the allurements of hard work and of problems to tax our imagination, our faith, and our courage, but with the added enticement of real achievement.

The appeal of *the frontier*, which stood us in good stead for a century, is gone. To be sure, the genus cowboy is not altogether extinct; homesteaders can be discovered without a magnifying glass; and there are yet some thousands of acres of untrimmed and unmanicured sage-brush and greasewood to reckon with in our national domain. But it is becoming more difficult to convince a hard-headed farmer, on a northern New York farm worth ten dollars an acre, that his money is best expended by giving it to help support competing churches in southern Idaho, where land is worth \$250 an acre. One does not need to argue to prove that the days of frontier home missions as such are gone and gone forever.

Another appeal which we have used effectively in the past but which is failing us in these latter days is that *patronizing attitude*, which makes us beneficently minded toward the man upon whom God has bestowed slanting eyes, a dark-hued skin, or curly hair. This appeal to a supposedly more favored race for benevolence toward a different race is still effective so far as getting money is concerned, but its by-products are woefully unfortunate. It is about ready for the discard. Unfortunately it becomes sand in our eyes and blinds us to the real immensity of our task.

So too the appeal of the *log cabin and the adobe shack* are more and more impossible of use. No more striking moment occurred in the recent El Paso Conference than that in which a Mexican youth with but a sixth-grade education stood on the platform and pleaded, "Don't show those pictures of our poverty around the country."

What then is our task and our appeal? Is it not to provide adequate opportunities for Christian religious nurture, and opportunities for religious expression to both young and old? It is to reach

the unreached. To reach them we must first find them, and, when we look about, we discover that they do not all live in Clay County, West Virginia, or in New Mexico. They are everywhere, and almost everywhere we have churches of some sort or other. Our first task as home missionary leaders, therefore, is to lead in making our local church program more effective. We must become leaders in mapping parishes and locating the unreached, in evangelism, in local church finance, and in religious education. We must show our people how to serve the entire community and how to make our churches community and Kingdom servants rather than social clubs.

The people whom we wish to reach are connected with families and live in houses. We can locate those houses and make sure that every family is under the care of some church. The extended area of "no-man's-land" around so many of our churches must be done away, and church programs must be enriched to serve the people effectively.

We must make our churches concerned about the people who are "different," and even show them how to crowd up a little closer in the pew and make room for the one who is "different." So far as the records go, the smell of garlic never killed any one, and it is no more pervasive than an irresistible spirit of good-will. Of course in many communities outside aid must be secured, but would it not be a wonderful thing, if we could make our subsidizing activities an incident in a great plan of church effectiveness, which had for its goal the winning of every man, woman, and child in America to Jesus Christ, regardless of racial origin or complexion?

Human nature being what it is, our most immediate task is with the rising generation and the fundamental missionary challenge in the United States today is the nearly twenty million boys and girls who are not enrolled in any Sunday-school or similar organization, either Catholic, Hebrew, or Protestant, and who are growing up uninformed concerning matters of religion and untrained in religious living. And these young people are everywhere. Professor Felton has told us that in Tompkins County, New York, they found 77 per cent of the children in the rural communities studied outside of any church or Sunday-school. In fact, in one public school district only one child was connected with any Sunday-school. Recently in one of the richest agricultural sections of Iowa a Methodist district superintendent said, "One half of the farmers in my territory never go to church, no Christian minister ever goes into their homes, and their children are enrolled in no Sunday-school."

It matters little whether the skin of these young people is red, brown, black, or white; whether they are children of foreign-born or native-born parents, or whether they live in log cabins, in apartment houses, or on landed estates. It is a matter of national concern that the education received in our public schools shall be supple-

mented by very definite religious training and that that training shall be made available for our entire juvenile population. The task is an enormous one, but its accomplishment is feasible. A start could be made by employing three thousand trained directors of religious education and distributing them one to a county throughout the United States to correlate and unify the work already done by local churches and communities, to improve the efficiency of the work, to extend its outreach through daily vacation schools, week-day religious instruction, club work and the like and not the least important to survey the entire area with a view to discovering the boys and girls not now receiving religious training and relating them to some church or Sunday-school, where they can receive such training. A considerable number of such workers are already employed. One of them alone last summer had nearly fifty volunteer workers conducting daily vacation church schools in rural communities. Practically all of these volunteer workers had either college or normal-school training. They gave their time without remuneration, the communities providing incidental expenses. We should not rest until the responsibility for every family is definitely located. Ultimately the task may involve many paid teachers of religion, with as adequate qualifications for their particular work as are now demanded of the teachers in our public schools.

To locate the boys and girls and the men and women now unreached and get them under the care of some church is a feasible undertaking, particularly in our rural sections. It could be done as effectively as our public-school authorities now locate the boys and girls of school age, but it calls for a united approach. It would at least show us where our task lies and it would probably reveal to us the fact that instead of being surfeited with religious leaders we are short of men and women to do the work, especially individuals trained to direct the work of religious nurture.

Surely such a comprehensive program would capture the imagination of our constituency, and it would help us to make the most effective use of all the agencies now in the field. Suppose we were to state our immediate home mission goals for America in some such simple and understandable terms as these:

EVERY FAMILY IN AMERICA CARED FOR BY SOME CHURCH.

EVERY BOY AND GIRL IN AMERICA ENROLLED IN AND ATTENDING SOME SUNDAY-SCHOOL.

EVERY CHURCH IN AMERICA WITH AN ADEQUATE AND WELL-TRAINED STAFF AND A WELL-CONSIDERED PROGRAM OF WORSHIP, RELIGIOUS NURTURE, AND COMMUNITY MINISTRY.

Then suppose every local church, every community, every state and city church federation, and every national religious agency were asked to join in a cooperative program for the achievement of these goals. At present we tend to depend too much upon what we can

do directly as national agencies; we are giving too little attention to inspiring all our churches to more earnest and more intelligent effort all along the line.

To reach all the unreached in America seems an overwhelming impossibility. To reach the unreached in one single community, however, is a perfectly feasible undertaking. Could we enlist the present forces for righteousness in all our communities in a united enterprise, our task might be accomplished.

Such a program would of course have to head up somewhere for purposes of publicity and direction, but probably not for field administration. The work on the field could be done through the agencies now operating there. Ten or fifteen thousand dollars invested in such a type of promotion would probably release many times that amount in terms of applied Christian energy on the field.

Religion played a large part in America's early colonial life. Our institutions were founded in a religiously-minded society and were permeated with religious idealism. No greater calamity could come to America than to lose that idealism by allowing repeated generations of American youth to grow up illiterate in religious matters and untrained in religious life. If we could provide for all the boys and girls of America as good opportunities for religious nurture as some boys and girls are now enjoying, and if we could interest our local churches in the adults now unreached by them, we would not have much reason to worry about the America of the future.

THE GLORIOUS ENTERPRISE OF CHRISTIAN MISSIONS*

BY AMOS R. WELLS, D.D., LL.D., BOSTON, MASS.

Missions make up the most extensive, powerful, and effective enterprise in the world today. No other enterprise reaches so many people, moves them so mightily, and commands for its services so much brain power and soul power. Missions are laboring for the improvement of every great city, of all remote corners of our land, and of all its diverse populations. Missions are carrying the Kingdom of God to every nation under the sun. Missions are instinct with heroism, ceaseless in industry, magnificent in achievement.

Do you not want to be allied with this noblest of all endeavors, the establishment of the Kingdom of God? You could not give your life to a more resplendent task. You could not enter a more imperial Brotherhood. The work calls for the best that you can contribute. The work will develop you until you are at your best. No other work is so satisfying, so inspiring.

The Kingdom of God is calling you now. Do not give any smaller aim a chance to seize you. Do not waste a year or a month of your life on inferior objects. Join the Church of Jesus Christ, and you will find that step to be your entrance upon the royal life.

*From the *Christian Endeavor World*.

Freedom for Moslem Women *

BY MISS J. G. KING

IN EGYPT during the past few years Moslem women have obtained greater freedom in many respects. The veil, formerly designed to protect the wearer from the public gaze, is now a thin flimsy ornament which hides nothing from the passer-by. The new laws of child-marriage have established the minimum age of sixteen years. Free acquaintance is granted with their husbands and sons, and permission is given to mingle freely with the audience at the cinema or theatre, instead of occupying the strictly harem seats allotted to the women. They are allowed to go in the streets and frequent the shops without the customary servant in attendance. In fact, the Moslem women of Egypt seem to be entering into the freedom of the civilization of the West.

Yet I call to mind a very different picture of the Moslem women of Egypt, whose lives are still behind the latticed screen of the harem. Few foreigners really know all that goes on in the Moslem homes (so called) of Egypt. The tourists see only the side of life described by the press correspondent. How many homes are touched by this transformation? Perhaps one in a thousand, and the ordinary Moslem woman knows nothing of this new freedom.

Child-marriage prevails everywhere still, in both city and village. During the Nile evangelistic campaign, when visiting in the districts unfrequented by the European traveller, it seemed that in practically every house in the village there was the little child-bride, from nine years old to eleven years, and sometimes younger. The days of seclusion began from the time of betrothal, and the little bride entered the life of the harem. No laws of the minimum marriage age ever rescued her from the bondage of harem life. She has never known a true child life. Will the mothers who read this think of their own bairns of eight and nine years old, and their happy lives of freedom, and let the cry of the little child-brides of Egypt come home to their heart? The sorrows of these children are very real. They yearn for the love you lavish upon your little ones. The wedding-day may be attended with great outward excitement, yet I have seen the fear on the faces of the little child-brides, as they know not who their husband may be, whether kind or cruel, and they realize what it means to leave a mother and be given to the care of a man whom they have never seen.

The second picture the curtain reveals is the girl of fifteen to eighteen years, not recognizable as the strong healthy schoolgirl of America, active in all games and various sports, enjoying the life of the girl guide, or entering college to pursue the studies she loves.

* From *Blessed Be Egypt*, Cairo.

Where is the freedom for the Moslem girl? She has known no girlhood, she is, to outward appearances, a middle-aged woman, and what have the years of harem life done for her? Her mind is warped, she knows nothing beyond the care of her children and the cooking of the food. She cannot discuss any questions of the outside world. She has never seen it. She cannot read—only six Moslem women in a thousand can do that. She is the slave of her husband; she is ill-treated, or not, at his caprice. Her days follow in one ceaseless round of trivial household duties. Her life becomes one of scheming how to deceive her husband in order to save a little of the money given her for household purposes, and to lay it by for her own wants, or to provide for herself should the fatal day of divorce come. That dread, which haunts her, day in and day out, is a very real dread, and its shadow falls across every Moslem home. I have been in the midst of a group of some seven or eight women, and from each one the same story was poured out. "Yes, I am a divorced woman." "My husband tired of me a few months after my marriage and divorced me." "I have been divorced three times."

I have heard the cries of woe in the dead of night when that dread has become an actuality, and the woman has been ejected from her husband's house to find a home where she can—with her parents, if they are living, or with other relatives. Try and picture all it would mean to live constantly with a dread of homelessness hanging over your head, and to know it is possible at a moment's notice. This is the picture of the girl's life in the harem.

There is only one more scene I can disclose behind that latticed window—the woman in old age. There is no care for the aged woman in the home life of Egypt's women. Unwanted she came into the world, so uncared-for she may leave it. The saddest picture of all is the grey hairs that go down in sorrow to the grave. Oftentimes the end is hastened, and very little mourning is made for the old woman. I have heard the remark, "Their life is over, they are no use now, it is better they should die; God will be merciful to them." There is no hope and no comfort for their last days.

Where is the new freedom we have read about? It is coming slowly, but the freedom of civilization is not the one they need to release them from their bonds of sadness. The new freedom is the glorious liberty of the Gospel of Jesus Christ, to be preached in every home, to be proclaimed to every tired, sin-stained soul. Have they heard that yet? Very few have yet heard the glad tidings of the love of Jesus, and that He came to set at liberty them that are bound. But we have the great responsibility of sending the Gospel to these women. We must answer the question now for it may be the door of opportunity, which is open now, will close for Egypt's women. How can we face our Lord, if we have heard of their sorrows and done nothing to give them this new freedom for which they are yearning?

