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THE MISSIONARY Review of the World

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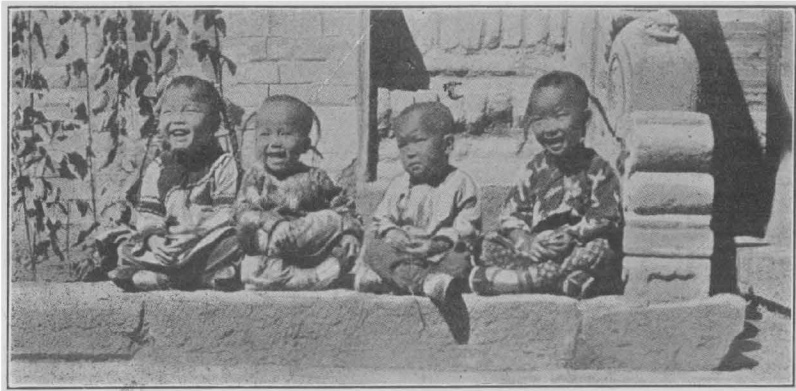
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NEW CHINA IN THE MAKING

PERSONALS

REV. WM. R. KING, D.D., secretary of the Division of Promotion of the Presbyterian Board of National Missions, has been elected executive secretary of the Home Missions Council. Rev. Robert S. Donaldson, D.D., of San Francisco, succeeds him in the Presbyterian Board.

* * *

REV. ROBERT A. HUME, D.D., missionary of the American Board in its Marathi Mission in India from 1874 to 1926, is attending the World Conference on Faith and Order in Lausanne.

* * *

REV. R. A. TORREY, D.D., after an absence of nearly twenty-five years, has rejoined the faculty of the Moody Bible Institute in Chicago.

* * *

SADHU SUNDAR SENGH, who started out in the spring for a three months' preaching tour in Tibet, was obliged by illness to return to his quiet retreat in Sabathu.

* * *

REV. DAVID R. GORDON, of the United Presbyterian Mission at Gurdaspur in the Punjab, India, has received the Kaiser-i-Hind gold medal.

Francis E. Clark

FRANCIS E. CLARK was born at Aymer, Quebec, on September 12, 1851. He was the child of American parents. His father was Charles Carey Symmes, of Winchester, Mass., and his mother Lydia Fletcher Clark. He was orphaned at the age of eight and went to live in Auburndale, Mass., with his maternal uncle, Rev. Edward Warren Clark, and adopted his foster father's name. On his father's side he was descended from Rev. Zechariah Symmes, who was driven out of England under the persecution of Archbishop Laud. His mother came of old Puritan stock. Francis E. Clark was educated at a small academy at Claremont, N. H., then in famous old Kimball Union Academy, and at Dartmouth College. He received his theological education at Andover Theological Seminary. On February, 1881, Dr. Clark, then pastor of Williston Congregational Church, Portland, Me., organized the first Christian Endeavor Society with about fifty members. News of this society and its aims spread abroad, and other pastors tried the same methods. Thus the Christian Endeavor movement was born. At the Christian Endeavor Convention at Portland, Oregon, in July, 1925, Dr. Clark resigned the presidency of the United Society of Christian Endeavor, and was elected President Emeritus.



AN OPEN-AIR SCHOOL, HELD WHEN ITINERATING IN THE SUDAN
 Note the crowd of pagan children standing, watching in wonderment at some of their own tribe
 reading
 (1925)—Sudan United Mission—Rev. T. L. Suffill.



A NATIVE CHRISTIAN TEACHING THE BOOKS OF THE BIBLE TO OTHER SOUTH
 SEA ISLANDERS

CHRISTIANS ENLIGHTENING DARKENED UNDERSTANDINGS

THE MISSIONARY REVIEW *of the* WORLD

VOL.
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AUGUST, 1927

NUMBER
EIGHT

The Essential Character of the Christian Message

BY THE REV. JOHN McDOWELL, D.D., NEW YORK

OUR conception of the essential character of the Christian message depends on our authority, and hence we hasten to state that from our point of view Jesus Christ is the final authority on all matters pertaining to the Christian religion and the New Testament is the only authentic record of the facts and truths of the Christian message.

What, then, is the essential character of the Christian message according to the teachings of the New Testament? By essential we mean that without which the message is not Christian. Fortunately for us the New Testament is not silent or indefinite on this vital question. It is clear and positive and consistent in its teaching. The writers of the New Testament insist that the Christian message is not a mere discovery of a few devout seekers of truth, or a brilliant invention of a gifted young Jew of Nazareth, who in a moment of spiritual exaltation dared to think of God as his father and man as his brother and died a martyr's death in loyalty to these convictions.

Nor is the Christian message an induction reached by the careful study of reverend and profound minds, gathering a truth here and a truth there from the religious ideas of Egypt and India, Greece and Rome.

The New Testament asserts the reverse of all these and affirms clearly and constantly that the Christian message in its essential character is a distinct and definite revelation. In a word, *it is a message from God Himself*, making known to men that which they can absolutely depend upon but which they could never find out by their own natural and unaided faculties.

Of course, it is true that every religion purports to be a revelation. Both the Old Testament and the New Testament remind us that "God has not left Himself without a witness." When, therefore, we say that the Christian message is a revelation, we are not making a statement unreasonable in itself, or making a claim for the Christian message that is peculiar to it. But the New Testament does not stop here. It goes further and insists that the Christian message in its essential character is a distinct revelation of God in and *through a person and that person is Jesus Christ, the Son of God, the Son of man, and the Saviour of the world.*

This is the essence of the Christian message and constitutes its essential character. Was not this what Christ Himself meant when he said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and revealed them unto babes" (Matt. 11:25)? And was not this what Paul meant when he wrote in his letter to the Ephesians these words: "Whereby when ye read ye may understand my knowledge, in the mystery of Christ, which in other ages was not made known unto the sons of men; as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. 3:4-5)? Such passages as these and many others that might be quoted make it clear that the Christian message is not only a revelation in the general sense of this term, but that in its essential character it is a special, distinct and definite revelation.

It is not enough to say that the Christian message is a revelation as some are doing today and thereby classifying it as on a par with the so-called revelations of other religions. Loyalty to the New Testament makes it necessary to go further and to maintain that the Christian message in its essential character is a direct piece of supernatural information concerning God and His relations to man revealed in Jesus Christ.

No one who knows the New Testament message will doubt for a moment that it is rooted and grounded in a Revealer, and that Revealer is Jesus Christ.

Apart from Christ, the Christian message has no distinct light, no distinct life, no distinct foundation, no distinct power, no distinct love. Eliminate Christ from the Christian message and its essential character disappears. Its words are empty and its vitality and reality vanish. In these days when there is a serious and sustained attempt to remove Christ from the Christian message, when we are being told that "God's relation to us would be simple enough if Jesus Christ had kept out," we need to turn back again to the only authentic record we have of the Christianity of Christ and there learn that the Christian message when true to its essential character is not a discovery or an invention, not an induction, but is a clear

and definite self-revelation of God in and through Jesus Christ. This makes the Christian message more than a system of ethics, though it has revolutionized ethics; more than a method of worship, though it has furnished a new interpretation of worship and given it a new character; more than a philosophy of life, though it has given a new interpretation. In its final terms the Christian message is a revelation of *a new life founded on certain historic facts*, namely, "That Christ died for our sins, according to the scriptures; and that he was buried and that he rose again the third day, according to the scriptures." (1 Cor. 15: 3-4.) Take these facts away and you rob the Christian message of its essential character; you make it merely a message of "good advice" rather than a message of "good news" to a sinful, sorrowing, suffering world.

Granted that the Christian message in its essential character is a definite and distinct revelation, we ask "Why do we believe it to be so?" We answer:

FIRST: Because it gives us the highest known conception of God. The idea of God always determines the character of religion, and nations are always like the God they worship. The ethical and moral life of a people rises out of their conception of God. To the Jew God was a judge, to the Greek God was a teacher, to the Roman, God was a ruler. To those who receive and believe the Christian message God is the Father, who is everlasting in His love. God in the New Testament message is first and foremost a Father, then a Sovereign, anxious to assert His authority, not for the sake of the law, but to save His children. God, the Father in the Christian message, loves man in spite of his sin, in the midst of his guilt, loves that He may save and even should He fail in saving He does not cease to love. This conception of God is not found in any other religion and it is our first reason for believing that the Christian message in its essential character is a distinct and definite revelation unknown to all other religions. It is true that there are seven references to the thought of God as a Father in the Old Testament, but in five of these passages He is represented as the Father of the nation, while in the Christian message, as revealed in the New Testament, God is called Father about two hundred times. A little blind girl, on being told that the Being she worshipped was called Father, said: "I did not know his name, but I knew Him." The Christian message reveals to men not only the name of God, but the nature of God, which is love, and the character of God, which is perfect. If the Christian message had given the world nothing but this one conception, it would be entitled to be regarded as a special revelation to mankind.

SECOND: Because it places the greatest valuation on man. The extraordinary elevation of the idea of God in the Christian message does not stand alone. It affects every region of thought, feeling and relationship. The first thing it touches and ennoble is the worth

of man. Man must rightly conceive himself in order to respect himself and his progress may best be measured by his successive ideas of his own nature. Man in the Christian message is primarily spirit, for God is spirit. He is more than a body, more than a mind, more than a conscience, more than a will; he is a soul and Jesus Christ set such a high value on man's soul that He died for it.

This is the essence of the Christian message and our second reason for believing that it is a distinct revelation. No other religious message tells of a God who died for man. No other religious message has a Calvary in it.

THIRD: Because it offers the only solution of the world's three unsolved problems, namely, the problem of sin, the problem of suffering, and the problem of sorrow. To each of these problems the Christian message gives a definite and satisfying answer. Its answer to the problem of sin is "forgiveness through Jesus Christ"; its answer to the problem of suffering is that suffering is discipline for the sake of character; and its answer to the problem of sorrow is the assurance of the Divine Comforter. By satisfying the three passionate desires of the human soul, namely, the desire of pardon for the past, power for the present and peace for the future, the Christian message proves beyond a doubt that it is a distinct and special revelation. No other religion has offered the world a solution for these problems. In no other religious message do we find such words as these: "Be of good cheer, thy sins be forgiven thee"; "Thy faith hath made thee whole"; "Lo, I am with you always, even unto the end of the world."

FOURTH: Because it makes known to men the best uses of life. Life in the Christian message is not an end in itself: it is a means to an end and that end is the glory of God through saving and serving men. Sacrifice and service are the keynotes of the Christian message. The servants of the world are its real sovereigns today. The Christian message teaches men that the best use of life is found, not in self-indulgence, or in self-culture, or in self-aggrandizement, but in self-sacrifice. No other religion tells men that "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." (John 12:25-26.)

FIFTH: Because it provides men with a comforting and satisfying view of death and the hereafter. Death, according to the Christian message, is not defeat, it is victory; it is not loss, it is gain; it is not a curse, it is a blessing; it is not going from this world with its home of love into a homeless world without love; it is not going from the presence of a loved father here into a world that is fatherless. According to the Christian message, death is going to be forever with those who have loved the Father and have gone on before. One seeks

in vain to find in any other religious message such comforting words as these: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 1-3.)

"Draw a line," says Bruce Barton, "through human history at the time of the birth of Christ and compare the last words of men who died before that date with the words of those who passed on afterward. The contrast is illuminating. Before He came, men went shuddering into oblivion. After Him, the great souls of the world passed through the gate as conquerors, merely changing their armor in preparation for a more glorious crusade.

"Sir Henry Havelock, approaching his last hour, called his son to the bedside. 'Come, my son,' he cried, 'and see how a Christian can die.'

"The object of Christianity is to teach men better how to live; but it would have justified itself a thousandfold had it done nothing except to teach men how worthily to die: not as victims, not as players in a game where all must finally lose, not as angels, but as men—faithful, self-confident and unafraid."

In the last analysis the Christian message is a revelation in Christ of the God of salvation and the salvation of God. Face the facts of life and the Christian message assumes a momentous significance for the individual and for the world. When true to its essential character it reveals to men not only God as their Father, but Jesus Christ as their Saviour, and the Holy Spirit as their Comforter. If the Christian message is to retain its revealing, saving and enabling power in our day, it must hold fast to the great historic facts of the birth, life, ministry, passion, death, resurrection and ascension of Jesus Christ essentially as they are now narrated in the New Testament, and also to the great spiritual fact that in the God, whom Christ has revealed to us, there is abundant forgiveness for all the past and abundant life for all the future. Anything less than this is not true to the essential character of the Christian message as given to us in the New Testament.

* * * *

"The more I see of America, and the World, the more convinced I am that the Home Missionary holds the key to the situation."—*Francis E. Clark.*

Interest in Foreign Missions

BY HELEN BARRETT MONTGOMERY, ROCHESTER, NEW YORK

Author of "Prayer and Missions," etc.

WELL are some Christians not interested? The growth of contributions to Foreign Missions from five to forty millions in one generation might seem to indicate that many Christians are interested, and that the number of such Christians is growing.

Yet as one studies the local church one is forced to admit that the giving to Foreign Missions in the average church is confined to about twenty-five per cent of the members, and that even that fraction does not for the most part make sacrificial gifts. If we based the per capita giving upon the church membership of the United States and Canada, it would seem that we give annually about one dollar and a quarter per member. But even this estimate is fallacious, for it does not take into account the large amount of the gross income of Foreign Mission Boards received through legacies and annuity funds. If we estimate upon the twenty-five per cent of the members giving, we have the noble figure of about six dollars a year—fifty cents a month or about twelve cents a week. This represents the equivalent of one cigar, one cheap ice cream soda, one weekly or cheap monthly magazine, one half of one movie entrance fee, or two street car rides. Surely this is not an impressive sacrifice for something in which Christians are presumably *deeply* interested.

Then why are Christians not interested in Foreign Missions? There are many reasons, some petty, some grave.

First, some Christians are affected by hostile propaganda picked up in steamships and hotels throughout the Orient. Many thoughtless tourists repeat random remarks and chance impressions on their return home, and their report is taken as truth by many uninformed Christians. The reasons for this generally hostile attitude of the foreign community in Oriental lands toward Foreign Missions are not hard to find. Many are engaged in exploiting the natives, and the presence of the missionaries is a hindrance to their schemes; many of them are ignorant of the real facts; though they may have lived years in the same city with missionaries, they have never spent one hour studying the missionary work which they presume to criticize. Many others reflect the imperialistic and hostile attitude of their governments that are frankly not in the Orient for any altruistic motive. Some hate the missionaries because their loyal lives are a reproach to the easy and low standards of the lives of many in the foreign communities.

Second, many Christians are ignorant of the commands and

obligations of their Christian faith. They are loyal so far as they go, but they do not go far. Christianity is to them simply a resource of good and helpful emotions. They have never faced the last, the supreme command of the Christ whose servants they profess to be—"Go ye into all the world and preach the Gospel to every creature." They have never studied the story of the Christian Church which is simply the account of the outreach of fresh waves of missionary impulse taking control of land after land. They have never had it brought home to them that missions is not an "elective course" to be taken by a few; but a "required subject," the concern of all who matriculate in the School of Christ.

All that such Christians need to transform them from missionary liabilities to missionary assets is instruction and education of both head and heart.

Third, some Christians lack imagination, and without imagination the long flights of Christian faith, unaided, are impossible. The ability to enter into the experience of alien races, to conceive what it would be to live in a world without Christ, to carry on life in an environment untouched by the New Testament, to go through the experiences of childhood, marriage, fatherhood, motherhood, with no Christian Church to minister to their needs; to be in and of a country where "there ain't no ten commandments," no settled justice, no modern medicine, no libraries, no free education, none of the institutions that have developed because of Christianity—there are many who are simply lacking the sensitive imagination needed really to grasp such situations.

Of course, they are not interested in Foreign Missions. They jog along their days of conventional religious life, absolutely unstirred by the divinest, altruistic enterprise of the centuries. They always will, unless some one helps these less gifted folk, rouses their sluggish imagination, awakens their altruism, summons their dormant heroism. Stories, biographies, dramas, moving-pictures, real experiences of real men and women are some of the spiritual tonics that such Christians need.

Fourth, there are some who are held in the tenets of a false theology: the theology of those who do not believe that Christianity has any vital message for the world; the theology of those who hold that there is nothing very much the matter with mankind; the theology of those who hold that one religion is about as good as another; and the theology of the few who believe that to make any attempt to reach and save the non-Christian world is to interfere with the sovereignty of God. "Young men, when the Almighty gets ready to save the heathen, He will do it without your aid or mine" said one of this hard persuasion over a century ago.

Such Christians need to have the great challenge of a great Englishman brought home to them; need to realize that they must

either give up their Christianity or accept Christ's teaching with all its implications:

"I am asked," he said, "if I believe in foreign missions. I reply, do you believe in the Gospel? For be sure of this, if Christ has no message for the men in Shanghai that it is worth giving my life, if necessary, to get to them, then He has no message for the man in London that I need bother about. He is either Saviour of the whole world, or He is no man's Saviour."

Fifth, there is a great multitude of Christians in whom the cares of this world and the deceitfulness of riches have choked the good seed of the Word so that it becomes unfruitful. In a life brim full of dress and amusement, of travel and business, of personal interests and luxury, there is no room for Foreign Missions to take root and grow. How many distractions there are claiming our attention—many of them good, but all at war with the supreme good. Our social "duties," a round of functions and teas and dinners, our clubs, our bridge parties, our tennis, golf, skating, dancing, our beauty parlors—their name is legion. Is it not time to call a halt, rearrange our schedule, give first things the first place in our time, our interest, our contributions of money and of service?

And last, there are those who are members of the Christian Church, but not members of Christ. They have never known the joy of forgiven sin, never turned their backs on self, never yielded the sovereignty of their lives to the Master, Christ. They have never risen with Him to walk in newness of life.

There is nothing to appeal to with this class in their present state. They do not respond to any Christian motive because they are not Christians. They are not interested in Christian missions because, primarily, they are not interested in Christ. Of them, Christ must say, "Depart from Me. I never knew you."

The only way to reach such is to pray for them until they are made new creations in Christ. One of the first manifestations of the new life will be a new interest in things which before they despised.

We have considered among Christians not interested in Foreign Missions, the misinformed Christian, the untaught Christian, the stolid, unimaginative Christian, the warped Christian, the worldly Christian, and the unconverted, formal Christian. There are, doubtless, many more types to be included in the class of the uninterested; but these are certainly some of the causes of uninterested Christians. Uninterested Christians! uninterested in the cause that is dearest to their Lord! Uninterested in the greatest international enterprise of our day! Uninterested in the progress of the Kingdom of God.



CHINESE KINDERGARTEN, FRESNO, CALIFORNIA

Fifty Years of Fruitful Service

BY MRS. ORRIN R. JUDD, BROOKLYN, NEW YORK

What the Woman's American Baptist Home Mission Society Has Accomplished

AS "A TREE planted by the rivers of water" is the Woman's American Baptist Home Mission Society, which this year celebrates its golden anniversary. This society continues the work of four groups of women organized for a common purpose, quaintly expressed by one of them, in New England, as "the evangelization of the women among the freed people, the Indians, the heathen immigrants and the new settlements of the West." Michigan women formed the first of these in April, 1873, in the Women's Baptist Home Mission Society of Michigan. In June of the same year the Free Baptist Woman's Missionary Society was organized for the promotion of both Home and Foreign Missions. On February 1, 1877, several hundred women from the northern states organized the Women's Baptist Home Mission Society with headquarters in Chicago. New England women effected the organization of the Woman's American Baptist Home Mission Society in November, 1877, with headquarters in Boston. For thirty years these groups maintained a separate existence. The Chicago society emphasized evangelization, while the New England society stressed education. In 1909 a union was effected under the name of the New England Society with headquarters in Chicago, where it remained until 1920 when it removed to New York upon the opening of the offices there of the Northern Baptist Convention.

Work Among the Negroes.—The society had the honor of presenting its first missionary commission to Joanna P. Moore. She was a veteran in 1877, having gone to the contraband camp of 1,100 Negro women and children on Island No. 10, in the Mississippi, in 1863, authorized by an appointment from the Federal Government which assured shelter and soldier's rations, a commission of the American Baptist Home Mission Society (without pay) and a "salary" of four dollars a month from her Sunday-school class in



MRS. GEORGE W. COLEMAN
President, Woman's American Baptist Home
Mission Society

Belvidere, Illinois. Her appointment by the Woman's Society assured regular support and was shortly followed by rapidly increasing reinforcements.

The methods were simple but varied. Children were gathered into industrial schools and taught how to apply their hands to useful arts. Sometimes the elements of "The Three R's" were taught. Always the evil effects of alcohol were shown. Mothers' meetings gave opportunity for instruction in the cutting and fashioning of garments, in various domestic arts, and in the care and feeding of children, as well as in Bible study.

Fireside Schools.—From her experience with the needs of the homes, Miss Moore evolved the idea of the "Fireside School," which is a glorification of the family altar, where parents and children meet for systematic Bible study and helpful courses of reading. The outline for this family study she supplied in her magazine *Hope* which since its first appearance in 1885 has grown from an edition of 500 to a monthly circulation of over 35,000 and reaches probably four times as many readers.