BEST METHODS

CHRISTIAN STEWARDSHIP IN PRINCIPLE AND PRACTICE

Pocketbook Heroism

In the first year of its existence before the new missionaries went out to foreign lands, the receipts of the American Board of Commissioners for Foreign Missions were less than one hundred dollars. When the society assumed the responsibility of sending the men abroad, it had about five hundred dollars in its treasury and only twelve hundred dollars in sight. Their heroism was communicated to the pocket-books as well as the hearts of a multitude of American Christians. Gifts were laid on the communion-table at the ordination of Adoniram Judson and his fellow missionaries so that the communion-table became "an altar of offering." Before they sailed the American Board had received six thousand dollars and the missionaries received the money for their outfit, and salaries for a year in advance. "At one house where the Judsons were entertained, the door was opened by an unseen hand, and a purse of fifty dollars in coin was thrown in, with the label, 'For Mr. Judson's private use.'"

WHY EVERY CHURCH SHOULD GIVE TO MISSIONS

First. Because the Master commands. Every church must participate in giving the Gospel to the unsaved or fails in its loyalty to Him.

Second. Because gifts are greatly needed. The work is enlarging, the unentered fields are calling, the missionaries need funds for the work.

Third. Because the churches need the partnership. Only the church that participates actively in this work is promised the blessing of the presence of Christ. True partnership in world missions will save the churches

from littleness, worldliness, and sectarianism.

Fourth. Because the Gospel is adequate to save. One needs but to see the transformations worked by the Gospel in mission lands to have faith greatly strengthened.

Fifth. Because only through the churches and their giving will the lost world be reached.

Sixth. Because the large work of world redemption includes all Christian work in its blest circle. Get a church deeply interested in the work of Christ in distant lands, and you have no trouble in interesting it in every good work everywhere.—*Missionary Intelligencer*.

STEWARDSHIP AND PARTNERSHIP

By H. A. ETHERIDGE

Our Lord has not called us all to be missionaries, but He called us all to witness. From twenty years' experience as a lawyer, I know something about the witness on the stand. A witness must have experience. He must have something to tell, and he must know whereof he speaks. I have an experience for which I am thankful, and I know what I am talking about.

The fundamental thing and the supreme thing in giving is that the Christian shall give himself. I had been a Christian a long time before the truth of that dawned upon me. I had not thought about giving God my family, my business, all my future prospects. When I made that complete surrender and handed over my life into the hands of God, I found that to give Him money was merely incidental; that was easy. When a man has made the supreme gift of

himself, and has surrendered his will and his life into the hands of God, you do not need to talk money to Him. Giving follows as the night the day. We ought not to ask people for their money until they have been first asked to give themselves to God.

About twelve years ago I awoke to the blessed fact that the Lord was willing, not simply to save my soul and my spiritual being, but that He was interested in everything that touched my everyday life. He is willing to come down and enter into partnership with me in the practice of law; that He is as glad to be by my side in the morning at my desk as on Sunday when I teach the class of men in the church to which I belong. So I decided to go into business with the Lord, to ask Him to be a partner in my firm; and I promised Him that any material blessing or prosperity that He might send to me would be used as a sacred trust for His glory and for the good of my fellows. I promised Him that out of every dollar that might pass through my hands, a definite proportion should go into the treasury of the Lord.

I kept books with the Lord, and now there is always money in God's treasury. I do not give grudgingly any more. It is the joy of my life. My Heavenly Father has prospered me and I try to see to it that it is clean business.

My Partner has resources. He knows how to help me.

There has been such a blessing that has come into my life that I love to tell other men about it and ask them to adopt the principle of being liberal with the Giver of all good. It pays in a thousand ways. It pays in the enlargement of life. I have multiplied myself by having a missionary at work on the other side of the globe while I am working here. Every day we pray for him. He is doing the same thing for us. That man is interested in my prosperity. It is a happy thought that as I lie down to sleep, my representative on the other side of the world is just going forth to

his day's work for the Master. I pray God to bless him. He says, as he lies down at night, "My partner at Atlanta is just going to his office for a day's work. God bless and prosper him." Oh, the richness of it; oh, the magnificence of it, to be a child of God and a citizen of the world, and to be engaged in partnership with God in bringing to pass the Kingdom of God, which Jesus Christ Himself came to this world to establish in the hearts of men.

The new world which is coming will be worth as many sacrifices as that for which ten million men laid down their lives during the world war.—
ROBERT E. SPEER.

SOME PRINCIPLES OF BENEVOLENCE

BY JOHN D. ROCKEFELLER

The man who plans to do all his giving on Sunday is a poor prop for the institutions of the country.

We must always remember that there is not enough money for the work of human uplift, and there never can be. How vitally important, therefore, that the expenditure should go as far as possible and be used with the greatest intelligence.

It would be the narrowest sort of view to take, and I think the meanest, to consider that good works consist chiefly in the giving of money.

It should be a greater pleasure and satisfaction to give money for a good cause than to spend it.

WHY DO YOU GIVE?

There is the story of a lady who dreamed that she went to church and as the people were going away she saw some one standing at the door holding a plate for the gifts of the people. It looked like an ordinary plate, but it had the power of changing each gift into its real value in God's sight. A gentleman put in a ten-dollar gold piece, which at once turned into brass, because the man had given it in order to be thought well of by others. A lady put in a quarter, which turned

quickly into a penny. She could give more, and she gave only because others gave. A little girl came up, dropped in a penny, which turned into a flower. She had given just to please her teacher. Then a very poor little girl came along and put a penny on the plate. Instantly it was changed into gold. The child had denied herself to give the money, because she loved the Lord Jesus Christ. This made it well pleasing to God.

THE APOSTLE'S PLAN OF GIVING 1 Corinthians 16:2

P	PERIODIC "On first day of the week"	<i>Worshipful Prayerful Cheerful Habitual</i>
	PERSONAL Let each one of you	<i>Each Man Each Woman Each Boy Each Girl No Proxies No Merging</i>
	PROVIDENT Lay by him in store	<i>Forehanded Deliberate Thoughtful Intelligent</i>
	PROPORTIONATE As he may prosper	<i>Generous Grateful Responsible Faithful</i>
	REVENTIVE That no collection Be made when I come"	<i>No Deficit No Interest on Loans No Worry No Retrenchments</i>

DECAYING CHURCHES

A painter was once asked to portray "A Decaying Church." He placed on the canvas a fine, handsome building, and a large number of fashionably-dressed people going towards the entrance. In the lobby, where it could be seen by all who entered, was a box with a slit, and on this box was written in large letters, "FOR MISSIONS": but *over the opening a spider had woven its web!*

Is there any vital connection between the decrease in membership, in Sunday-schools and other organizations and the debt of the missionary boards?

When a church grips with no uncertain hand this great question of missions, numerical decreases will disappear. Vital Christian conviction and vital Christian life are shown in

our interest in the advancement of God's Kingdom on earth. Once get people interested, instructed, and inspired concerning missions; get them down on their knees for the salvation of the world and giving must follow. When a Christian gets the world-wide vision he gives and gives freely.

STEWARDSHIP SERMONS

Your soul and your money will move in the same direction. When you are a child of God your money as well as your life and lips must reveal to whom you belong.

In the gospel enterprise money should not be produced at the expense of life but as a result of life—spiritual life.

The church life must possess a proper atmosphere if the finances are to be produced wisely and helpfully for all concerned. . . . Atmosphere of the right sort is produced by careful and constant prayer, thought, and planning concerning church finance; it does not produce itself.

Financing the gospel enterprise is a spiritual matter first, last and all the time.

Every child of God must seek to give the Father-Owner the maximum rather than the minimum. In order to judge what is a maximum we need to get the viewpoint of the Lord. Often the largest giving is done by people who contribute small sums week by week.

With a professing Christian, giving is not a matter of legislation but of life.

The stewardship tide in the local church will seldom rise higher than the convictions and practices of the pastor.

The true steward gives at least a tenth, for he believes in proportionate giving. He gives intelligently and with discrimination. He seeks to know the world field as well as his local church work and his money is carefully distributed so that the world is blessed by the use of it. He is a steward in all that he keeps and in all that he gives.—*F. A. Agar.*

MY MONEY CREED

1. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

2. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this because it is business-like. Giving on impulse and without system does not accord with the importance of this work.

3. The proportion to be set aside for these purposes should not be less than one tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one tenth is not to be the limit of my giving. . . . I ought to give more, if I be able.—*Harris Franklin Rall.*

The time is overdue for sane, scriptural, spiritual teaching of the law of stewardship. Millions of Christian men and women are now keeping back part of the tithes. We have not linked the stewardship of property with the consecration of the stewardship of life. A widespread revival of the teachings of Christian stewardship will not only insure an adequate support of the cause of Christ, but will bring about a deepening of the spiritual life of the church as its principal result.—*Bishop Homer C. Stuntz.*

SCRIPTURAL STANDARDS OF GIVING

In response to the call of the pastor and a company of laymen who caught the vision of the possibilities, spiritual and financial, of adopting Bible standards of giving, a church at Geneva, New York, entered upon a new epoch in its history. Two hundred and sixty-five persons have signed the following agreement:

We, the undersigned members of the parish, in the presence of God, do covenant as follows:

1. In acknowledgment of the Divine ownership of all that we possess we do individually covenant with God in the language of Jacob: "Of all that Thou shalt give me I will surely pay the tenth unto Thee."

2. Secondly, we do covenant with ourselves and with our God that we will bring the Lord's portion, the full tenth of our income, into the storehouse, that as He has commanded, "There may be meat in My house," for the building of the Kingdom.

3. We agree that this money shall be cared for by the treasurer of the Tithers' Association and divided between the support of the Gospel, the various benevolent enterprises of the church and other work of the Kingdom as shall be agreed upon.

4. We further agree, in that liberty which is in Christ, in case of unusual tithe or special divine leading, any individual shall deem it necessary that he shall direct the division of his tenth, that he may be permitted to do so by written order to the treasurer, a full record of such transaction to be kept in the books of the Association.

5. We further agree that having entered into this covenant we will not be under obligation to sign any additional subscription or pledge for any church work or benevolence. Our dues to any of the authorized church organizations to which we may belong will be paid by the treasurer of the Tithers' Association out of the tithe money on written orders approved by the executive committee. In case we make additional contributions "according as the Lord has prospered" us they will be regarded as free-will or thank offerings.

6. For any matters not herein provided the executive committee and the pastor are empowered to act in the best interests of the church and the Kingdom.

The pastor says:

"The law of the tithe was designed by God to produce spiritual results. It is a mistake to think of the law of the tithe primarily as a system of finance. The first result of the tithing association was a real revival of religion. The membership increased to over one thousand. During the year the church raised \$15,600, including the payment of all apportioned benevolences, plus twenty-five per cent. Three fourths of the entire amount contributed was paid by the members of the tithers' association."

EFFICIENCY IN A SMALL CHURCH

At Portal, North Dakota, the pastor, Rev. W. M. Grafton, has had good success in calling out the latent forces of his church. Here follows a brief story of how it was done, and the results.

METHODS

"Put the Kingdom first, not our own church."

Pastor gave one tenth of salary.

Sermons in February and March on

Missions—Money—Stewardship

Our Country's Possibilities

Changes in the non-Christian World

Our Hospitals and Schools

The Bible a Missionary Book

Program and Method of Our Church

Missionary Exhibit

RESULTS

Membership increased in 8 months
46%

Local support increased 75%

Benevolences increased 500%

The church crowded for special services

The people informed as to the missionary purpose, program and responsibility of our church

Enthusiasm aroused for all our church work

Leaders and workers developed

Spiritual life of the church increased.

THE MISSIONARY HEN

In Gloucestershire, England, there is a pretty old-fashioned garden and orchard, in one corner of which is a little tombstone.

On it are these words:

DECEMBER 21, 1869

Here lies Tidman's missionary hen,
Her contributions four pounds, ten;
Although she is dead the work goes on,
As she has left seven daughters and a son
To carry on the work that she begun.
So be it.