Missionary Training School.—By 1881 "the necessity of a special training for those about to engage in missionary work had grown into a settled conviction." Accordingly the Baptist Missionary Training School, in Chicago, was begun in September, 1881. From this school, distinguished as the first of its kind, over a thousand young women representing thirty nationalities have gone out as Christian workers.

Missionary training courses have been maintained by the Society in several Negro mission schools, and in connection with the Colegio Bautista Howard, at Puebla, Mexico, the Villa Robles, at

Rio Piedras, Porto Rico, and since 1924 in the Woman's Department of Berkeley Divinity School, Berkeley, California.

The Indians.—From the Negroes the Society turned its attention to the Indians, who with quick and intelligent response to the Gospel passed the torch from tribe to tribe. The Choctaws and Chickasaws under the inspiration of the missionary opened work among the Kiowas, who in turn carried the glad tidings to the Hopis on the arid mesas of Arizona. With a courage born of faith the Hopis sent Christian teachers from their own number to their traditional enemies, the surrounding Navajos of the plain.

With avowed admiration the Indians rewarded the women who went alone, unafraid to live among them. "Aim-day-co," they called Maryetta J. Reeside. "Our sister saw us on the wrong road: she



SEWING MEETING OF INDIAN WOMEN, ARIZONA

saw our great danger and called to us, 'Turn this way! Turn to Jesus!' Therefore we call her 'Aim-day-co.' "

A second station among the Kiowas, established in 1893 by Miss Isabelle Crawford, became a beacon light of the Gospel to the Hopis. Though worshiping in a tent and struggling to accumulate funds for a suitable house of worship the Kiowa church not only disdained to accept help for its own project but regularly set aside a sum as a "God's Light Upon the Mountain Society," to send the light to some tribe unacquainted with the Gospel.

To the Monos of California, the Crows of Montana, and the Piutes of Nevada the heroic missionaries penetrated, often laying foundations for the churches since established among the tribes.

Kodiak Orphanage.—In far-off Alaska the only beacon set up by Baptists is that planted by the New England Women's Society in the orphanage on Wood Island, near Kodiak, thirty-five years ago.

With the Immigrants.—When immigration from northern Europe deposited thousands of Scandinavians and Germans upon our shores the noblest of their young women enlisted under the motto of the Society, "Christ in Every Home." Two and three score were in service among their countrymen from California to New York in many towns and at danger points in Utah and at the landing places. These Nordic groups have outgrown the need of help and, strong and self-reliant, are contributing of their stalwart young men and devoted young women to the missionary forces of the denomination.

Through its messengers of peace the Society has reached more than a score of nationalities—in cities and in rural communities, in mill and mining centers, among the furnaces of the steel industry. North, south, east and west they have gone to every part of our land and beyond the border into Mexico, Cuba, Porto Rico and to Central America.

Education—Negro Schools.—Enduring monuments to the devotion and wisdom of New England's Christian women are the schools which they established. From a small beginning in the cellar of a Negro Baptist church in Atlanta, Georgia, has evolved Spelman College, the only "A" grade college for Negro girls in the world. Overlooking Beaufort Bay, South Carolina, is Mather Industrial School, established at the close of the Civil War as a primary school for the most destitute of Negro girls, now a junior high school. In Richmond, Hartshorn Memorial College fits young women for various positions. In addition to these schools a score of others started either by home mission interest or Negro initiative have received financial grants from the society, and hundreds of students have been assisted to honorable places in life. At Storer College, Harper's Ferry, Virginia, fifteen buildings adorn the campus of a fine coeducational institution founded, and for years maintained, by the Free Baptist Woman's Missionary Society.

Indian Schools.—The teachers in Indian schools have reached many tribes—Creeks, Choctaws, Chickasaws, Cherokees, Seminoles, Wichitas, Arapahoes, Piutes, Crows. Bacone College near Muskogee, Oklahoma, is an institution of junior high school grade, rapidly adding new strength to its curriculum to keep abreast of the awakening ambition of Indian youth. Its graduates are finding their way into colleges and universities and returning to their people as teachers. In Murrow Orphanage which shares the campus with Bacone the Society has had a continuous interest.

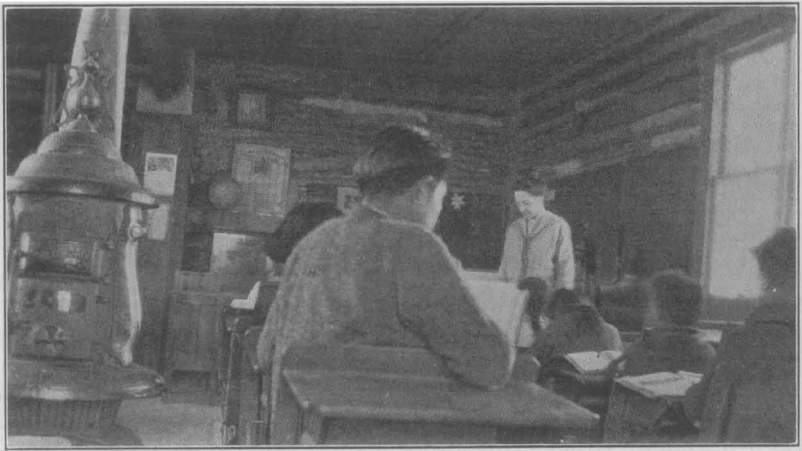
Schools for Chinese.—Schools for Chinese boys and girls have been conducted at various points. An unfailing source of satisfaction is the Chinese School in San Francisco which has been in continuous existence since 1884. From it have gone colporteurs and

missionaries, strong Christians, whose testimony in life has borne rich fruitage.

Schools for Spanish-Speaking Neighbors.—The Spanish-speaking schools in Mexico and Porto Rico are training camps for the development of native leadership. The eight teachers at Monterey are all Mexicans. At Puebla a normal and missionary training department has prepared young women to be teachers. A training school for nurses is attached to the hospital.

In Cuba the Society has had primary schools at many points. These lead to the Colegios Internacionales, at El Cristo, where a normal department fits the most advanced of the girls for teaching.

In Porto Rico where the U. S. Government maintains excellent schools, efforts are concentrated upon primary classes and upon mis-



UPPER BIG HORN SCHOOL, ST. XAVIER, MONTANA

sionary training in the Villa Robles, at Rio Piedras, close by the University of Porto Rico.

School work in Central America is of recent origin, the three republics of El Salvador, Nicaragua and Honduras having been assigned to the Baptists as a result of the Panama Conference of 1916. Schools opened in Managua and Santa Ana are overcrowded and children are constantly being turned away. Managua school has attained the standard grade for that country and now confers degrees upon its graduates. At Santa Ana a training class prepares for teaching.

Hospitals and Nurses' Training Schools.—Since 1886 nurses have been trained at Spelman. MacVicar Hospital grew out of the school. The Hospital Latino Americano, established by Dr. Charles Conwell at Puebla in 1918, also offers a nurses-training course. Through clinics and home visitation the school at Santa Ana has re-

lieved suffering in many homes and recent special gifts give fair prospect of an improved hospital service in both Salvador and Nicaragua.

Kindergartens.—Kindergartens are maintained in Los Angeles, San Francisco, Phoenix, Puebla, Kansas City, Brooklyn and New York.

Christian Centers.—In the establishment of houses of friendliness, commonly known as Christian centers, the society has worked in close cooperation with the American Baptist Home Mission Society and the state conventions and city mission societies. Only



DISPENSARY OF THE ITALIAN BAPTIST CHURCH AND COMMUNITY HOUSE, PHILADELPHIA

four of these centers antedate the World War. No work is more fascinating or more challenging. Twenty-six centers now extend hospitality to groups of Indians, Mexicans, Chinese, Negroes, Italians, Slovaks and Japanese, as well as in the crowded ways of San Juan, Porto Rico. All but five of these have resident workers. The standards set up by these Christian homes become the models for the community. Bible study is the very heart of the work at Aiken Institute, Chicago, and so attractive that for thirteen successive years the Daily Vacation Bible School, which last year numbered 1,375, has made the world record

for attendance. Brooks House, opened in 1919 at Hammond, Indiana, has so commended itself to the community that three fourths of \$50,000 needed to supply an addition containing a gymnasium and apartments for the workers has been contributed by local business men under the leadership of a committee of which the chairman is a Jew.

At Brooks House and at Katherine House, Roumanian, Hungarian, Croatian, Mexican, Russian, Polish and Lithuanian groups are gathered in Christian fellowship. To the influence of Rankin Christian Center, at Braddock, Pittsburgh, the burgess publicly paid tribute in the words, "The schools have helped, but by far the greatest influence for good has been the Third Avenue Mission and what its women workers have done for the people." The Chinese Center at Locke, California, was begun in 1922, in response to a request from the Chinese themselves, who provided a building for the work. "The center has meant a renaissance of life to me," said a bright-eyed Christian girl from Judson Neighborhood House, New York, and her words would find an answering echo in the heart of many

another Italian boy or girl who has found Christ in one of the Christian centers.

The Japanese Women's Home in Seattle has been to many a city of refuge. Its influence has extended to the homeland through those who have returned to it, after having adopted as their own the motto: "Every one ever ready to serve our Saviour."

"Lovers of Truth," "Los Sembradoras," the women's organization at the San Juan Community House, Puerto di Tierra, Porto Rico, have named themselves.

The Community House for the Hopi Indians provided them with a laundry with tubs and running water and also with shower baths for the refreshment of their bodies. There Christian Indian women commend the Water of Life to their non-Christian friends as they work side by side.

Christian Americanization.—The conviction that it would never be possible to provide a staff of salaried workers sufficiently large to reach with Christian influence the multitudes of foreign-speaking people of our country led to the adventure in friendliness known as Christian Americanization. This is nothing less than a challenge to the women of the churches to return to normal Christian living, neighborly, friendly interest in those who can be reached in person. In this venture as in others the Society has been a trail-blazer. Under the capable direction of Miss Alice W. I. Brimson, the work was organized with regional specialists to instruct the women of the churches how to establish contacts with foreign-speaking homes, especially with the mother, commonly the most neglected and lonesome member of the family. The volunteers receive instruction in methods of teaching English to individuals or groups and in conducting citizenship classes for those who desire to be naturalized. The ideal is to enlist every woman in the church. Over 3,000 volunteers have been secured. Churches are beginning to look upon their communities to discover foreign-speaking homes to be befriended or American homes that need to be Christianized.

Interdenominational Cooperation.—One of the first Boards to



COOKING CLASS, JAPANESE WOMEN'S HOME, SEATTLE

engage in interdenominational cooperation through the Council of Women for Home Missions, the Woman's American Baptist Home Mission Society contributed Mrs. George W. Coleman, who, as the first president of the Council, was for eight years the guiding hand in shaping its policies.