Long ago, there lived a man called Tidman in the village near-by. He longed to do something for the Lon-

don Missionary Society. He had not much money to give, but he thought he would try to earn some. He kept some fowls, and decided that one of his hens should belong to the Society, and that all the eggs she laid should be sold and the money given. Before she died the money amounted to £4 10s—about \$23. But that was not all. The hen sat on eight of her eggs until they were hatched, these too belonged to the Society, and in time have brought in a large amount of money.

When the hen died, the old man had her body embalmed, and buried it in the garden and erected a little monument. He thought many more people would read the inscription and that those who read it might be inclined to try to do something similar, so that the hen would still be helping the London Missionary Society.

MRS. E. C. CRONK

The honored editor of this department departed this life "to be with Christ" on March 12th, (see editorial, page 245). Katharine Scherer was born on July 14, 1877, at Marion, Virginia, and sixteen years later was graduated from Marion College, of which her father was founder and president. In May, 1895, she was married to Rev. E. C. Cronk and, with her husband, established the first Lutheran Church in Atlanta, Georgia. Later, when in Columbia, South Carolina, as chairman of literature in the United Synod of the South, she founded *The Tidings*, a missionary paper for children. After the merger into the United Lutheran Church in America, as superintendent of children's work under the Women's Missionary Society, she organized "The Light Brigade," which now includes nearly thirteen hundred groups of children under twelve years of age. Her addresses at summer conferences and schools of missions all over the United States, and her work for the REVIEW, for *Everyland* and *Lutheran Woman's Work*, and her leaflets have made her widely known and greatly honored. The book of missionary heroes, "Under Many Flags," written for children, in collaboration with Elsie Singmaster, and her volume of "Brave Adventurers" have been popular among boys and girls in all denominations. Many gifts to missions have been the direct result of her influence and numbers of young men and young women have been led by her to devote themselves and their talents to the cause of Christ.—EDITOR.

Woman's Foreign Mission Bulletin

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

TWO NEW BOOKS ON CHINA

With reference to the far-reaching developments in China in recent months, the following two books are most heartily recommended as containing much information that will aid in acquiring a better knowledge of the significance of recent events.

THE CHINA CHRISTIAN YEAR BOOK, 1926. The largest American interests in China are the missions supported by the American churches. This book describes the Christian movement in China in 1926, and the political, educational, social, medical, industrial, literary, and other movements in relation to it. 549 pages, cloth cover, Price, \$2.50.

CHINA TODAY THROUGH CHINESE EYES. Second Series, 1926. This is a series of essays by seven Chinese writers on the Present Political Outlook, the Industrial Situation and the Labor Movement, Intellectual Movements, the New Culture Movement and Christian Education, Synthesis of Cultures of East and West, Present-Day Religious Thought and Life, Educational Conditions, and Student Life, the Needs of the Christian Movement in China. 151 pages, paper cover. Price, \$1.50.

Both of these books may be obtained by sending the price with order to 419 Fourth Avenue, New York City, after March 15, 1927.

"A STRAIGHT WAY TOWARD TOMORROW"

"A Straight Way Toward Tomorrow," a Foreign Mission textbook for women, including young women, which is intensely practical, and touches the very heart of missionary effort.

In the chapters of this book we face the most important questions for the women of the churches of the whole

world today. They are largely questions which must be prayed through and settled by women. Because these problems are common to all women, the book is admirably fitted to become our first united study book for the women of the world.

The author of the book, Mary Schaeffer Platt, is known by her widely used textbook, "The Child in the Midst," and other books, "The Home With the Open Door," and "The Heart With the Open Door." Mrs. Platt's experiences as a missionary in Persia and a teacher in the Kennedy School for Missions have fitted her to understand as few could understand these problems. She is also able to make an excellent textbook not beyond the use of the ordinary women. The chapter headings are as follows:

- Chapter I. A Safe Way for the Children: Child Welfare.
- Chapter II. The Starting Point: The Christian Home.
- Chapter III. The Broader Outlook: Books and Pictures.
- Chapter VI. The Compass: Religious Education.
- Chapter V. Companions of the Way: Social Progress.
- Chapter VI. Unto the Perfect Day: World Wide Friendship.

The twenty-four half-tone pictures are unusual and beautiful. Price paper covers, 50c; cloth 75c.

"How to Use" is also ready. Mrs. Charles H. Daniels has given us admirable suggestions for program making, not only for the women's society, but for the study class and church schools of missions. Price 15c.

The Junior Textbook

"Please Stand By," by Margaret Applegarth. The Juniors will have a grand and glorious time with their new book. The radio furnishes chapter titles, as follows:



A REFUGEE MOTHER AND CHILD

- Chapter I. Mr. Atlas Listens In.
 Chapter II. S. O. S.
 Chapter III. Please Stand By.
 Chapter IV. Broadcasting It.
 Chapter V. Static Spoils the Bedtime Stories.
 Chapter VI. Signing Off.

The book would lend itself admirably to radio talks on Sunday afternoons as well as to the groups of Juniors and Sunday-school classes in the intermediate department. Miss Applegarth has written "Suggestions for Junior Leaders" to accompany her book. She will teach the book at Northfield this summer. Start the Juniors on this fascinating course. The book shows the great task of helping to lift up the world—and boys and girls love to help lift.

For Little Children

We ask this year that you will remember that these children in the primary class and younger groups are "little children." Give to them the

simplest kind of picture stories which they can really understand and read for themselves. Junior leaders have complained that there are so few textbooks for the four-to-seven age. The demand for "Prayers for Little Children" led the author to begin a series of stories for little children. The first two booklets, with lovely rose and blue covers and delightful pictures, are ready. *Everyland Children*, Volume I, "Just Like You," and Volume II, "Taro and Umé," Japanese Juniors. These may be used as two-minute stories in primary classes with the Juniors, and surely in the home where little children should get their first happy impressions and acquaintance with other children. "Just Like You" breaks down barriers at home and over-seas. Price, leatherette covers, 25c; cloth, 50c.

These are the books sent out by the Central Committee to meet the needs of Woman's Foreign Missionary So-

cieties who ask something concrete, with a strong appeal for the modern woman who is "not interested" in foreign missions because she does not understand what they are doing for the women of the world.

Only as all Christian women pray together, study together and work together through the children, can we hope for the new world.

MRS. HENRY W. PEABODY.

STUDENTS IN INDIA PRAY FOR LAW ENFORCEMENT IN AMERICA

The following prayer for America is being offered each week in the Madras Union Christian College, India, showing how eagerly Christians in the Far East are watching the temperance movement here:

"We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

FINDINGS GALORE

The Findings of the Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America are now ready and can be had at 419 Fourth Avenue, New York, the new headquarters of the Federation office, at the same rates as last year, \$2.00 per hundred, \$1.00 for fifty copies or 50c for twenty-five copies. Before these Findings were off the press orders were coming in.

CAUSE AND CURE OF WAR

We are now prepared to furnish these very significant Findings for \$1.00 per one hundred copies. We are most anxious that each group, in church, state and region shall consider these very far-reaching recommendations. We are expecting that the Report of this Conference will be off the press in the very near future. It will prove a storehouse of accurate information.



HOME SPUN IN INDIA

Woman's Home Mission Bulletin

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

THE INQUIRING MORMON LOOKS US OVER

BY CLATON S. RICE

The Mormon church is destined to live for many, many years. Perhaps it will be in existence when the names of many better known churches of today are forgotten. The decision that it should live was made by the mob which murdered Joseph Smith at Carthage, Ill. Assurance that the church would flourish was given when, after the death of the prophet, Brigham Young outgeneraled Sidney Rigdon and placed himself in power. With a first class martyr around whom to center loyalties, and with a real statesman to direct it, any religious organization composed largely of plastic people can live almost indefinitely, in spite of several handicaps, theological and otherwise.

We cannot crush the Mormon church; many of us would not crush it if we could. There are too many splendid contributions which have come from it in the past and which may spring from it in the future to justify such action, were it within our power. The Mormon church as a colonizer, as a conqueror of waste places, as a demonstrator of a great system of cooperation, as a producer of a people who have learned to give of their time, money and energy to the church and to philanthropic causes until it hurts—these contributions we must recognize and we should appreciate.

We could not crush the Mormon church if we would. So firmly entrenched is it in business, in the political and in the social life of the inter-mountain country and of the nation, so skilful in the use of ostracism, boycott and many forms of bribery, so trained in the satanic art of creating antagonisms among its

opponents, that it is impossible to crush the church.

With a group of more than five hundred thousand loyal members and many thousands more of almost as loyal adherents and apologists, with its strength consolidated in sparsely settled cities of the West, it exerts a power far beyond its numbers. Growing at the rate of between twenty and twenty-five thousand per year the Mormon church bids fair to capture much of the inter-mountain West.

Yet all is not at rest inside the Mormon church. The educated Mormon is realizing that many claims his father made for the church are not grounded upon fact. He knows too well that the *Book of Mormon*, the *Doctrines and Covenants*, and the *Pearl of Great Price*, are man-made books filled with errors. He appreciates the fact that many claims made by the prophet Joseph were not justified by fact. He looks at the unfortunate Mountain Meadows massacre and the cold-blooded partnership of the church with the liquor interests in the past, and today, at its close union with great money interests, and becomes restive. He begins to question, too, whether the church is offering the best in religion and in morals to its people. He does what his father dared not do: he places a great question mark before his church, and its claims, and then he begins to look around.

Naturally the inquiring Mormon turns to us, the Protestant churches. He decides to look us over. If he is a student away from Mormonism he sees us as we are at home. If, as is more likely, he is still in a Mormon community, he looks us over there, and he makes most interesting discoveries.

If he goes into our churches of the better class he is pleased with the

reverence displayed there in contrast with the lack of it in his own. The well-ordered service appeals to him. He senses a spiritual message which is loftier than that to which he has been accustomed. The hymns may strike him as more noble than most of those written by his own people. If he is fortunate in the church he visits, he will appreciate the splendidly educated minister he listens to and the fact that, trained for his task, he is doing one thing and that only.

These discoveries are flattering to us. But as he looks us over further, —this inquiring Mormon—he makes other discoveries which are not so flattering. As he becomes acquainted with us it seems to him that the church does not play a vital part in the life of the Protestant. He has been accustomed to a church which is all in all to his people. In every activity of his life his church has played its part. The life of his people is a "church-centric" life.

He marvels as he discovers that the Gentile churchman he meets is willing to sacrifice very little for his church. He contrasts the Gentile who gives his church grudgingly of his money and time with what he is accustomed to in his own organization, a people who from the first have given their tenth as a duty and many of whom in addition have poured out money and service without stint, in going on missions, in teaching, in preaching, and in social activities. Many of his people are ready to give all they possess to the church, if necessary. The Gentile he knows seems more likely to attempt to hold all back from the church, all that he can hold back. He marvels as he discovers how little the average Gentile is willing to sacrifice for his church.

Then, too, he feels that the church can not play a vital part in the life of the average Gentile he meets, when he discovers his startling ignorance of what his church stands for. As he questions him about his religion he finds that he can get very little out of him. He knows that his own

people are trained in the first principles of their religion from early childhood days and that there are comparatively few of them who cannot "give a reason for the faith that is in them." What is more, he knows that they make it a point to give this reason whenever opportunity offers itself. In vivid contrast the Gentile does not talk his religion, and generally can not, even when forced to attempt it. This is a situation the inquiring Mormon cannot understand. He assumes, logically enough, that the Gentile's ignorance of his religion means that his religion is not vital to him.

This feeling is accentuated when he discovers how little of permanent loyalty to church most Gentiles possess. He knows that good Mormons are loyal to the last ditch. No one can disparage their church without being called to account for it. Their loyalty goes so deep that often, he knows, they go far beyond reason into fanatical action. But his Gentile friend takes the church so lightly. He puts it on and then puts it off as if it mattered little. He comes to Mormonism and at first goes to church. Then, as he discovers that it is easy, that it is the profitable action for him, financially and socially, to lessen his church activities, he lessens them. A little threat of boycott sends him scurrying to cover, his church loyalty left behind. Consistent pressure through a long period of years is likely to destroy completely the loyalty of most Gentile churchmen in Mormonism, causing them, or at least their children, to pass "into solution."

The inquiring Mormon also observes with surprise the large number of Mormon apologists among the Gentiles of his acquaintance, men who have, or who have had in the past, Protestant church connections. He realizes that their loyalties have gone, and he marvels. He can explain these strange conditions, this unwillingness to sacrifice, this lack of knowledge of what the church stands for, this poor loyalty to church, in only one way:

The Protestant church means little in the lives of most of its people.

The inquiring Mormon is all too correct in many of his conclusions. The church does not loom large in the eyes of the average Gentile. Until it means more, until the inquiring Mormon can find loyalties as great as his own among our people, how can we expect him to become vitally interested in what we are standing for?

You must help us, you who live outside of Mormondom. If you can send us consecrated, active, loyal Christians, when you send emigrants to us, we can make such impressions upon the inquiring Mormon that he will begin to revolutionize his own church. But as it is, he is likely to turn away feeling that if church means so little to the Gentiles he has no reason to be interested.

My Mormon friend who is seeking more knowledge does not stop here, however. If he has been disappointed in many of the laity he feels that he may find something better in the ministry. He looks us over, thinking of those high up in his own church at the same time. Mormons are primarily a rural people. So my inquiring Mormon most often lives in a country town where he knows but one or two ministers. How seldom he comes upon one who challenges his thinking. And even in the city, how few have in mind his peculiar needs and preach to reach him. More often than not he turns away disappointed.

A good man, the preacher is likely to be, a zealous worker, a faithful servant, but how often, it seems to him, a man of mediocre ability, of most ordinary intelligence, one who in comparison with the brightest in his own church makes a most unfavorable showing. Preaching to a discouraged, half-hearted group, preaching primarily to them and for them, hoping against hope that the miraculous will take place, and, when it does not, trusting God that the seed sown will sprout some day—what is there in such a man or in such

surroundings to challenge the inquiring Mormon?

Yet how can we expect anything else? What is the actual attitude of the Protestant church toward home missions in general, and toward missions in Mormondom in particular?

Let me give you my own experience. On the last week in seminary, just before graduation, we were telling one another where we planned to work. This was the reaction of several to the announcement that I planned to go to Utah: "Don't be a fool. What do you mean by burying yourself out there? You will never get anywhere. The home mission field is bad enough anywhere, but a field in Utah is hopeless."

"A home mission field is bad enough anywhere!" Yes, to accept a home mission field today brands a minister a failure in the eyes of the great majority in the Church. "The home mission field! Why no one goes there except men who can make good nowhere else," I hear men say.

The home mission field! The vast unconquered lands of the West where folks struggle fearfully hard in the effort to wring a living out of the arid soil! Great empires now in the building, future granaries and paradises, now filled with struggling, often discouraged people, so many of whom need the comfort of the Gospel.

The home mission field! Here where the Church strives in a once prosperous, now dying community, to bring the consolation of the Gospel of Christ to those who are left. The home mission field! The body of Christ living in the teeming polyglot districts of the new frontier in the great cities. And home missionaries branded as failures—branded as failures because the challenge that stirred the soul of Jesus stirs their souls. Failures! And what man likes to be called a failure, even if by accepting the stigma he may do the Master's work?

Some men too cultured, too refined to serve as Jesus served! He went

into the outlying places first, Jerusalem last. Wasted talents? Never! The best talents are needed on the home mission field. Privations too great? If men are as soft as that they have no business to be in the ministry.

An apprenticeship of several years on the mission field, then a sabbatical year in the seminary on full pay, and then the freedom to go where desire leads and the call comes—all that would mean to the men broader sympathies, quickened hearts, greater appreciation of what the common man faces. Really, it might do our future national home mission secretaries no vital harm to have a few years' experience on the mission field! And he who in the future is to occupy a large city church would be a better man because of his home mission experience.

We must link a mission experience with the life of every young minister from our seminaries. *Nothing less than the creation of a sentiment in the Church that in the days of his strength and youth every theological graduate must serve apprenticeship on some mission field before he is eligible to accept self-supporting work will do.* And what it would mean to the mission fields! Four or five or six years out of the lives of the best men the Church turns out, for missions!

When the Church is Christian enough to create such a sentiment, demanding a mission experience before a man can serve a self-supporting church, then we shall have a class of men on our mission fields who will challenge all men and my inquiring Mormon friend in particular.

Proper church equipment will come with the men. We need not worry about that.

As my inquiring Mormon friend looks us over, both ministry and laity, he discovers another curious phenomenon. He sees that the Christian non-Mormon church is broken up into small bands of competing, often hostile groups. Not only does he discern a lack of unity among these groups,

but he discovers that it is difficult for them even to cooperate in matters of common interest. This comes as a vast surprise to him in whose church "listen to counsel" and "cooperation" and "unity" are ever-present slogans.

He marvels, too, when he knows that these various competing denominations have very much in common. He can see little difference in them, except in their names, as he listens to their preachers. Forever competing with one another and often irritating each other, failing to cooperate with one another in the face of his church, which, he knows, is recognized by each one of them as a common foe, he is inclined to think that the Gentile churchmen are very foolish men. It is a wonder if he does not turn from us in disgust, making no further effort to know us.

The inquiring Mormon looks us over. He marvels at what he sees and at what he hears. But he will likely return to his own church, although there are some things he does not appreciate in it. After looking at the mournful spectacle of a Protestantism in which church seems to mean little, a Protestantism poorly manned and wholly disunited, he is inclined to say, "Well, after all, we are better off than they. I believe I will stick by the old church." I don't blame him much, brought up as he has been brought up. But if you will help us, you at the home base, we will develop loyalties and a ministry and a unity which will challenge him, my inquiring Mormon friend.

EASTER

Sing, soul of mine, this day of days.

The Lord is risen.

Toward the sunrise set thy face.

The Lord is risen.

Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.
Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

—Selected.

NEWS FROM MANY LANDS



INDIA AND SIAM.

Some Indian Philanthropists

EMPHASIZING in an article in the *Indian Witness* the importance of Christian effort by Indians themselves, Rev. E. Stanley Jones, D.D. gives the following instances of such activity:

"In Bangalore I dedicated a home for the beggars of the city. An Indian Christian doctor, a private practitioner, became burdened in regard to the condition of the beggars of Bangalore. Without any backing save that of his own faith and prayer, he set up a little home where they were given shelter and taught work. Other people were so inspired by what he was doing that they have contributed about \$6,500, and it is the most complete home for the poor I have ever seen in India. He evangelizes them as well as helps them to get back on their feet and in a respectable occupation. In Poona an Indian Christian government prosecutor has the best Christian work in the villages that I have ever seen. Through his own efforts, raising the money in India, he is putting up buildings worth about \$50,000 as a school and community center."

Another Side of Devolution

IN AN editorial discussing the progress which has been made in turn-over responsibility to the Indian Church, the *Dnyanodaya* says: "Something like a crisis arises from the deep disappointment prevailing among a number of Indian Christian leaders concerning what they feel to be the complete inability of the Indian Church to raise the large amounts which would be required every year to place on a basis of self-support the mission work which has

been devolved upon them. That disappointment has been expressed in various ways in recent months and no missionary could have sat through long discussions on this subject as we have done without being deeply impressed by the sincerity and fervor of the Indian leaders who take up this position. . . . Over against these frank expressions of disappointment by Indian Christian leaders, which we cannot but regard as clear and encouraging signs of the working of the Indian Christian conscience as it honestly faces things at their worst, we have to remember that there are other testimonies of at least equal weight."

Hindu Regard for Animal Life

AMID all that is being said about the larger place given to Christian principles in the life of India today, such incidents as the following remind us of the hold which the tenets of Hinduism have even upon the educated classes. The first, quoted from *Time*, reads: "The late Seth Buddhimall, wealthy and pious banker of Sihora, Central India, has left \$100,000 to build and endow in perpetuity three rest houses into which insects may withdraw from the world. Poor travelers will be allowed to sleep overnight in these bug rest houses, will even be paid a small sum for doing so, as long as they lie still and kill no bugs. Should a sleeper kill a bug, even by accidentally rolling over, he will be ejected from the bug house by attendants and forfeit his sleep money. No less than 200 insect rest houses of a more or less similar nature are maintained throughout India by pious natives who realize that no bug is too insignificant to contain the reincarnated soul of an ancestor."

The other item, given in the *United Presbyterian*, states that a Hindu millionaire of the Jain sect, which considers it a sin to take any life, is experimenting on a large scale in rearing dogs upon vegetable diet, with the hope of weaning them from the instinct to kill or eat any animal.

Drinking in the Good News

DESCRIBING an itinerant tour from Bangalore, Rev. Edward E. Garland, of the Ceylon and India General Mission, writes:

"In the villages that we visited during the tour, the people listened with almost bated breath, so different from the Gospel-hardened villagers in the immediate vicinity of Bangalore, who have seen too much of 'Christianity,' so-called, among the officers and people of Bangalore. One afternoon we visited the weekly market in Sulabele. The market was nearly demoralized, as practically everyone crowded around the missionaries and workers to hear their message. It was truly blessed to watch their faces and to see how they drank it in! That evening, after dinner, we gave a lantern lecture in the large enclosed court of the police station. Although there was no previous announcement made, a large crowd gathered as soon as they heard my poor attempts on the bugle, and one could have heard a pin drop as Mr. Silsbee explained the different pictures of the Lord's birth, life, death, and resurrection. This day and the succeeding ones, were the happiest, I believe, in my life."

"Hinduism at Its Crudest"

ENGLISH Baptists are at work in Orissa, a native tributary state in southeastern India, Rev. H. W. Pike writes, "I have little doubt that even now there are hundreds of villages which have never been visited by a preacher," and says of the people met in a recent evangelistic tour:

Working like this in the villages of the interior one comes face to face with Hinduism at its crudest—and with human ignorance and superstition in its darkest form.

We who spend our time in institutions talking to those who have come under Western influences forget that such things are, and that still the great majority of the people of the soil live in a mental and spiritual jungle. Preaching and argument has to be of the simplest, abounding in parable and allegory, and one feels the thrill of the bearer of good news.

Bible Needs No Expurgating

A MEMBER of the Ceylon and India General Mission reports that as the native workers were preaching at a Hindu *mela*, "a Saivite priest asked them for a copy of each of the four gospels. They at once asked him why, and he told them that for some time several young men in the village had been coming to him for instruction along moral and ethical lines. He had not been able to give them copies of the Hindu sacred books, but had to expurgate the books carefully and even then had not found in them what he wanted to give these young men. For example, Krishna, one of the incarnations of Vishnu, and one of the most popular gods in India, lived a most notoriously wicked and vicious life, and in one of the Puranas the readers are warned that he was a god, and that they should not attempt to do all that he did! Such things as these had to be left out of the Hindu books, and there wasn't much left after that. This guru had seen a copy of the Gospels, and knew them to be of a sort that could be given freely to anyone just as they are, and that they would have a wholesome influence. What a testimony to the Word of God given by an unbeliever!"

"Almost Persuaded" in Benares

ASKING for special prayer on the part of Christians in the United States, W. K. Norton writes as follows in the magazine published by the Moody Bible Institute: "Benares contains one of the most famous and sacred temples in all India. The head priest of this temple has an only son who has been trained to take his father's place. But this young man has heard of Christianity, and has secretly

read the New Testament. The result is he believes on Christ and wishes to become a Christian. But he is very much afraid of his father, and he says he would truly be killed if his relatives knew he was thinking of becoming a Christian. This young man has secretly come to me asking questions about Christ and wants more advice. Of course I have advised him to come out boldly and be baptized; but at present he fears to do this. There are a number of other earnest inquirers from the better class of Hindus and Mohammedans, who, knowing what a great price they will have to pay, still hesitate to take the final step."