Growth in Numbers.—From weak and struggling beginnings the Society has become a strong organization, enlisting women in 10 districts comprising 36 states and 420 associations of Baptist churches in 4,375 societies, with an active membership of 127,931. Young women are enrolled in 2,401 World Wide Guild chapters, and children in 1,816 Children's World Crusade bands. During the past year there have been 337 workers on the field, of whom 181 are missionaries to a score of nationalities in 100 stations; teachers number 156 in 35 schools and kindergartens. A special Golden Anniversary Fund of \$500,000 has just been over-subscribed by the women of the churches, the actual amount gathered being \$592,000.

Christ in Every Home.—Through evangelism, education, the emancipation of life from the bondage of illiteracy, intemperance and unbelief, the enfranchisement of disadvantaged peoples, emphasis upon the principles underlying the Eighteenth Amendment and unremitting efforts toward the elimination of race prejudice and pride, the Society continues to cooperate with all other organizations designed to extend the kingdom of Christ on earth and seeks to realize its goal of "Christ in Every Home," believing that it has been proven to be "a planting of the Lord."

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. *If I refuse to give anything* to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. *If I give less than heretofore*, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. *If I give the same as formerly*, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"
4. *If I advance my offering beyond former years*, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join in this class?

Resolved: I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work.

A Chinese Message to Missionaries

Issued at a Mass Meeting of Chinese Christians Held in Shanghai, February 6, 1927

The following open letter to missionaries was adopted by a recent meeting of Chinese Christians in Shanghai.

I. THE SITUATION

China is at present going through a gigantic upheaval, the main characteristics of which can be summarized as follows:

1. A struggle for a stronger and freer national life.
2. A struggle for a fuller and richer content in the life of the masses.
3. A struggle for a more worthy place in the family of nations.
4. A struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in modern scientific civilization.

This fourfold struggle has penetrated every phase of Chinese life today and in its onward sweep profoundly affects every form of organized effort in the country. We, Chinese Christians in Shanghai, feel acutely the challenge of this present hour. Already among us two definite trends have been greatly accentuated:

II. OUR ATTITUDE

1. More than ever before, there stirs in the heart of the Chinese Christian Church the desire to find its own soul and to live its own life.
2. More than ever before, the Chinese Christian Church is experiencing a compelling sense of obligation to assume responsibility for carrying on the Christian movement in China even though its leaders are fully conscious of their unpreparedness for the task.

Christian workers in China have reacted to the present situation in various ways. Some regard this upheaval as a temporary manifestation of unrest which will soon pass away. These believe it will then be possible again to resume their life and work very largely under the conditions which prevailed before. Others have been so discouraged by the continuance of one trouble after another that they have become extremely pessimistic and can see no hope for the future. But there is another group whose hearts, while frankly filled with anxiety and perplexity, nevertheless are moved also with hope and with a spirit of adventure because they have seen the guiding hand of God in the present situation. The future of the Christian movement in China will depend very largely upon whether this small group of Christians will be able to maintain a faith, courage and wisdom equal to the superhuman demands of the hour.

In this crucial experience through which we are passing, we need the continued cooperation of the older Christian communions of the West and of our missionary coworkers in China. None better than ourselves realize our unpreparedness to carry on a Christian movement which thus far has been fostered largely by the churches of the West.

Our Convictions

In this cooperation, may we share with you our convictions as to the spirit in which we are called upon to undertake our common service?

1. As followers of Christ all of us should persistently endeavor always to let our love triumph over any sense of being misunderstood or unjustly treated, over considerations of national prestige or personal safety, over differences of opinion and over pride and prejudice.

2. Whatever happens to our institutions and programs of work, we still stand in need of your best contribution, which is the sharing with us of your deepest personal experience of God through Christ.

3. We invite you to identify yourselves fully (1) with the Chinese people, in accepting the risk involved in the voluntary surrendering of your extraterritorial status and (2) with the Chinese Church, by merging your present mission organizations with it, thus bringing directly to the Church the gift of all your knowledge and experience.

4. As followers of Christ, the Prince of Peace and Goodwill, shall not missionaries and Chinese Christians unite in undertaking the ministry of sympathy, understanding and reconciliation in the midst of strained relationships of all kinds?

Above all, let us unite before God in a humble and penitent spirit and examine ourselves as to:

(1) How truly Christian our own individual lives are and,

(2) How well prepared we are to make a worthy Christian contribution to the great human needs around us today.

III. SOME PRACTICAL SUGGESTIONS

1. The Christian Church, if it is to make its contribution to the unfolding life of the Chinese people at the present time, must have in its own fellowship that triumphant spiritual life which is rooted in a vivid consciousness of God through Christ. Shall we not see in this period of forced interruptions to our normal work, an opportunity and call to find for ourselves, individually and in groups, a deeper experience of God?

2. In the midst of the profound political, social and economic changes now going on in the country, we feel greatly perplexed as to what constitutes for us the Christian way of life today. Can we not in the coming year come together all over the country in little

groups which will in a spirit of prayer and fearless inquiry seek an answer to these all-important questions?

3. Extraordinary occasions in life call for prompt and adventurous adjustments. The whole Christian movement in China is today facing such an occasion. We, therefore, urge:

(1) That immediate representations be made by missionaries, either through deputations going back to their home countries or through other means, calling for an immediate readjustment in treaties with China on the basis of economic equality and mutual respect for each other's political and territorial sovereignty.

(2) That the mission boards send immediately representatives to China to work out with Christian leaders in this country definite measures for the placing of all branches of Christian work under the administrative charge of Chinese Christian bodies.

(3) That responsible missionary church leaders in China, in the meanwhile, get together to work out ways and means toward this transfer of responsibility.

4. Should not a meeting of responsible Christian workers in China be called immediately to study the present situation and fearlessly examine into their work with a nation-wide perspective and across denominational lines, in order to determine which enterprises within the Christian movement should at all costs be maintained, with a view to the concentration of our resources in men and money on those enterprises which are making the most vital contributions to the life of the Chinese people?

In concluding this word to our missionary co-workers, we wish again to express to them our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people.

WHAT TRIBE IS THAT?

TRIBAL distinctions are marked among the people of Cameroun, West Africa. Sometimes Christian evangelists of one tribe meet many hardships in presenting Christ to the peoples of other tribes. One afternoon three women went to visit a Presbyterian missionary, who, beginning a simple effort at evangelization, asked them if they were Christians.

"Oh, no, we are daughters of the Njem tribe. We have never heard of that strange people. They do not live here."

The missionary, with a heart of deepest sympathy, in writing to friends at home said: "Ah, my friends, how true that is at present, but what a golden opportunity there is before us, because everywhere the people are thirsting for the knowledge of Christ."

Chinese Christians in the Present Crisis

Some Reports from China

“**W**HEN the final record is written” says Mr. Stanley High, who was in China during the sack of Nanking, “no modern period of Christian history will be more inspiring than this present period in China. The loyalty of the Chinese Christians to the faith they have owned—their loyalty during these times of the Nationalist movement—takes one back to first-century Christianity for a parallel.” A few incidents, quoted by Mr. High, will help to tell the story:

In West China, according to Mr. Lewis Havermale, “the Chinese preachers have organized themselves into a ‘Flying Squadron’ whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda—by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget. They have, by written contract, bound themselves to provide funeral expenses for any who may be slain by fanatics, and to provide for their widows and orphans.”

At a recent meeting in Chungking when salary cuts were imminent many said, “If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided *not* to strike. The job of preaching the Gospel is not that of the missionaries but of us Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us.”

Bishop Logan H. Roots, of the Protestant Episcopal Church, tells many incidents of the devotion of the Christians. Here are two: A pastor in a city near Hankow was taken by the “Reds,” bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

“If you will renounce this Jesus,” said the tormentors, “we will let you go.”

“I am a Christian,” said the pastor. “You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord.”

In the face of such courage and such a testimony he was released.

Two other pastors were imprisoned, after having been badly beaten. They were told that they would be released if they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St.

Stephen. The two Chinese pastors stood up in the midst of their fellow prisoners, and preached the story of Stephen. "We need men like Stephen in China," said the prisoners—and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China," said Bishop Roots.

Most striking of all these examples of Christian devotion come from Nanking. Last March, during the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

"It was a day of tragedy," says one missionary, "but also a day of prayer." It seems almost certain that few of the missionaries could have escaped but for the sacrifices of the Chinese Christians. These men and women have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three deep about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The Chinese dean of that school remained all day, at his post, suffering the abuse of the soldiers. He refused to leave even when his own home was looted and his wife and children were driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deeply Christ had taken hold upon the lives of our believers."

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries who were in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spent the day, in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told that he must pay several hundred dollars or forfeit his life, a group of Chinese Christians banded together and raised the sum, an almost impossible amount for Chinese Christians to give.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. Chinese clothes were provided by his Christian rescuers and he said:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

"THE ORDEAL OF NANKING"*

BY SEARLE BATES

The suddenness of the outburst at Nanking has been such a shock to those who were in it and to the press of the world

* Extracts from the *World Call*, May.

that there is a revulsion from China bound to hurt the right relations of Christian people with the Chinese. Many missionaries are returning to America immediately, some from necessity and some from discouragement—all of whom will more or less consciously justify their return by emphasizing the evils from which they are withdrawing. I am continually hearing that "We must tell the churches the truth regarding the awful conditions in China." Yes, but let it be the whole truth, faced in a Christian spirit, never forgetting the good in the midst of the bad. Things may grow worse instead of better. But did Jesus and Paul demand ideal conditions for their ministry, and say that they would quit if they did not get them? If we have to flee into the next city, all right. But we will go back when we can, meanwhile sustaining the Chinese who bear the burden and cannot enjoy the luxury of escape.

Of the active agents for deliverance, three were of especial importance. Chinese friends appeared from every side to render all possible help at great peril to themselves; they were of every sort and class, from the humblest to the greatest. They hid foreigners in their own houses; they guided them to places of concealment; they provided information and food for those completely cut off; they paid scores of ransoms from petty sums to hundreds of dollars; they pleaded with soldiers who were in the act of shooting; they stepped between missionaries and their attackers. These actions endangered them, and, as they well knew, marked them for later persecution. Perhaps the most conspicuous heroism was shown by the students and Chinese faculty of the University, who gave abundant individual aid, and through twenty-four hours gathered all foreigners from the interior of the city into a university building for such protection as they could provide. Hundreds of Chinese helped at great risk and gave impressive evidence of what Christian work meant in Nanking.