CHINA

A Chinese Sees a Miracle

REV. F. A. BROWN, Southern Presbyterian missionary in Soochow, Kiangsu Province, China, writes: "I overheard a Chinese elder talking to his people in this fashion: 'Don't talk to me about miracles. I have seen one. When I think of all this money for our schools and hospitals and churches coming so regularly year after year, and all given by friends ten thousand miles across the sea who have never even seen our faces, such love to me is a mighty miracle. I never saw anything like it.' This elder is a gifted teacher, and has a rare faculty for holding the attention of boys and girls and of organizing them into classes."

A Boy's Ideals of Citizenship

FROM Kaying, South China, "where it takes real courage to be a Christian," Mrs. J. H. Giffin, an American Baptist missionary, writes that more than two thirds of the students in the boys' senior high school are church members. At the Commencement exercises, she says, "one of the brightest seniors gave a speech in English in which he said that three things were necessary to make good citizens: 1. Learning, for many errors in living and government are caused by ignorance. 2. To 'study the teachings of Jesus for they are right.' 3.

To 'follow the teachings of Jesus because that is the only way to save China.' None of us foreigners saw or heard his speech before he gave it, and the Chinese teachers did not tell or advise him what to say."

Time Well Spent as a Captive

NEAR Kaichek, on the island of Hainan, a Christian woman out in the country was kidnapped, and detained by the bandits for two and a half months. Miss Katherine L. Schaeffer writes of her: "Earnest prayer was offered up on her behalf. The prayers offered were answered. Many captives are made to suffer severe torture, but she returned home safe and well and reported that she had not been tortured and that after the first two weeks she was able to prevail upon her captor not to lock her feet in stocks at night. The company moved from place to place and latterly she was kept in a home where the housewife was really kind to her. Wherever she went she let people know she was a Christian. She had no books with her, but her mind was stored with hymns and Scripture verses which she knew well how to use. When she returned after ten weeks of captivity, it was found she had kept her reckoning of Sundays correctly."

A Chinese Elder's Tithe

ASERMON on tithing was preached in a certain Chinese church by an elder of whom Rev. Robert Gillies writes: "His personality was an unfailing inspiration. Spare, bald, erect, he carried his seventy odd years with modest dignity, and his voice, though thin, was fatherly." In conclusion the elder said:

I have been a Christian nearly forty years. You will suffer a personal testimony from me, for there are those present who can bear witness. As an opium wreck I came to Christ. My farm was wasting and my ragged clothes and possessions would not have fetched half a dollar in the market on fair day. Since I understood this morning's text, the Lord has blessed me according to His promise. One year I gave ten dollars to the Church, and feared that I

might miss it at the year-end settlement. But no! God is faithful. This year, my *tenth* in the summer was \$250, and in the autumn \$350—\$600 this year to the Church in all.

Chinese Studying Economics

THE popularity of the Departments of Sociology and Political Science in Yenching University, Peking, is very marked. Neither of these departments, however, draws so large a number of students as that of Economics. Commenting on this situation, the *Princeton-Peking Gazette* says: "Remembering the excessive emphasis in Chinese education on classical literature and memoriter methods of study, it is striking to observe the emphasis which is now being placed upon such subjects as economics, politics, and sociology and especially when these subjects are taught with a strong practical bearing. It is equally gratifying to observe that the Chinese point of view is being stressed. Among a list of courses to be offered by our Department of Sociology during the next two years are found the following: Chinese Folkways; Social Ideas of Confucius and His School; Collective Behavior and Chinese Group Psychology; Chinese Social Democratic Movements."

Aborigines of China

IT IS estimated that nearly half the population of the south-western provinces of China—Yunnan, Kweichow and Kwangsi—is made up of non-Chinese aborigines. The successful work that has been done by two British societies among one of these tribes, the Miao, is known in missionary circles. The China Inland Mission is also at work among the Nosu people, who are spirit-worshippers.

About 750 persons have been baptized altogether. There are now five outstations, and, in each, the believers have put up a building with their own hands, having bought the materials with their own money. It serves the double purpose of church and day-school. For the Nosu now

have their own schools, the one at Salowu, the main station, going up to "higher primary" and those at the outstations being more elementary. The teachers are tribesmen who have graduated from the mission school at Sapushan.

A Cantonese at Boone University

WHAT is described by an American Episcopal missionary as "one of several pleasant miracles about the siege and fall of Wuchang" had its beginning many years ago when a Cantonese boy came to Boone University determined to learn English and Mandarin, and equally determined not to be a Christian. After two years he awoke one morning to realize that he wanted to be a Christian, and he became one of the leading Christian representatives of Boone, so much so that he was elected to take charge of Central China University in Bishop Gilman's absence, long before anyone thought of the Cantonese army coming to Wuchang. Consequently when the city fell, and the officers in command came to the university, they found the man in charge was a Cantonese, speaking their language and in every way understanding them.

Over 1,000 Meetings in a Year

AN ILLUSTRATION of the successful missionary work still being done in those parts of China where fighting is not going on is seen in the following statement by A. R. Saunders, of the China Inland Mission, who has been nearly forty years in China. Though blind, he has continued ardently to preach the Gospel. He is engaged in a special effort to reach one million people living in an area in North Kiangsu intersected by canals, and much of the work is carried on by the use of small house-boats. He says: "The present-year opportunities for gospel preaching have been almost unprecedented. The anticipated average of one thousand gospel meetings a year in the Yangchow Central Gospel Hall has been more than realized, for beside the

three meetings a day for men it has also been possible to have the special door for women open every day. Wherever our gospel boats have gone among the 'thousand islands' the audiences have been large and attentive to the message."

Sermon for Manchurian Troops

MISSIONARIES and Chinese Christians have often been invited to preach to Marshal Feng's army or to certain of its divisions. But the first invitation of the sort, so far as known, to come from the army of Chang Tso Lin, the Manchurian general, was that received by Rev. Walter W. Davis, a Methodist missionary in Peking. He says of it: "There was a Manchurian cavalry regiment stationed in Sengjun, the colonel of which had been a Christian ever since he was a small boy. He called on our Chinese preacher, whose chapel was just across the street from his headquarters and asked for someone to preach to his men. I was on vacation sixteen hours away, but I hastened to fill the appointment. I had the privilege of speaking to seven hundred of his men and officers, as well as a large number of the townspeople in the public square. That was on a Saturday and the following day a large number of them came to our chapel for the regular service."

JAPAN-KOREA

American Dolls Reach Japan

A WIRELESS message from Tokyo on March 3rd described the presentation of the dolls sent by American children for the Japanese annual dolls' festival on that date. This plan, promoted by the Committee on World Friendship among Children, met with an enthusiastic response all over the United States, and 11,000 dolls were sent. The Japanese Foreign Minister and the Minister of Education, Ambassador MacVeagh, Viscount Shibusawa and other prominent persons were present, but the leading parts were left to the children. The ceremony is thus described:

Little Miss Tokugawa, granddaughter of Prince Tokugawa, accepted "Miss America" from Betty Ballantine, seven-year-old daughter of the American Consul General. Then forty-eight children from the American school handed forty-eight dolls, each representing a state, to a similar number of Japanese girls chosen chiefly from the Peeresses's School. The American children sang American songs and the Japanese children responded with a doll song in Japanese.

"The Second Mile Club"

THIS is the name chosen by the graduates of the kindergarten which has been conducted in Akita, Japan, by the Christian Church (Disciples) for the past twenty years. Miss Lois Lehman writes of the organization: "The name itself is an inspiration to all those who have left the kindergarten and are on their second mile of life, with the light of Jesus Christ—as depicted in their emblem with a star—to guide their way. During these twenty years there have been over six hundred graduates, many of whom show their appreciation for the blessings that have come to them through their kindergarten Alma Mater. A foundation fund was started five years ago by the graduates and it is the hope of both parents and graduates that through its aid the kindergarten will be able to serve and guide, even in a more efficient way, in the years to come many souls along the first and second miles."

Japanese Attend Tent Meetings

REV. GORDON K. CHAPMAN, of Asahigawa, Japan, tells of a three weeks' series of tent meetings in two large country towns, where, he says, from 200 to 250 people attended the evening services, and as many children the daily afternoon services. "In one place," he reports, "the Buddhists became very excited and the priests got the town authorities to promise to order the tent taken down. But we prayed over the matter and then flatly refused to remove it, for we had the promise of the land for ten days. Defeated in this attempt, the priests called at every house in town and threatened the

people with all sorts of dire calamities if they went to the meetings. But they went just the same, in spite of the rain which flooded our tent on two nights."

A Japanese Mill Compound

IN THE silk mills of Kofu, Japan, "all the matrons are men," to quote one of the managers of the mill. "And since these dormitories of which the matrons are men are occupied by young girls, the situation" says Miss Frances Garside, "is not of the best. The girls work twelve hours a day all the year around, increasing the time to fourteen hours in the summer when farmers are bringing in the cocoons.....The dormitories and mills are under the same roof. Some four thousand people live in this compound, and the children of these families became so unruly that the management of the mill ask the Y. W. C. A. to start a Sunday-school for them. This was done, opening with a membership of one hundred and thirty pupils, with an average attendance of over eighty. This Sunday-school had had such a marked effect upon the children that the management of the mill increased the size of the room in which it was held, by knocking out a wall."

Changes after Thirty Years

REV. EDWARD ADAMS, whose father was the first missionary to settle in Taiku, Korea, writes as follows of the work being done there by the American Presbyterian Mission: "Thirty years ago there wasn't a Christian in this town or the neighboring country. Today in Taiku alone there are two large churches numbering about a thousand and four other churches of varying strength. Out in the country we have about 275 places where there are groups of people meeting regularly in the name of Christ, most of whom have their own little building that they call their church. In addition, our station runs a big hospital, employing two foreign doctors and two native doctors, in-

cluding a nurses' training school with a foreign nurse at its head. We also have two academies, one for boys and one for girls."

Fruits of Hospital Evangelism

KIM YUNG SUN brought his wife to the mission hospital in Taiku, Korea, for an operation. During her convalescence he sought to while away time in the waiting room. Here the evangelist greeted him most cordially and he repeatedly heard the gospel story. One month later Mr. and Mrs. Kim departed for their home, rejoicing in their newly-found Saviour and carrying a Bible in hand for further light. After four years they again appear at the Taiku hospital, this time for some minor ailment. Mr. Kim eagerly seeks out the evangelist, to report that after his previous visit to the hospital he went home to convert his relatives and friends. As a result of his efforts there is now a flourishing little church of thirty members in the small country village thirty-five miles away and Mr. Kim is their proud and happy deacon.

Women in the Korean Church

IN KOREA this year for the first time women were delegates to the Presbyterian General Assembly. Seven women were elected as official members of the Assembly, representing the women's missionary societies of Korea, and sat on the foreign missions committee. The women were chosen from the seven societies which had done the best work. Of such societies Miss Martha Switzer says: "There is high purpose, for the members, knowing God's grace, wish others to have a like experience; and, perhaps most wonderful of all, from the abundance of poverty there is systematic giving to the foreign missionary work which the Korean Church is carrying on."

A Methodist missionary writes:

Today many women serve as deaconesses and Bible women in the churches and meet with the men in discussing weighty matters of church administration. Whereas a few

years ago the only audience to listen to her words of wisdom were a few relatives or friends in her own home, now the Korean woman teaches a Bible class in connection with a Sunday-school or a Bible class for women at some large Bible institute.

ISLANDS OF THE SEAS

Church Union in the Philippines

REV. FRANK J. WOODWARD, Congregational missionary in Oroquieta, on the island of Mindanao in the Philippine Islands, writes to the *Missionary Herald*: "We have just concluded a special meeting of our Northern Mindanao Presbytery, one of the best meetings ever held, both in its size and general representation of the churches. In accord with the action taken the name presbytery has been cast off, for the Presbytery adopted unanimously the Constitution of the United Churches of Christ in the Philippines. In so doing we join with the United Brethren and the Presbyterians, and all three bodies adopt common names for the different governing bodies in the new Union. It is right that all our Protestant denominations should get closer together for the sake of presenting a closer front to the enemy, for if there is a criticism that we out here in the Philippines hear more frequently than any other, it is that we Protestants are hopelessly divided amongst ourselves. A program pointing toward ultimate self-support for all our congregations was adopted unanimously."

Buried "the Jesus Way"

THE Methodist Missionary Society of Australasia tells the story of an aboriginal lad, who had attended its mission school on the island of Goulburn, in the South Seas. Returning from a tour in which he had taken the Gospel to the people of his own tribe, "twenty miles across the water," he told as follows of the death of a woman who had accepted his message:

After she died I asked these people not to put her body in the tree, but to bury it Jesus' way. I then gave them my blanket to wrap around the body, and I get boys

to help me dig the grave. When all is ready I again speak to these people. I tell them we bury only the body: the spirit has gone to Jesus. I tell them of heaven, the place that Jesus has prepared. I ask them to get ready for heaven. We then sing and I pray, "Our Father who art in heaven." When we fill in the grave I put a small bark cross at the head. These people, they promise me not to fight and be cruel. They want to hear more about Jesus.

Baptisms in Paton's Field

REV. MAURICE FRATER, at work in the field in the New Hebrides to which John G. Paton went sixty-nine years ago, writes of the baptism on the island of Paama of twenty-nine natives, some of whom had been won from heathenism through the instrumentality of native evangelists. "The converts were of all ages," he says, "from fifteen years upward. As they knelt to take the baptismal vow of allegiance to Christ and consecration to His service, we could not but be impressed with the striking differences the converts presented. The younger adherents, though reared in a savage environment, had the freshness and enthusiasm of new disciples, and they brought to Christ the loyalty and love of undivided hearts. But the faces of the older converts bore unmistakable signs of the depraved form of heathenism in which their lives had been spent. Still, it was no uncommon victory for the messengers of the Gospel to be the instruments of turning those savages, all of cannibal ancestry, from the evil of their old ways, and to get them to embark on an entirely new mode of life, with Jesus Christ as Pilot."

NORTH AMERICA

Jewish Girls Accepting Christ

THE Department of Jewish Evangelization of the Board of National Missions of the Presbyterian Church in the U. S. A. furnishes interesting news items from its various centers. Two of these are: "In the Baltimore prayer circle we were discussing the coming of the Lord for His own, when one of our little girls

exclaimed, 'Oh, I hope my mother is a real believer.' There seemed to be no doubt in her mind as to her own salvation. This is a common occurrence in this prayer circle when the girls not only pray for the activities of the Center and all Jewish Centers, but also for their parents and friends.....Two high school girls in Chicago for whose salvation many have been praying for a long time, have been holding off. Great was our joy when just a few weeks ago they accepted Him who is so precious to us."

Indian Christian Leaders

MOST people think of the United States as so nearly evangelized that they could hardly conceive of any group of people here today hearing the Gospel for the first time from a member of their own race. Yet this is the story told by Rev. J. D. Simons of Dulce, N. M., where the Reformed Church in America carries on both church and school work: "The greatest joy came in the four young men who brought messages to their own people. It was the first time for the Gospel to fall from the lips of a Jicarilla Apache. One of these young men, the first to speak, prefaced his fine address with an earnest prayer; how wisely he anticipated the divine grace needed to stand where none of his people had ever stood! That address was the opening of a new door—a larger door in the work of our mission here. How it thrilled our hearts! One could see that strange thoughts were passing through the minds of the old leaders of heathen ceremonies, as these young men were introduced as the only real leaders there people had ever had."

Harmon Foundation's 1927 Awards

NEGROES in this country are given another incentive to creative work in music, fine arts, the sciences, business organization and religious work through the second series of the William E. Harmon Awards which were announced on Lincoln's Birth-

day. Mr. Harmon offers \$4,000 in recognition of outstanding accomplishments among colored people. Seven first awards of \$400 with gold medals and the same number of second awards of \$100 with bronze medals will be given in the fields of literature, music, fine arts, business including industry, science including invention, education and religious service. Both white and colored persons are eligible for an eighth award of \$500 with a gold medal which will be given to the individual making the most distinctive contribution during the year to the betterment of relations between the two races. As no music award was made in 1926, the fund in this field may be used this year, should the judges decide contributions merit such recognition. Five judges, persons of recognized standing in the type of work to be passed upon, will consider nominations and applications in each field of award. At least one of the judges in each field will be a Negro.

Schooling for Southern Negroes

AFTER quoting statistics which show that, until very recently, though there are one third as many Negroes in the sixteen southern states as whites, only one tenth of the investment in school property has been used for them, *The Christian Educator* says:

"It should be noted, however, that the South at this time is bravely facing the educational needs of the Negro, as well as the whites, and marked advance is noted in each of the states and the district. More money is being expended for the education of the Negro than ever. High schools are being erected and the school terms lengthened, large appropriations are being made to the state institutions for Negro education, and the State is looking to the denominational schools to furnish teachers for the rapidly expanding public-school education of the Negro. In each state there is now a Department of Negro Education, urban and rural. These

departments are pushing the education of the Negro as rapidly as possible, so that while the situation shows tremendous needs and inadequate provision for the Negro, the trend in the South is onward, looking to the education of all its citizens, white and black."

Union Church for Mexicans

THE Council of Churches in Wichita, Kansas, has recently erected a fine new building for the union Mexican evangelical church in that city. About seventy congregations of fifteen denominations joined in raising the money and the building was dedicated free from debt. As one of the speakers at the dedication services pointed out, "this church bears no title that would indicate the impress of any one denomination, but a united Protestantism functioning through this council has caught the vision of the social, spiritual and educational needs of a colony of Mexican immigrants within its bounds and has gone about the business of meeting this need in a practical and sensible way. The result is a house not only fitted for the strictly religious services of the congregation, but planned with a view to meeting the social and recreational needs of the colony as well as to providing for a religious educational program."

LATIN AMERICA

Mexico Permits Foreign Clergy

ASIX-YEAR respite has been granted by the Mexican Government for the relief of foreigners who may desire services in their own language, for conducting which they have no available Mexican clergy.

Under that provision services have been resumed in Christ Church Cathedral, where the Bishop, the Dean, and Archdeacon Watson are now regularly officiating, having been registered according to the new regulations. The English work at Pachuca and Tampico also has been resumed, but the business depression has hurt both missions to such an extent that

few English-speaking people are left. The permits were issued under a law adopted at the last session of Congress modifying the religious regulations so as to permit the non-Spanish speaking foreign colonies to have a limited number of ministers in their churches for six years. The law provides that ministers so permitted to function must prepare native Mexicans to succeed them at the end of the six-year period.

Under the Calles Regime

AFTER a recent visit to Mexico, Mrs. Margaret Ernst contributed to *The Churchman* an article from which the following is quoted: "Under the Calles Department of Education 3,000 rural schools run by the Federal Government opened their patio gates last year to children who formerly could neither read nor write, working in the mills or picking coffee-berries on the plantations. Next year the department promises there will be 5,000 of these schools. The educational program last year cost 22,000,000 pesos and included in its activities newly equipped industrial schools; four free art schools in the open air; "cultural-missions"—a sort of traveling faculty, visiting outlying districts and giving intensive courses to farming folk; night schools for adult workers; and health work in all types of schools. The Church, formerly the only practical Department of Education, made few efforts to teach these scattered and inarticulate people. It built cathedrals with gold altars—not schools."

"The Privilege of Being Arrested"

ABRAZILIAN colporteur of the American Bible Society sent in to Dr. H. C. Tucker, Secretary of the Brazil Agency, a report which, translated, reads as follows: "I had the high privilege of being arrested for selling Scriptures in the suburban trains of the Central Railroad, and was taken before the agent by the guards who made their accusation. I then asked permission of the agent

to speak for a few minutes. After I had made explanations, he handed me back the books and dismissed the case. I then made him and his assistants presents of copies of the little gospels, for which they thanked me. . . . I have been able by the blessing of God to place copies of the Word in the hands of many—in one month 3,595 copies.”

Racial Groups in Guiana

THE varied elements in the population of British Guiana are described by a resident of that country, who says of the Negroes:

“The Gospel and the Church lighted and led them out of slavery; and they are grateful and love both.” The Chinese first came in 1851 to work on the sugar estates. A few do so now. Many have risen to high positions in the colony as merchants and are much respected. All are Christians, the majority Anglican. There are also some 9,000 Portuguese, who first came as laborers in 1835: practically all of these are Roman Catholics. The East Indians, who likewise came as laborers from 1837 onwards, number 120,000. Ninety-two per cent are Mohammedan or Hindu and only about ten per cent are Christians. Here is an immense field for missionary work. There is pioneer work still to be done among the Indians in the far interior.

Bolivian Boy Accepts Christ

A GRADUATE of the National Bible Institute in New York City writes from Torotoro, Bolivia: “It has been a great source of joy to us within the past few months to behold how the Spirit is working in the lives of a number of young people here in Torotoro. José, a tall, rather shy young fellow of about nineteen years of age, had for a long time shown an interest in the Gospel. He, however, seemed to lack the courage to confess his faith. No doubt the fact that his mother and two of his sisters are so opposed to the *Evangelistas* has had something to do with José’s procrastina-

tion. But several weeks ago, at the boys’ weekly prayer-meeting, José attended, and as we were kneeling in prayer, he unfalteringly expressed his faith in Jesus as his Saviour. And then, what greatly impressed me, he proceeded to pray for his unsaved father, mother, sisters and brothers. After the prayer-meeting, the other Christian boys present gave José a warm hand-clasp and an embrace, thus welcoming him into their midst as a brother in Christ.”

Inca Indians of Peru

THE Evangelical Union of South America is carrying on a many-sided work among these people, of whom Christine L. Tinsling says in the *London Christian*: “The present Indians of Peru are the pitiful remnant of the noble Inca race. They are ill-treated and down-trodden. In many cases they are virtual slaves and are bought and sold along with the land and the beasts upon it. As for those who are nominally free and have their little holdings, they find that their Peruvian over-lords can take the very soil from beneath their feet by legal processes of whose meaning they have not the faintest idea. Besides all this, it is their every-day experience to be treated by the white men as though they were brutes, destitute of mind and soul. The old religion of the Incas was an elevated form of paganism, but under the rule of the Roman Church they have been known to acknowledge having ‘forty gods, counting the broken ones.’”

All Saints’ Day Celebrations

TWO missionaries, one in Argentina, the other in Bolivia, have recently described the way in which All Saints’ Day is observed in their respective fields. The first writes: “Multitudes flock to the cemeteries, bearing gaudy colored paper wreaths and flowers, beside natural flowers, the latter wilted and dragged with the heat and dust. Imagine the blazing and sputtering of thousands of candles under an almost vertical sun

registering 104 degrees in the shade; then the roll and mutter of prayers unintelligible as they are gabbled away except as now and again a phrase separates from the rest." The Bolivian missionary tells of the drunkenness and lewdness connected with the day, and writes: "Tables are set up in the cemetery loaded with candles, cakes and sweetmeats, with great jars of native beer conveniently underneath. After kneeling and mumbling prayers for the dead, the 'devout' one takes his pay in food and drink, then moves on to repeat this performance at the next table for more cakes and *chicha*. You can imagine the state of drunkenness after they have been the rounds of the cemetery."

EUROPE

Union Service in Switzerland

THE cathedral in Lausanne, Switzerland, a famous medieval building, was the scene on December 12th of a united service in which Old Catholic, Greek, Russian, and Anglican priests, the Bishop of Fulham, seven Swiss pastors, a Salvation Army officer, and a Scottish Presbyterian minister took part. The procession was impressive as it wended its way up the aisle of the old cathedral; more impressive still was the singing of the old Christian hymns, the *Adeste Fideles* in Latin, and others in English, French, and German. Prayers were offered and passages of Scripture read in French, German, and English. Addresses were given in French and English, the latter by the Bishop of Fulham. After this the procession moved to the sanctuary where the Lord's Prayer was said, first by the two Orthodox priests in Greek and in Russian, then by the others in English and French. The final blessing was given in French and in English.

Hungarian Laws of Conduct

VARIOUS regulations, said to be modeled on those of the Italian Fascisti, were officially announced in Budapest late in February by M.