Everyone who passed through these days has a new assurance of the things that abide, of faith, and hope, and love. Each has seen the inability of death to conquer spirit, and has lived in peace in the face of those who took up the sword. Little or no personal property, whether the irreplaceable pictures and keepsakes, or the furniture, books and clothing, slowly gathered through years of economy, remains for scores of homes. But for most, the pain and the losses can be forgotten in the devotion of Chinese, and in the fellowship of suffering which united them with the thousands of Chinese who are victims in each campaign of brutal soldiery. If only love and helpfulness can continue between the Christians of the West, and the Christians as well as all who need help in the crisis of China, the wounds can be healed and the temporary breaks restored. Each man and woman who shared in this experience is proud to be one of the group in which he saw so much fortitude and good cheer, such for-

getfulness of self, such complete restraint in the midst of utter provocation, so little bitterness or complaint. Not one woman became hysterical; not one man let slip the timely blow which would have been natural but would have increased the danger to all; none, even the youngest, caused others to be unhappy because of his own sufferings or discomforts. Each can testify of his fellow-workers that there are still missionaries ready to bear all things and to carry one another's burdens without fainting. Chinese and Westerners revealed to each other and to themselves depths of character too seldom realized in daily duties; and when the common life can be restored, there will be yet richer fruits of Christian effort.

SOME LOSSES IN NANKING

In addition to the great loss that came through the murder of Dr. Williams and the driving out of the missionaries from Nanking, much personal and mission property was stolen or destroyed. Losses of \$302,100 were incurred by the University of Nanking, and its staff, when Nationalist soldiers looted the school buildings and the residences on the campus.

The trustees of the University have made an appeal for \$174,100 from American Christians to cover losses and emergency needs. Additional items of loss for which no appeal is made at the present time include: five residences burned, \$30,000; damage to university buildings and equipment during looting, \$30,500; loss of personal property by members of the staff who are supported by the cooperating mission boards, \$124,000.

The University of Nanking had a staff of nineteen families who were appointed by the mission boards supporting the University: the Baptist, the Disciples, the Methodist Episcopal, and the Presbyterian denominational mission boards; of twelve families and twelve single missionaries supported by university funds; and of nearly two hundred fifty Chinese staff members—deans, professors, and instructors and assistants.

Two parts of the Nanking story have not been fully told. The first is the thrilling story of the loyalty and devotion of Chinese teachers, students, servants, and citizens to their foreign associates and friends on the university staff. Again and again they risked their lives and their possessions by hiding foreigners in their houses and by remonstrating with looters and soldiers. One member of the faculty reports his life saved by a young university graduate who stepped between him and levelled rifles saying: "If you must shoot someone, shoot me." On the second day, when the refugees were gathered for safety in the attic of one of the university buildings, hundreds of Chinese of all classes—teachers, students, business men, servants, coolies—streamed in and out all day, thrusting on their foreign friends money, clothing, food, necessities of one kind and

another, and expressing with tears on their cheeks—an evidence of depth of feeling seldom seen in China—their profound sorrow at the indignities, destruction and death that the soldiers had caused.

One Chinese Christian secured, during the day, pledges of \$10,000 silver from Chinese business men to buy off the soldiers. Others sought aid from authorities or joined in endeavors to protect properties. Tragic, brutal, and sad as were the events of those days, there stands out shining clear the record of hundreds of deeds of unselfish kindness by the poor and the well-to-do—a tribute in itself to the place in the hearts of Nanking's people.

The Chinese people of Nanking were greatly shocked at the destruction and damage that have caused so much sadness. Hundreds expressed deepest sorrow at the tragic closing of Dr. J. E. Williams' missionary service. Many, out of their poverty, gave all they could to relieve the needs of their friends who had suffered so greatly while guests in their land. It is a small thing to ask American Christians to give money to help make good some of the losses suffered by these men and women and to enable the work to go forward.

Each of the mission boards is appealing for aid from friends in America to meet the present emergency. Many expenses must go on, even though the work has temporarily been interrupted. Missionaries and their families must be transferred to other places and their living expenses must be provided. The Chinese Christian workers, also, must not be deserted in this crisis. At least one million dollars extra contributions will be required by the Mission Boards to meet this emergency.

MODERN HEROES OF FAITH

A Missionary Version of Hebrews 11:32-40

And what shall I more say? for the time would fail me to tell of John Williams, who through faith subdued kingdoms; of John Paton, who wrought righteousness; of Hudson Taylor, who obtained promises; of Mary Slessor, who out of weakness was made strong; of George Mackay, who waxed valiant in fight; of Robert Moffat, who turned to flight the armies of the aliens; of Henry Martyn, who was tortured, not accepting deliverance; of Adoniram Judson, who had trial of bonds and imprisonment; of Raymond Lull, who was stoned at Bugia; of James Chalmers, who was sawn asunder by cannibals; of Horace Tracy Pitkin, who was slain with the sword; of David Livingstone, who wandered about destitute, afflicted, tormented; of James Gilmour, who wandered in deserts and in mountains, and of Robert Morrison, who obtained a good report through faith, but received not the promise, and who through us is made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us and let us run with patience the race that is set before us.—*Missions*.

The Crisis in the Chinese Church*

MR. T. Z. KOO, one of the brilliant young men of the New China, addressed a meeting of missionaries at Shanghai, on February 10. Mr. Koo (who was one of the contributors to the book, "China Through Chinese Eyes") is a leading member of the National Christian Council of China. The subject of the address was "The Christian Church and the Present Crisis." He said in part:

"What, after all, is our aim in China? We are today in the process of nation making. China as a nation does not exist today; she is merely a collection of families. The unit is the family, not the nation; loyalty to a family is much more real than loyalty to a nation. The conception must be broadened from family to nation. The revolution of 1911 was just a change of political laurels. By contrast the revolution of 1927 is a mental process, a thinking through educative processes of particular manifestations. If any group of people are suspected of being in the way of the onward progress of this Nationalist movement they will have their usefulness and even their very existence endangered. God is leading China today as He led the children of Israel through the wilderness into the Promised Land. We, too, have our wilderness to go through—our temptations; we, too, make false friends; *but we shall get through to our Promised Land, or our children will.*"

Turning to the relation of the Christian Church to the present crisis, Mr. Koo said that this was an even more difficult matter to face than the political phenomena. "I want to dig into the intellectual problem created for the Church," he said. "I myself have been trying to grasp the spiritual significance of this movement. May I ask that we probe into our hearts? Have we heard God's voice? God is testing the Church in its capacity to love—'Lovest thou Me?' If we can answer 'Yes,' then who can take away from us that commission, 'Feed My Sheep'? Some missionaries have been forced to leave their work; doubtless many are full of anxiety. Do we realize the spiritual significance of what is happening? Do we love Jesus—love Him more than anything else? Then, 'Tend My Flock.' Where is His flock right now? We have given thought to our mission finances and to our property. Are we taking thought for His flock? If we are prepared to answer that question in the affirmative—good! God is testing the Church in the inward things; *but we are thinking of property.* The Church has in China property running into millions of dollars. We have great mission equipment—schools and hospitals. All have been created with the idea of foreign leadership. *We are so possessed with an idea of our own importance that when the breath*

*From *The Methodist Times* of London.

of criticism blows we fear, and immediately want to close down this or that piece of work. This is to say that you come out not because you are interested in the people, but rather that you are interested in running a particular institution. Now that the conditions in which we find ourselves render our institutions useless, and cause us physical dangers and sufferings, we should be brought to realize that our task is a spiritual task—the task of saving souls, a task that was lost to us in the midst of our institutions.

“God is testing us in our capacity to identify ourselves with the life of the common people. The attitude of the philanthropist is resented; it recoils on ourselves. To identify ourselves with the life of the common people would find practical expression in opposition to social abuses. There is a desire to swing ourselves into the popular current. But when we try as a Christian Church to ally ourselves with the popular movements, simply because they are popular, we make a great mistake. God will use the Communists as an instrument; He will use the Kuomintang. Instruments go forth blindly and often go forward to their own destruction; but while useful they will be used by God. Alexander and Napoleon were instruments used by God, but they were destroyed. The Church here is God’s divine instrument; it is indestructible, and should not desire to be merely the tool of any lesser instrument.”

ANTI-CHRISTIAN CHINESE ANSWERED

DR. CLELAND B. McAFEE, of the McCormick Presbyterian Theological Seminary, Chicago, talked to a group of anti-Christian Chinese students who inquired about the Christian movement in general, and Christianity in particular. He defined the Christian movement as the voluntary effort of Christian believers to make Jesus Christ known everywhere. As voluntary, it has nothing to do with governments or with social programs. It is a movement of ideas, forming its own institutions as it goes along in each land. The four details are:

1. It is an effort of Christian believers to fulfill the wish of the Founder of our Faith;
2. It is an effort to share with others the best that Christians think they have;
3. It is an effort to express the universal nature of the Christian Faith;
4. It is an effort to help in unifying the world.

A brief statement of the Christian faith also was in four items. It is a religion which teaches that:

1. God is a holy, loving Father.
2. In Christ He has provided complete forgiveness for all sins and a perfect example of life;
3. He calls us to a brotherhood around Christ which makes the world good and helpful and happy;
4. He has provided an eternal home of complete holiness and happiness to which He wants us all to go.



SCHOOL GIRLS MAKING WALKS TO EARN MONEY FOR THANK-OFFERING

Intimate Glimpses of a West Virginia School—II

Extracts from a Series of News Letters Sent Out During the Last Eighteen Months from the Pattie C. Stockdale Memorial School, Colcord, West Virginia, Supported by the Board of National Missions of the Presbyterian Church, U. S. A.

BY ANNA BELLE STEWART, DIRECTOR

(Concluded from July issue.)

Our hearts swell up with joy for the outpouring of rich blessing in answer to prayer.

For many months we waited for the Lord to send us a pastor who would love and understand our people and have an evangelistic spirit. In November there was sent to us just the man. Even before his household goods were unpacked he was engaged in a series of meetings in our chapel. For two weeks he labored and prayed among us, during which time fourteen young people accepted Christ as Saviour and publicly confessed Him. Some of the young men we have longed so much to reach were drawn into the meetings, and many of them for the first time seemed to be attentive as our pastor told the gospel story. Can you imagine our happiness the night the last of our school family accepted Him and we were thus made "complete in Him"?

The prayer life in our home grew more precious than ever before and several of our girls had their first experience in leading a comrade to Christ. They became so concerned that one night after they had been tucked into bed and while the faculty was meeting for prayer downstairs, by common consent they slipped from their beds and on their knees made confession of their own sins and prayed earnestly for the salvation of others. The next day they asked that in addition to the many daytime gatherings for prayer they might have half an hour each night for the united outpouring of their petitions. We were much touched by the prayer and efforts of two of our girls to bring to Christ the young men who were interested in them. Both of these boys made the decision, and one very frankly admits that it was due to the prayers and influence of the student he admires. How powerful for good among our young people are friendships which are built on Christ! This boy has been used of the Lord to bring a worldly sister to a realization of her need and to a ringing testimony to the new-found power in her life.