Szitovsky, Minister of the Interior for Hungary. Profane language is punishable by a maximum fine of \$15 or a fortnight in jail. Aceosting and molesting respectable women on the street and other infractions of public morality are similarly punished. As a first step in the enforcement of the new laws, girls in the most fashionable high school of Budapest who were wearing short skirts, flesh-colored stockings or using rouge were sent home to lengthen their dresses, to change to dark stockings and to remove their cosmetics. The police are ordered to exercise a strong censorship over immorality in the theatre, vaudeville and the fine arts.

Refugees Farming in Greece

THE immigration into Greece in 1923 of about 1,400,000 refugees, nearly thirty per cent of the total population of the country at that time, has had far-reaching effects. Charles P. Howland, former chairman of the Greek Refugee Settlement Commission, and now president of the board of trustees of the new Athens College, writes in *Near East*: "It has been the policy of the Commission from the beginning, in close cooperation with the Hellenic Government, to give the preference for establishment to the farming refugees as being on the whole far more productive than the urban commercial classes and therefore promising much greater support in the future for the economic, social and political life of Greece. . . . The Commission has established a total of 147,249 families—approximately 687,000 people."

Young Russian Criminals

UNDER the caption, "Russia's Wild Waifs," the April, 1926 *Review* described the appalling condition of thousands of children in Russia. Matters have not changed much during the year, according to an article by Lady Muriel Paget in a London newspaper, which speaks of 300,000 homeless orphans. The prevalence of the drug habit among chil-

dren is due to the process of demoralization brought about by their being thrust upon the streets to fend for themselves. Some of the young people of this class are said to have been homeless for as long as seven years—taking refuge in the stations, in asphalt-boilers, on doorsteps, in refuse boxes, etc., and learning to steal in consequence of their promiscuous contact with criminal adults.

Another English writer says:

It is, of course, admitted that "the most evil form of hooliganism has affected youths who were in their most receptive mood during the Revolution," but nothing is said of the creed that they have been taught during the last six years. From Belobrodoff Commissioner of Internal Affairs, we learn that "hooliganism is to be found in the League of Communist Youth," while in the reported trials of the young criminals it is shown that they are invariably members of the ruling party.

Riga Tabernacle Dedicated

AN EVENT long anticipated by the Russian Missionary Society took place on January 16th, when its new building in Riga, Latvia, was opened. The English name is given as Riga Tabernacle, but the title chosen as the Russian name signifies the "Temple of Salvation," which is rendered into Lettish, German and Hebrew, and appears in large letters over the entrance; while, on the roof of the building, in illuminated letters, it appears in Russian, Lettish and Hebrew. Dr. A. McCaig, who is associated with Rev. Wm. Fetter in this work writes: "A prayer and praise meeting was held at 8 o'clock in the Revival House, where hitherto the Russian meetings have been held. At the close, a procession was formed, and, with banners flying, cornets playing, and all singing, a large company marched to the new tabernacle."

AFRICA

Assiut Church Gains Members

REV. N. D. McCLANAHAN, of the United Presbyterian Mission in Egypt, writes: "We have just held our second communion Sabbath at

Assiut College. It was a most inspiring day. Seventy-one young people united with the church. These had been carefully chosen from larger groups of applicants. All had been for five weeks in special classes preparatory to this event. On the Sabbath following we held our annual Sabbath-school rally. It was surprising to find that on each Sabbath the lesson is taught by 122 teachers to 3,426 students. In the street Sabbath-schools, which are conducted by the professors and students of Assiut College, there are 600 enrolled. These meet in the open air, in streets or vacant lots. In addition to the children who gather, the lesson reaches many a listener hidden behind partially-closed blinds. The cards which are distributed gain entrance to a large number of Moslem homes unvisited by any Christian worker."

Types of the Second Generation

TWO recent news items supplied by the Church Missionary Society show the changes that have been wrought during the years in which it has been at work in Africa. One states that when Archdeacon Mathers, of the Society's Upper Nile Mission, started the mission work at Kaliro, a town in the Uganda Protectorate, he found the old chief sitting over his beer-pot, and handing the drinking-tubes even to the children around him. Now this man has been succeeded by an able young Christian chief who is battling against old, clinging customs and fiery temptations. The old chief had some 600 wives, but this young man is bravely standing by one.

The second item describes a different type of inheritance. It tells of Archdeacon Crowther, son of the late Bishop Samuel Adjai Crowther, the slave boy who became Bishop of the Niger, who is now eighty-two years of age, but still travels up and down the country by canoe or motor lorry preaching the Gospel wherever he goes, and giving advice and guidance to many churches in the great Niger Delta.

Cannibalism in the Sudan

IN A recent letter, quoted in the London *Christian*, Mr. Titcombe, of Egbe station of the Sudan Interior Mission, says: "It has been often asked, 'Is paganism finished in the Yagba tribe?' The answer to this is: 'No!' Two weeks ago I was asked to go to a town eleven miles away, as a little child had disappeared, and I had not been there long before we found the reason for its disappearance. It had been carried away by a pagan sect called the *Bgboni*, and sacrificed to their heathen gods, and then eaten by them. A few days ago, another disappeared. How can this be put down? We have government officials who have made laws condemning this, but that does not change or stop it. What can stop it? Prayer, with the preaching of the Gospel of Jesus Christ. This practice was common here in the early days of the Mission, but the Gospel has changed it and now we are looking to the Lord to change the vile hearts of the people in this village."

Records of African Schoolboys

BEFORE leaving on furlough, George Schwab, of the West Africa Mission of the Presbyterian Church, reported from Sakbayeme: "We have just examined the school boys, to learn what progress has been made in their spiritual lives. This is the second time this school year we have done this. The results for this time are: twenty-six boys taken into the church and forty-two advanced from the first to the second year's inquirers' class. They have stood fast in the things of the Kingdom, have been faithful in attending the weekly prayer and instruction meeting, the Sunday service and morning prayers, and in giving their offerings. There are sixty-four boys who have not missed a single day of school for the whole year! They have come through the rainy season at its worst, and how it pours! They have managed to get across the river even when eight paddlers will take only a dozen people in

a large canoe. We have had two epidemics of mumps, two of severe dysentery, one of not very severe influenza, and are now passing through one of measles—all in this year. And attendance is voluntary, remember."

An African Prizes His Bible

WHEN the Congo version of the Bible was published some months ago by the British and Foreign Bible Society, a copy was sent to Ilay Toma Kula, who assisted in the translation. Rev. J. E. Geil, of the American Baptist Mission, furnishes a translation of a letter which this African addressed to the Society, and which reads:

To our Dearly Beloved Friends in Jesus Christ:

I am very thankful and rejoice greatly in the beautiful gift of the Book of God which you bestowed upon me. . . . It surpasses all other gifts which I have received whether of money or of food. . . . I have this greatest of all joys when I received this gift because it is the bread of life and the lamp of the heart, and this gift can give feet to the heart to stand and walk in the way of heaven, and stand before the face of the Most High. Let Father God bless it to the end that it establish and comfort the hearts of many. God bless all the hands which prepared this gift.

Esteem and friendship from me, your little brother in Jesus Christ.

Young Christian Pioneers

REV. W. C. JOHNSTON, D.D. gives this vivid picture of conditions in Cameroon: "As I am writing this at Yaoundé I am interrupted to bid goodbye to a teacher-catechist who, with his young wife—she looks like a mere girl—and his six-weeks' old baby, is starting for his post at Amugu Si. With the five schoolboys who came with them they are setting out on their lonely tramp of six days through the forest, with apparently no thought of fear in their hearts. They are the only workers in this district, 110 miles from Yaoundé. In bidding us good-by he said, 'When are you coming to visit us, and what shall I tell the chiefs who were asking for teachers as I came down?' Here is a district northeast of Yaoundé as

yet untouched by Mohammedan influences, where the people are asking for help. This young teacher and wife, who must send 110 miles back to Yaoundé for help, are on the edge of a vast, unoccupied field. We still remember how when the Bafia chiefs were sending for teachers, and while 'we were busy here and there,' and delayed sending them the help, the field was occupied by the Mohammedans."

South African "Gospel Van"

THE Christian Literature Mission of South Africa, which was founded in 1923, now has, according to one of its representatives, "a book room, a gospel van, a missionary and his wife, and two native helpers, all employed in sending forth the Word of Life. When entering the town of Stangar, they found the way barred by some Indians who demanded to know what the van was for, where it was going, etc. All being explained, they said, 'Come and hold services here, and we will help you all we can.' The Europeans held aloof, apparently not liking such vigorous methods. An Indian 'bus proprietor has purchased some text cards and put them up in his 'bus, well knowing that he would lose fares by so doing, as no Mohammedan would enter that 'bus. An Indian jeweler bought striking texts to put in his shop window, 'not for sale, but to preach to all who pass by,' he said. At Stangar a young Englishman was led to Christ on the market square. He sat up all night reading the Bible."

Methodist Progress in Africa

THE year 1926 has seen the membership of the Southeast Africa Conference (Portuguese East Africa and the Transvaal) grow to 10,658—an increase of 765—despite the decrease in missionaries and African workers, reports Rev. William C. Terrell, missionary of the Methodist Episcopal Church in Johannesburg. He says: "During the year 818 adults and 419 children were baptized. We

have 245 day schools, with 273 teachers and 5,176 pupils; also 195 Sunday-schools, with 6,161 scholars. One of the very encouraging features of our work is the people's giving for their own churches. The past year our native Christians gave (from their meager pay of from five to ten cents a day) \$6,598, which is an increase of \$3,365 over the previous year. Our people are also learning to give for others."

THE NEAR EAST

Training Girls in Palestine

THE Church of England high school for girls, at Haifa, Palestine, is attended by Moslems, Jews and Babai, together with Armenian, English and Greek Orthodox Christians. The school believes that all forms of education should rest on the solid foundation of religion. Scripture is given first place in the school curriculum. The rule is that all must assemble in the early morning to ask God's blessing on the work of the day. Parents expect a great deal from this school. "Have I not already paid fifty piastres for Hannah's education," said an irate Arab father one morning, "and have I not told you that all this money was not spent only that my daughter may be clever in history and geography but that she should learn first of all to be a good girl? How can you defend yourself, for Hannah has already been two weeks in your school and yet she is still a little she-Satan at home?"

Government Students at Beirut

FOUR governments are supporting students at the American University of Beirut—Ethiopia, Palestine, Iraq and the Soudan. Ras Teferi, Prince Regent for Ethiopia, has sent six boys to the preparatory school and the Government of the Soudan is supporting two students, both in their junior year. Palestine is the only government sending a woman student who is preparing for a position in a government school. This government

also supports five men students. King Feisal of Iraq is supporting nineteen students at the University. The first students to be sent by King Feisal were graduated last June and are now at work in Iraq. Three more will graduate this year, five are juniors, one a sophomore and ten are entered in the freshman class. In addition to direct support of students there is co-operation in curricula, so that certain schools may give certificates for entrance to the University without examination.

Scientific Farming for Turkey

THE Department of Agriculture in the International College of Smyrna is organizing to meet an urgent need in present-day Turkey, by training boys to be practical farmers and to go out as teachers in the native agricultural schools. Turkey, which is primarily an agricultural and pastoral country, has been notorious for its antiquated methods of farming, but rapid new developments are now in progress. A recent report of the American Consul General in Constantinople indicates that there are now 750 tractors in Turkey, of which 600 are American made. Service stations and knowledge of mechanics are essential to render the new development effective, and it is here that such training as the International College is giving will prove most helpful. The college has 300 students, the majority of whom are Turkish. Turkish students also constitute the majority at Robert College in Constantinople, where the present enrollment totals 690, including thirty Turkish students sent to the School of Engineering by the Turkish Government.—*The Congregationalist*.