How we wish words could convey to you the atmosphere in all the work here! New avenues for training and influence are constantly opening. A flourishing young men's reading club has come at the solicitation of the young men themselves. Frequently groups come without special invitation to listen in on a radio service or for a sing. Students clamor for the privilege of teaching a Sunday-school class.

However, school duties and evangelistic meetings were not alone in claiming time and prayer, for November is the month of expressing concretely the gratitude of our hearts for opportunity for training and service. Late in October announcement was made of the approaching Thank Offering and ways and means were devised by which our girls might show through labor exchanged for gold their heart-felt thanks and desire to spread the Gospel. It was a difficult task to teach our inexperienced girls the joy of sacrificial giving. But prayer and untiring effort linked to the influence of one student, who in another mission school had learned this joy, brought encouraging results. Every nook and corner of time was claimed by money-earning activities, even to the giving up of the few recreational hours in our life here. Walks were laid, logs carried and stored for winter use, nuts cracked, mice caught, teachers' rooms cleaned and kept in order, wrinkles chased, new garments made, and stockings darned. Hands and feet which at first moved reluctantly from a sense of duty moved more swiftly and lovingly as the true meaning of the offering was understood. A request came that the making of the offering be postponed a week so that a few more hours of work would make their expression of thanks a little more adequate. With tenseness we awaited results, and found that the total offering was \$140.00 and that our own girls averaged \$3.00 each in their

contributions. Small perhaps, but a forward step for girls who never knew the joy of giving.

Our Christmas activities included a dinner for the girls, caroling, a candlelight service on Christmas night, and programs in our Sunday-schools. The opening event, which was both educational and social, was a holiday dinner served before the family separated for vacation. Generous friends sent decorations and goodies. The table decked with Christmas candles, place cards, and favors created the atmosphere and was declared by the high-school home-making class to be the most beautiful they had ever seen. This occasion gave suggestions to our girls of ways to brighten their home celebrations. On



ONE GROUP FROM THE ALL-BIBLE D. V. B. S. AT FULTON, AUGUST, 1926

Christmas Eve a band of singers braved the rain and storm to bring the spirit of Christmas to many homes. In the silence of the night this valley for the first time rang with the voices of a caroling band and echoed the gladness of the performers, mistaken by one family for angels coming to carry away their sick child.

We assisted in the program at Ameagle and were wholly responsible for the programs in the other three Sunday-schools. According to the materials at hand, adaptations were made at Lawson and Fulton of the program which was first presented at Colcord. Everywhere the hardships of travelling with all the properties and "cast" in large springless wagons over muddy, bumpy roads were forgotten in the joy of the hearty response of the people. Knowing

the power of the Bible story of the first Christmas in its beauty and simplicity, and the efficacy of the Word of God, the account of the shepherds found in Luke and the story of the Wise Men from Matthew were selected as the material around which our exercises were built. These passages were illustrated by appropriate carols and tableaux, which introduced the characters in costumes of Bible times. The junior high school recited the Scripture and led in the singing of the carols.

* * * *

The work grows rapidly. The junior high school has left behind its inconvenient two-room structure and is now housed in a substantial four-room brick building. From the community has come a petition to the local school board to establish a senior high school, and this together with the strong hope of another dormitory on our campus this year gives promise of a larger educational program. The lives of the girls in the school family have been unfolding with a rare beauty. They have learned the power of prayer for themselves and for others. From community and school come requests for Bible study and prayer circles. Every Tuesday night a group of young men meet to study the Book of Acts. In a meeting every Saturday afternoon for teacher training and for preparation of the coming lesson our young Sunday-school teachers reveal not only an interest in learning to present the lesson in the most telling manner but a concern for the spiritual growth of the little ones entrusted to them. This training is definite preparation for service in their home communities.

The three Christian Endeavor societies are thriving. If you could step into a Senior meeting you would find our uneducated farmer serving as president and taking part in the meeting while by his side one of the high school teachers, a college graduate, listens intently and awaits his turn to participate. The Intermediate group comes from a soul-searching prayer service into its larger meeting. With the back throws filled with young men and women who are there because they know of nowhere else to go there is a challenge to prayer and personal work for these zealous young Christians. Almost every week there is response to the invitation that is given to accept Christ. The earnestness of the Juniors is shown as a group of them meets daily to pray for the welfare of the society and that hearts might be touched. These three organizations have given \$300 to missions this year.

Ameagle, our most promising station, after being open to us for only six months, boasts six services a week. A Tuesday night sing, a Thursday night Bible class, preaching or a stereopticon lecture on Saturday night, Sunday-school, a prayer meeting for girls on Sunday afternoon, and a Sunday night prayer meeting are the services included in its program.

Japan was the country studied and portrayed in the School of Missions which opened early in February and met every Friday night for six weeks. Interest ran high in making decorations and in presenting plays and pageants, while the social instinct was satisfied in meeting together day after day for rehearsals. The most outstanding benefit, however, came in the knowledge acquired of the need of the Gospel and of the work of missions in other lands. Hustle and bustle in preparing decorations preceded the first session. All hands were busy. Little boys gathered pink fruit wrappers, high school young people cut and pasted them to make cherry blossoms and labored over a wisteria lattice, while staff members nailed, glued, and painted until a fine torii and beautiful Japanese screen were finished. Sewing machines hummed as kimonos were made and later remodeled, and daily during the entire course the chapel was the scene of one or more rehearsals. For hours the typewriter clicked out copies and revisions of plays. The chapel became a veritable Japanese bower, for added to the Colcord-made decorations were pictures, parasols, fans, lanterns, flags, and dolls from the Sunrise Kingdom. About one hundred and thirty people gathered each week for the devotional service, separated for nine classes which used all the graded study material available, and came again to the chapel to learn from play or pageant more of our yellow-skinned brothers. At the closing session an offering was made for missions. Our faithful farmer (who contributed \$5.00) was much disappointed when he learned that only \$40.00 had been given. He had expected that there would be at least \$100.00. His testimony to the appeal made to him through the study of missions and to the joy of giving stirred our hearts. The pageant of that last night was wonderful in setting, costuming, and presentation. In the hush of the closing moments one of our workers stepped forward and made the appeal for life service. Prayerfully we awaited the response for this was the climax to our weeks of work and prayer and we knew of the days and nights of struggle which had gone before in many young hearts. One girl who became ill from the conflict tried to get away from the insistent repetition of the lines "Behold how many thousands still are lying bound in the darksome prisonhouse of sin." She found no peace until her heart echoed the words of that beautiful hymn "Take my life and let it be consecrated to Thee." This girl was the first of thirteen young people to respond to the appeal.

Little by little our young people have come to know the joy of sacrificial giving; they have learned to work and pray for the salvation of souls and the advancement of the kingdom; and now twenty of these precious lives have been given for His service wherever He may call. Cannot you who from afar share in the work and we who labor here lift our hearts together and rejoice because "great is our Lord and of great power?"

Francis E. Clark—A World-Wide Christian*

BY REV. R. P. ANDERSON, BOSTON, MASS.

Editorial Secretary of the United Society of Christian Endeavor

THE founder of this world-wide, international, interdenominational society of young and active Christian workers, was the most unassuming of men. A practical idealist, he was gifted with a Napoleonic mind, allied with the Christ spirit. He thought in continents, and in terms of the Church Universal. During his life he saw the emphasis of the church's teaching ministry changed to take up the training of adolescent youth for Christ and the Church. He placed the young people in the midst. He discovered the potentialities of the youth of the world. He saw young people of the Church drifting away because they had nothing to do that interested them, and he organized them on the basis of loyalty to Christ and His Church. In the forty-six years of the Society's existence more than twenty million young people have passed through its training, and today there are scattered throughout the world over four million active members of the organization.

This is one of the largest societies in the world, the members of which give voluntary service. The paid officers of the Movement in all lands probably do not exceed between forty and fifty, but there is a host of ten thousand officers of Christian Endeavor Unions, not to speak of a multitude of officers of societies, all of whom give time, energy, and money to the tasks they undertake. What this release of energy, loyalty, and devotion has meant and still means to the Church, no one can estimate. Roger Babson, the well-known economist, has said that he owes more to a little Christian Endeavor society in Gloucester, Mass., than to any other organization. This is characteristic of the effects of Christian Endeavor upon the minds of many.

From the first Christian Endeavor has been interdenominational. The unions are composed of societies belonging to different denominations in a given community, and are united on a platform of service. Long ago Dr. Clark saw that in the present state of things there could be no interdenominational fellowship on a basis of creeds. Christian Endeavor, therefore, has never stressed doctrinal matters but has consistently referred Endeavorers to their own denomination-

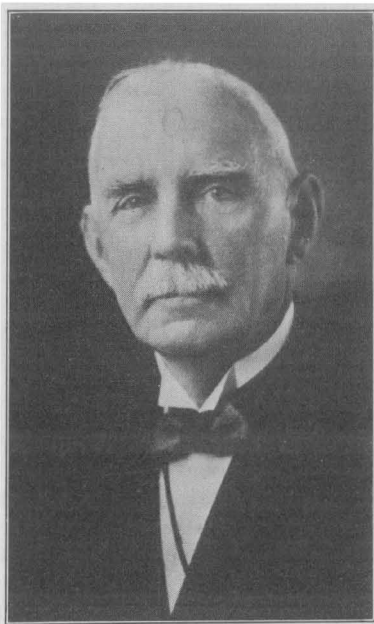
* Rev. Francis E. Clark, D.D., LL.D., founder of the Christian Endeavor movement, died on May 26th, at his home in Newton, near Boston, Massachusetts, at the age of seventy-five years and eight months. He lived to see the Christian Endeavor society, formed in 1881 in his church in Portland, Maine, spread into all the world and become a mighty organization, approximating eighty thousand societies in eighty different denominations. This host of young people looked to him throughout all these years for inspiration and leadership. Two years ago he resigned the presidency of the United States Society of Christian Endeavor, which includes the societies in the United States, Canada and Mexico. His successor is Dr. Daniel A. Poling, minister of the Marble Collegiate Church, New York City, and editor of *The Christian Herald*.

al teachings. But Christian Endeavor has helped to break down prejudices and to build up the spirit of brotherhood.

Christian Endeavor is also interracial. It is as well adapted to Chinese and Japanese and to Negroes in Africa, as to the white man in America. The largest Christian Endeavor society in the world is in Bolenge, Africa. Every member of the great church there is an Endeavorer. The society has branches in every prominent province in China, where it was started in 1885. In connection with the celebration of the fortieth anniversary of its founding there, an "Increase Campaign" was started, which raised the number of societies from twelve hundred to twenty-five hundred. Christian Endeavor is especially strong in Great Britain, in Australia, and in Germany. Before the war there were only some five hundred societies in Germany. Today there are more than sixteen hundred. The Society is also found in the new countries created by the war in Europe, and it is serving missionaries in practically every mission field.

Dr. Clark was a great traveler. His first journey in the interests of Christian Endeavor was made to England in 1888; since then he has travelled five times around the world, besides making innumerable journeys to Europe, Africa and the Orient. One of his trips took him to the cities in which St. Paul ministered, and the result is a large volume, "In the Footsteps of St. Paul." He was one of the last men to leave Peking, China, before the Boxer rebellion broke out in 1900, and was the first to undertake the long journey overland across Siberia, by rail and boat, from China to Petrograd, Russia. Again and again he visited every state of the Union, encouraging, inspiring, and cheering the young people in the work of the Kingdom.

Few men ever had so wide an opportunity to promote the spread of the Christian religion as Dr. Clark. The Society has never swerved from its religious ideals. The pledge which the members take sets before them the highest of all ideals, the life of Christ Himself: "*Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do.*"



REV. FRANCIS E. CLARK, D.D.

This idea has become ingrained in the consciousness of multitudes in all lands, and has made the religion of Jesus very practical.

Since his hand was upon all lands, Dr. Clark was naturally interested in the whole world. He was a peacemaker. The brotherhood of Christian Endeavor not only helped to break down racial prejudices, but also helped to heal even the wounds of war. Everyone knows the bitterness that existed between Boer and Briton after the Boer War. It is not generally known that the first time Boer and Briton met in friendly manner after the war was in a Christian Endeavor union meeting in Capetown, South Africa, when they sang in Dutch and in English, together, the hymn,

"Blest be the tie that binds
Our hearts in Christian love."

After the world war, largely through Dr. Clark's influence, German Endeavorers in their convention in Hamburg invited some British Endeavorers as guests. There again the bitterness of war was forgotten in the spirit of Jesus Christ. British Endeavorers each year invite groups of German young people to British Holiday Homes; and this year German private families are inviting British Endeavorers to spend a vacation in their homes in Germany. We do not know of any international organization which is so well adapted to create the spirit of brotherhood and peace as is Christian Endeavor. In international Christian Endeavor gatherings the love of Christ proves stronger than that of nationality. During the World's Christian Endeavor Convention in London last year the British societies entertained as guests groups of German Endeavorers without a trace of bitterness on either side, and no one who was present at that great gathering will ever forget the sight of Dr. Clark on the platform, while representatives of forty nations planted their flags around a Christian Endeavor monogram, as a tribute of the world to what Christian Endeavor has done for peace and amity.

Dr. Clark made religion popular with young people. He showed them how they might do religious work on their own initiative; and in their societies, in their committees and in their unions they learned how to organize and how to get things done. The spiritual side, however, was not forgotten. The Christian Endeavor meeting is a *prayer* meeting, and is held in the atmosphere of worship. In these days, when the family altar is fading away, Christian Endeavor, through its Quiet Hour, has put needed emphasis upon the necessity of feeding the spiritual life in private through prayer and meditation.

The influence of the life of Dr. Clark will live through many generations. While no monument may be erected to his memory, the living monument of his impress on the lives of the young people of the world abides. He was one of the best loved men in all the world—loved for his work's sake, and for the spirit of humility and Christ-likeness that he manifested throughout his seventy-five years.

Why a Brahman Became a Christian

*The Story of Dr. Kali Charan Chatterjee**

BY THE LATE J. C. R. EWING, D.D., LL.D.

KALI CHARAN CHATTERJEE was born as a Kulin Brahman into a social rank second to none in Hindu society. As a winner of medals and prizes during his college course, and as teacher of English Literature, he might have attained eminence as a college professor; and as a devout Hindu he would have won the respect and reverence of his countrymen. In his childhood he lived with his aunt, a widow from her childhood, who devoted much of her time to memorizing the religious books of her faith, to prayer and almsgiving. She delighted to tell her little nephew the stories she had gathered from the Puranas, the Mahābhārata and the Rāmāyana. At the age of eight he was invested with a sacred thread, called Upanayana, the symbol of the *dwija*, or twice born. Long years afterwards he referred to the profound impression made upon him by the ideas then emphasized that he should renounce the world and consider himself as the temple of the Divine Spirit, and that he should abstain from everything low and degrading. While a pupil of the Anglo-Vernacular High School, conducted by the C. M. S. at Agarparah, Bengal, a distance of two miles from his father's house, he was greatly impressed by the life of the headmaster, B. Guru Charan Bose, and of one of the Christian teachers. He began to compare the life and character of the Lord Jesus Christ with those of the gods he had been taught to worship. He spent much time in the reading of the Mahābhārata, the Rāmāyana, and the Purānas; and became greatly interested in contrasting their contents with those of the Bible. As a result of this study he soon arrived at the definite conviction that Jesus is indeed "holy, harmless and undefiled," adopted His precepts and made them the guiding principles of his life. He won the first place in the Scripture examination of the school, and received as a prize a beautifully bound copy of the Bible. Joining with three fellow students in the careful reading of this volume and in prayer that God might show them the light and guide them into His truth, this group of students of the Bible early became impressed by such passages as the following:

He hath made him to be sin for us, who knew no sin that we might be made the righteousness of God in him.

Who his own self bare our sins in his own body on the tree (cross) that we being dead unto sin might live unto righteousness; by whose stripes we are healed.

He gave his life a ransom for many.

* Condensed from *A Prince of the Church in India: Being a Record of the life of the Rev. Kali Charan Chatterjee, D.D.*, for forty-eight years a missionary at Hoshiyarpur, Punjab; by J. C. R. Ewing, D.D., LL.D., late president of the Forman Christian College. Published by the Fleming H. Revell Company, New York and London.

Of this group of seekers after light, Dr. Chatterjee in after years left this record: 'Passages like these convinced us that Christ's death and sufferings were vicarious—He died for our sins and in our stead—so that it is not enough to receive Him as our Teacher and Guide, but also as our sin-offering to reconcile us to God. This doctrine became a stumblingblock in the path of our progress for a time, and we hesitated to accept it, feeling satisfied to follow Christ as our Guru and Leader. It was not until we carefully studied the fifth chapter of the Epistle to the Romans, especially verses twelve and eighteen, that all our hesitation was removed and we accepted Him in all His fullness as our Teacher and Saviour. We prayed over this discovery and thanked God for it. We determined to make an open profession of our faith in Christ.'

At about this time a senior student of the school made public profession of his faith in Christ and was baptized. A strong persecution burst upon him. Driven from his home, separated from friends and relatives, he was at once esteemed an outcast from society and was abused and mocked wherever he went. The pressure put upon him was overwhelming and at last human weakness triumphed so that, abandoning the struggle, he recanted his faith in Christ and returned to Hinduism. The fall of his fellow student seriously disturbed the mind of young Chatterjee. The temptation came—which has assailed many—that he might remain a secret disciple and try to serve Christ, though nominally a Hindu. But the words of Christ could not be driven from his mind: "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Finally a public profession of faith was seen to be necessary. Baptism must be received at whatsoever cost. This was the mind of Christ and it must be fulfilled in a simple dependence upon His grace and power for that help without which even the strongest will surely fall. Realizing the serious nature of the many obstacles which would inevitably confront them in their determination to be baptized and unite with the Christian Church, were it to be carried into effect at Agarparah, in the midst of acquaintances and relatives, the four young friends resolved to seek entrance to the Christian College in Calcutta. In the early part of 1854 they were admitted as students in the school department of the college and not long after this Kali Charan made known to his father his purpose to become a Christian and to be publicly baptized. At first the father could not believe in the seriousness of his son's intention, but when he came to recognize that his son had formed a definite purpose he became greatly troubled and solemnly warned him that if he took this step he would be cast out of his home and cut off from all his friends and relatives. No words can tell what sorrow and suffering these words cost the

heart of this young believer, but none of these things moved him and on the eighth of November, 1854, he was baptized by the Rev. David Ewart in the Free Church situated in Wellesley Street, Calcutta. His relations and friends cast him out from home and regarded him as dead and worse. Every purely worldly and human consideration would have led him to determine upon a life of hidden discipleship, but such a life cannot long be lived; in time it withers away.

The ability and diligence of Kali Charan during his college course was marked by his being awarded a silver medal for an essay on the best mode of carrying on female education, a prize for the best essay on the social characteristics of the Mahrattas, and also a mathematical prize for the best solutions of one hundred problems in Conic Sections, and still another for the highest proficiency in English history.

In October, 1860, one of his teachers, Dr. David Ewart, was stricken down by cholera. The entire student community was profoundly stirred. A group of Christian young men spent the night preceding the funeral by the body of their honoured and beloved teacher. It was to them a most solemn occasion, one on which more than one of them after earnest heart-searching and prayer, solemnly dedicated themselves to the service of Christ. This was the first formal dedication on the part of Kali Charan of his life to missionary service. The solemn vow then taken was never throughout the long life that followed forgotten. Before the vow was made, God's Spirit seemed to impress upon his mind and heart words which he loved to quote as the basis and encouragement for all effort to win men to Christ: *"Ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."*

The life of Dr. Chatterjee is a record of the fulfilment of that solemn vow of dedication to the service of the Lord Jesus Christ. When offered by the Head of the Government Educational Department the post of headmaster in more than one high school he declined the offer upon the ground that he had resolved to serve God as a Christian teacher or preacher. When early in 1868 a call came to go as an evangelist to Hoshiyarpur Mr. and Mrs. Chatterjee felt it to be a summons not from the Missionary Society only, but from God Himself, and on March 4, 1868, they came to Hoshiyarpur, to use his own words, "fully consecrating themselves, their bodies and souls, to the Saviour of mankind, being determined to know nothing but Christ and Him crucified, and imploring the blessing of God upon their work." They so lived and so taught and so spread the knowledge of Christ throughout the Hoshiyarpur District that at the time of Dr. Chatterjee's retirement from active supervision of Christian work in that district the Christian community numbered 3,106 persons, organized into five churches, scattered in 118 villages.

Dr. Chatterjee was held in the highest honor by all classes of the community. Sir William Mackworth Young, Lieutenant Gov-

ernor of the Punjab, 1897 to 1902, writes: "I had the privilege of Dr. Chatterjee's friendship from March 1869, when I was stationed at Hoshiyarpur; we became fast friends and remained such after we ceased to be near neighbors. He was one of the most attractive men I ever met. He always seemed to be the most perfect embodiment of Oriental Christianity known to me during my Indian experience."

In the year 1910, he was given the degree of Doctor of Divinity by the University of Edinburgh and later was elected moderator of the Presbyterian Church in India.