Bible in Modern Armenian

ARCHBISHOP NERSES MELIK TANGIAN, of the Armenian Church, who is located at Tabriz, Persia, has lately celebrated the twenty-fifth anniversary of his assuming the archbishopric of Northwest Persia. Representatives of all Chris-

tian churches united in celebrating this happy occasion. The old Armenian church is striving for a spiritual revival and the Archbishop has ordered the priests to preach, and the Bible is now being read in the churches in the modern Armenian language which the people understand. This is known as Ararat Armenian. The Scripture Gift Mission has published "God Hath Spoken" in this important Armenian dialect and many hundreds have been distributed among the Armenians of Persia. This tract has been used of God in many languages to show the true way of salvation. Recently many Scripture booklets have been distributed to Moslems in and around Urumia, the name of which has been changed to Rizaye, in honor of the new Shah.

New Jewish Attitude to Christ

REV. S. B. ROHOLD, a well-known Jewish Christian, writes in the *Jewish Missionary Herald*: "The printing of the Life of Christ in Hebrew is the most wonderful thing that has happened. The Jews through all the centuries of their history endeavored to ignore Jesus. They thought, by ignoring Him, and eliminating Him from their literature, they could eliminate Him from the life of Israel. But getting a Life of Christ in Hebrew has changed all that. We do not hear any more of the old hatred. There is no need any more to beg a Jew to take a New Testament. He buys it. We have been selling at the rate of twenty pounds every month. In my earlier days if I sold ten shillings worth in six months it was a great thing. Look at the change in their whole attitude. A Jew is not afraid now to tell of his conversion. He is not afraid to show what salvation has done for him."

How Persian Gospels Were Sold

ACOLPORTEUR of the Church Missionary Society relates this incident: "The people were about to beat me when an old *sayyid* entered, and said to them: 'Try to be just and

put prejudice aside.' Then he took a copy of St. Matthew from me. 'Sit down all of you,' he said, 'and listen while I read. When I have finished, if you do not approve the teaching I will tear up all the books before your eyes, but if you find it good, you shall each one buy a copy for himself.' To this they agreed, so he read the 5th, 6th and 7th chapters, giving brief explanations here and there. 'Now,' said he, 'have you anything to say against this book?' 'No.' 'Then you must buy.' There and then I sold seven copies, and the purchasers apologized for the trouble they had caused me."

Colporteur Wins His Freedom

IBRAHIM EFFENDI DOWANY, now an evangelist of the German Carmel Mission, and a companion spent last summer, aided by the Nile Mission Press, in "an evangelistic colportage journey" in Mesopotamia. In one town they were arrested and taken to the police station. Dowany said to the police inspector, who was an Orthodox Christian: "Being under the Arabian Government of the just Amir Abdullah, and subject to the British Mandate in Palestine, should we not enjoy religious freedom? Nevertheless, if you must needs prevent us, know then that we have been sent by our Society, not for sport or enjoyment, but to preach the Gospel and sell our religious books; for this we ask you kindly to give us an official notice of prevention, to present to our Mission." The outcome was that the men were released, and their books returned to them.

GENERAL

World's Youth Names Heroes

THE results have been announced of "a world hero essay competition" conducted in the schools of several countries under the auspices of the National Council for the Prevention of War. About one thousand schools and a half-million students

took some part in the study and essay writing, but the actual competitors who qualified numbered 195 schools in the United States and 368 in foreign countries. Approximately 6,800 school votes were registered representing about 282,000 students. The twelve names of the 609 candidates nominated, which received the highest vote were chosen in the following order: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, George Stephenson. All of these, as various papers have noted, might be called "heroes of peace." Five of the twelve prizes went to students in foreign countries and five of the twelve winning essays were written by girls. The prize for the best essay on David Livingstone went to a student in the High School for Girls in Pretoria, South Africa.

Program of Lausanne Conference

THOUGH preparations of many sorts have long been under way for the World Conference on Faith and Order which is to be held in Lausanne, Switzerland from August 3d to 21st, it is only quite recently that the first formal draft of the program was made public. This includes the following subjects:

The call to unity; the Church's message to the world—the Gospel; the nature of the Church; the Church's common confession of faith; the Church's ministry; the sacraments; the unity of Christendom and the relation thereto of existing churches; arrangements for continuing the work of the conference.

Subjects not on the program may be placed there at any stage at the written request of three members with the consent of the arrangements committee and with the consent of a two-thirds majority of the conference. French, German and English will be the official languages of the conference.

THE MISSIONARY LIBRARY



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

The China Christian Year Book, 1926.
Edited by Dr. Frank Rawlinson. 12 mo.
549 pp. Christian Literature Society.
Shanghai. 1926.

Here is doubtless the most illuminating and authoritative information on the present situation in China. Some forty writers deal with political, educational, social, industrial and religious affairs—and nearly one-half of these writers are Chinese. Conditions are chaotic in many places, but most of the Christian missions are still open and the missionaries are at their posts. China is in transition. A political, mental, social, economic and religious change is taking place, but Christian ideas and influences have been implanted and are at work, as well as other more selfish and materialistic ideas. The national ship of state has loosed from the old moorings and is encountering heavy seas; there are many contrary winds and there are rocks on every side; there is a frequent change of pilot and of course, but there is reason to believe that the ship will not break up, but will weather the storm and, before long, will find its course in smoother seas under good governorship.

Naturally, the emphasis in this volume is placed on the progress of Christianity. The editor interprets the characteristics of this movement in China as representing two classes—the articulate and the inarticulate groups. He shows the influence of communism and the shifting forces or fulcrum of the Christian churches from foreign to home control. The greatest problems have come in connection with the general attitude toward foreigners, the foreign financial support of various Christian enterprises and the teaching of religion in

mission schools. The last is especially vexing. Dr. Rawlinson firmly believes that the roots of Christian faith and doctrine have struck deep in Chinese life and will bear abundant fruit in years to come—though it may be with a Chinese form and Oriental flavor. It is the hope of Christian missionaries that as soon as possible the Chinese Church will become autonomous while it remains loyal to the Christ of the Scriptures.

In the forty-four chapters, the relation of national affairs to the Christian movement in China is discussed with discernment by five writers; the religious thought and activity by four (three of them Chinese); church life by five (all foreigners); missions and missionaries by six (all foreigners); education by nine writers (eight Chinese); social and industrial problems by seven; medical work by three and literature by seven.

No one who wishes to know of conditions and prospects in China today can afford to overlook this wealth of fact interpreted by those well-informed and sympathetic with the highest ideals for China.

Borden of Yale '09. "The Life That Counts." Mrs. Howard Taylor. Illus. 8 vo. 287 pp. \$2.00 or 6s. London. 1926.

At the threshold of a most promising career, this very remarkable young and valiant Christian was suddenly called into service in the Life beyond. As men count, he reached the age of only twenty-five and yet he made his mark on his generation, and his example was and is an inspiration to many. Possibly no young man of twenty-five ever exerted a wider and deeper influence. At least seven

memorial services were held to memorialize him—in America, Europe, Africa, Asia. William Whiting Borden showed a character that was at the same time virile and loving, full of faith in God and of service to mankind. He was an unusual, but a natural boy in his Chicago home; an active but studious lad in Hill School; a leader in good things at Yale, where he founded "The Yale Hope Mission." He was a real force among the students in Princeton Seminary and a valued volunteer worker during vacation times in the National Bible Institute, New York and a helpful member of the Governing Board of the China Inland Mission. He was a keen and buoyant observer in his journey around the world and in London surrendered his life still more unreservedly to God. Then, at the Student Volunteer Convention in Nashville, came the call to missionary work among Moslems. He responded with his whole heart, but the Home Call came while he was in Cairo preparing to go to the Moslems of China. We are not wise enough to understand the reason for this unexpected call, but God makes no mistakes. The life has not ended, and the influence here has gone on in enlarging circles.

The Borden and Whiting families are of high social standing, and William received the best of education, brought up in wealth. While still a student, he inherited a fortune, and yet this young man was unspoiled, simple in his habits, athletic, sympathetic with those in need, a devout student of secular subjects and of the Bible, a tireless personal worker for Christ and a generous and wise steward of all his talents. His life-story is well written and worth reading.

In Unknown New Guinea. W. J. V. Saville. Maps and 58 Illustrations. 8vo. 316 pp. 21s net. London. 1926.

The people of New Guinea compose the largest group of uncivilized people in the South Seas. Many are said to be cannibals. In the interior, they are still savage in the extreme and have not been touched by civiliza-

tion. They are picturesque and interesting, and have many admirable characteristics and customs. Life among them is full of romance and of tragedy.

Rev. W. J. V. Saville, who writes this volume, has been a missionary in Eastern New Guinea (or Papua) for twenty-five years, and has come to know the natives intimately. He has studied them, their beliefs and customs most diligently and here describes their habits, sacred rites, public ceremonies, occupations and characteristics most minutely and scientifically. The study is almost too detailed for the average reader, but the author helps us to gain a thorough knowledge of his Papuans—even down to the smallest detail. For anthropologists and missionaries, this is a valuable study, fully illustrated with excellent photographs and drawings. The crude and cruel customs, the ignorance and superstition, the uncleanness and immorality prevalent give clear evidence of the need of these people for the Gospel of Christ.

Prayer. Arno Clemens Gaebelein. 12 mo. 111 pp. \$1.00. New York. 1927.

It is strange how many people pray without ever thinking of studying the conditions that make prayer truly effective. They would not think of such ignorant, haphazard methods of endeavoring to secure desired results in science, in medicine or in business. The Bible is the "Source Book" for a knowledge of prayer and how it becomes effective and yet how few who pray really study the Bible teachings and examples relating to prayer. Dr. Gaebelein does this in a most thorough and practical way. He begins at Genesis and goes through the Bible to Revelation to discover every mention of prayer and what we may learn from them. It is an exceedingly rich and suggestive study.

In the last forty pages, he systematically unfolds the teachings of the Scriptures in reference to prayer—its basis, its contents, types of prayer, conditions of effectual prayer, the example of Christ and the relation of

"Borden of Yale '09" "The Life That Counts"

by MRS. HOWARD TAYLOR

REV. ENOCH F. BELL writes: "I have been reading 'Borden of Yale,' by Mrs. Howard Taylor. The book is wonderfully written. William Borden was an extraordinary man on almost every count and his Christian life and faith raised his natural power to the Nth degree. It is a book that every Christian worker ought to read."

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The Wonderful Names of Our Wonderful Lord. Selected by T. C. Horton with Meditations by Charles E. Hurlburt and T. C. Horton. 12mo. 199 pp. Los Angeles. 1925.

There are three hundred and sixty-five names selected from the Bible and arranged with comments for daily Bible verses and comments. It is an exceedingly rich study in the scriptural interpretation of Christ.

Youth Looks at the Church. The Evanston Conference. Introduction by Stanley High. 12 mo. 220 pp. \$1.00. New York. 1926.

Much attention has been given to the Interdenominational Student Conference held in Evanston last December. Here are the official, but abbreviated, reports of addresses from the platform and from the floor, the reports of the student commissions (forty-seven pages) and the findings (twelve pages). These addresses and findings are not radically revolutionary and are worthy of thoughtful study.

NEW BOOKS

Awakening Womanhood. F. Hughes-Hallett. 83 pp. 1s. Church Missionary Society. London. 1927.

Everyland Children. Vol. I Just Like You; Vol. II Taro and Umé. 60 pp. each. Paper, 25 cents; board covers, 50 cents. Central Committee for the United Study of Foreign Missions. Cambridge, Mass., 1927.

Prayer. Arno Clemens Gaebele. 111 pp. \$1.00. "Our Hope," 456 Fourth Avenue, New York City. 1927.

The Christian Movement in Japan, Korea and Formosa. 1926. Edited by A. Oltmans. Committee of Reference and Counsel. New York. 1926.

China. Today Through Chinese Eyes. Second Series. By Seven Distinguished Chinese Leaders. 151 pp. \$1.25. George H. Doran Co., New York. Student Christian Movement, London. 1926.

The Maryknoll Movement. George C. Powers. 140 pp. \$1.50. Field Afar Office. Maryknoll P. O., New York. 1927.

Pioneering for Christ in the Sudan. Johanna Veenstra. 223 pp. \$2.00. Smither Book Company. Grand Rapids. 1926.

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