Dr. Kali Charan Chatterjee said: "It has often been asked why I renounced Hinduism and became a disciple of Christ. My answer is that I was drawn almost unconsciously to Christ by His holy and blameless life, his devotion to the will of God and His works of mercy and benevolence toward suffering humanity. The excellence of His precepts as given in the Sermon on the Mount and His love of sinners won my admiration and my heart. I admired and loved Him. The incarnations I had been taught to worship, Rama, Krishna, Mahadeo and Kali were all incarnations of power—they were heroes, sinful men of like passions with ourselves. Christ only appeared to me as holy and worthy to be adored as God. But the doctrine which decided me to embrace the Christian religion and make a public profession of my faith was the doctrine of the vicarious death and sufferings of Christ. I felt myself a sinner and found in Christ one who had died for my sins—paid the penalty due to my sins. 'For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.' 'Not of works lest any man should boast.'

"This was the burden of the thought of my heart, Christ has died, and, in doing so, paid a debt which man could never pay. This conviction which has grown stronger and stronger with my growth in Christian life and experience has now (1910) become a part of my life. It is the differentiating line between Christianity and all other religions. I felt it so when I became a Christian, and feel it most strongly now. A God all mercy is a God unjust continues to be my creed to this day."

This message of God sending the Lord Jesus Christ into the world to pour out His life unto death on the cross for our sins won the heart of Kali Charan Chatterjee and constrained him to become His disciple openly. He judged that if Christ gave up His life for him he should not henceforth live for himself but for Him who so loved him. He felt that it was not enough to remain a secret disciple, or even openly praise Christ as a great Teacher, or as a holy Prophet, but he must come to Him as a great Saviour able to deliver him from the penalty of sin and its power in his heart and life.

Why It Is Difficult to Lead Moslems to Christ * —II

BY REV. E. M. WHERRY, D.D.

Formerly a Presbyterian Missionary in India

In the second chapter of Dr. Zwemer's book, the author refutes the statements of these modern champions of Islam, who deny the deadly penalty visited on apostates from Islam. The following passages from the Koran are mentioned:

Chap. IX: 90, "Take ye not patrons from among them (unbelievers) until they too fight in God's way; but if they turn their backs, then seize them wheresoever ye find them, and take from them neither patron nor help."

"O ye who believe, whoso is turned away from his religion—God will bring (instead) a people whom He loves and who loves Him, lowly to believers, lofty to unbelievers".....(v. 59).

The commentator, Baidhawi, says on the first passage: "Whosoever turns back from his belief openly or secretly, take him and kill him wheresoever ye find him, like any other infidel. *Separate yourself from him altogether. Do not accept intercession in his regard.*"

Many Moslem authorities are quoted to show that the Koran imposes the death penalty upon all apostates. The many volumes of Mohammedan tradition teach the same doctrine concerning apostates.

"Whosoever departs from Islam.....let him be cut off or crucified or destroyed from the earth."

Al Bukhari says: "Whosoever changes his religion kill him."

In the face of such plain teaching of both the Koran and the Traditions, the Moslems of the Ahmadiya Sect in Britain, with headquarters in Woking, circulated a paper in the House of Commons dealing with apostasy in Islam in which the following paragraph occurs: "In the days of the prophet all the reliable records of his life are silent on the subject. There were many apostates doubtless, but no one was punished, for it is, and has ever been the watchword of Islam, that there shall be no compulsion in religion."

The author shows from history the absurdity of such claims. He further quotes passages from the laws of Islam showing the disabilities of converts from Islam. The convert's brothers are forbidden to give him help of any kind— forbidden to buy an animal slaughtered by him; to sell him wood from which a crucifix might be made, or copper from which bells could be cast; to alienate a house in order that it may be used as a church. A Moslem is forbidden to lend or hire to a convert the services of a slave or an animal to ride. He is forbidden to give his personal services to a Christian

* Second part of a review of "The Law of Apostasy in Islam," by Samuel M. Zwemer. Marshall Brothers, Lt. London and New York.

without payment. A Christian may not bear witness against a Moslem, though the Moslem may bear witness against a Christian. No Moslem can be put to death for the murder of a Christian. No Moslem woman may marry a Christian. Difference of religion bars inheritance. Besides these there are many other disabilities.

Under pressure by the ambassadors of England, France, Russia, and Prussia, the Sultan of Turkey on March 21, 1844, gave a written pledge that "The Sublime Porte engages to take effectual measures to prevent, henceforward, the persecution and putting to death of the Christian who is an apostate." Two days later Abdul Medjid, in a conference with Sir Stratford, gave assurance "that henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

Later history shows how futile were all these promises. The persecution and slaughter of the Nestorian and Armenian Christians upon one pretext and another make clear the fact that religious liberty does not exist under Turkish rule. The Turk says, "There is the fullest liberty for the Armenian to become a Catholic, for the Greek to become an Armenian, for the Catholic and the Armenian to become Greeks, for any one of them to become Protestant, or for all to become Mohammedans; there is the fullest and completest religious liberty for all the subjects of this Empire."

In response to the question, "How about liberty for the Mohammedan to become a Christian?" he replied, "That is an impossibility in the nature of the case. When one has once accepted Islam and become a follower of the Prophet, he cannot change. There is no power on earth that can change him. Whatever he may say or claim cannot alter the fact that he is a Moslem still and must always be such. It is therefore an absurdity to say that a Moslem has the privilege of changing his religion, for to do so is beyond his power."

The law of apostasy is still in vogue. Any Mohammedan who embraces Christianity thereby forfeits the protection of Islam and the sentence of death is upon him and in any Mohammedan country he would be put to death unless he succeeded in making his escape into another country.

When earnest souls are persuaded of the truth of Christianity many dare to receive baptism and thereby openly confess their faith in Jesus Christ as their Lord and Saviour. Interesting and intensely thrilling as these stories are, I must forego the narration, for want of space, of more than one or two.

"The story of Henry Martyn's earliest Moslem convert is an illustration of the swift application of mutilation according to the law of apostasy: 'Sabat and Abdullah, two Arabs of notable pedigree, becoming friends, resolved to travel together. After a visit to Mecca they went to Cabul, where Abdullah entered the service of Zeman Shah, the famous Ameer. There an Armenian lent him

the Arabic Bible. He became a Christian and fled for his life to Bokhara. Sabat had preceded him there and at once recognized him on the street. 'I had no pity,' said Sabat afterwards, 'I delivered him up to Murad Shah, the King. He was offered his life if he would abjure Christ. He refused. Then one of his hands was cut off, and again he was pressed to recant. He made no answer, but looked up steadily towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He looked at me, but it was with the countenance of forgiveness. His other hand was then cut off. But he never changed, and when he bowed his head to receive the blow of death, all Bokhara seemed to say, "What new thing is this?"' Remorse drove Sabat to long wanderings, in which he came to Madras, where the Government gave him the office of mufti, or expounder of the law of Islam in the civil courts. At Vizagapatam he fell in with a copy of the Arabic New Testament as revised by Solomon Negri, and sent out to India in the middle of last century by the Society for Promoting Christian Knowledge. He compared it with the Koran; the truth fell on him 'like a flood of light,' and he sought baptism in Madras at the hands of the Rev. Dr. Kerr. He was named Nathaniel. He was then twenty-seven years of age. When the news reached his family in Arabia his brother set out to destroy him, and, disguised as an Asiatic, wounded him with a dagger.

"It is the same story in Arabia, Turkey, Afghanistan, Persia, Algeria, India—no mercy for the apostate and no equality or liberty for Christian minorities."

Dr. Zwemer has demonstrated the truth of his claim that the Moslem law of apostasy is the strongest deterrent to the open confession of a Moslem inquirer that he is a Christian. Undoubtedly the dread of persecution and death keeps many a man from even seriously contemplating such an act. The prospect of losing wife and children more than physical pain keeps men and women within the Moslem fold. The claim of the Ahmadiyahs that no punishment is ever inflicted for apostasy is absolutely false.

There are other obstacles in the way of the Moslem, who may be intellectually sure that Christianity is the true religion—racial and social prejudices and even hatred of Moslems by native Christians, and suspicion of motive, born of long periods of Mohammedan tyranny. Perhaps no one has run through a narrower gauntlet of criticism and question, in order to test motive for seeking baptism than the Moslem inquirer. The serious struggle to cut loose from the social and family ties, the danger of becoming an apostate with its sentence of death, which may be executed by any Moslem zealot, who would travel hundreds of miles to accomplish his purpose, the possible loss of wife and children and property; all these united account for the general high standard of the converts from Islam in the Christian Church.

Why One School Closed in China *

BY THE AMERICAN TEACHER

The pupils in this school range in age from about ten to fourteen. For obvious reasons the name of the writer of this article and the location of the school are withheld.

EARLY in December the Anti's began to get in their deadly work. I was utterly unprepared for the destructive policy which the Southern Army has encouraged, or, at least, allowed.

The first time our own walls were placarded with posters showing what a menace we were to society I felt badly about it, and when ill-mannered students rushed in the compound, putting posters on our blackboards and walls, I went after them, tearing them down and removing those on the outside walls. But when I found that none of the pupils paid any attention to their absurd accusations I let them alone.

The three menaces to our peace were the Teachers' Union, the Servants' Union and the Students' Union. Such pressure was brought on all sides, that, for a brief space, the loyalty of the teachers seemed to waver. They came to ask whether I allowed them to join the union. If I said yes I was practically committing myself to follow the rules of the union, while if I said no I was being "imperialistic." So I was diplomatic and replied that they were perfectly free to join any society, so long as it did not interfere with school duties.

"But if we join the union what will you do about its rules?"

To that I replied that I could not be responsible for any rules that were incompatible with a Christian institution, and that if any such were presented to me I would either disregard them or close the school. The next day the teachers told me that they had carefully considered the matter, and had decided not to join the union.

The Servants' Union had become both insolent and impossible in its demands, but fortunately both the school and house servants were loyal. The house cook said, "Why, we couldn't strike; we are all one family."

The school servants sent me a message through the matron to the effect that I could promise the union anything it asked, and then pay them anything I pleased. They said they had always been treated both justly and kindly in the school, and they had every confidence that such treatment would continue.

The pupils seemed happy and contented and we said to ourselves, day by day, "Now, if the Students' Union will only let us alone, we ask for nothing more."

One day I was called out of class by an excited and zealous

*From *The Spirit of Missions*.

Chinese friend who offered to take us away in her automobile, because she had heard that a gang was coming to kill the foreign staff before six o'clock that evening. Another day I had been called out to stop the elopement of one of my favorite girls with a man who already had two wives living, and who neither needed nor deserved another. And on another day (this was all within one week) I was sent for because one of the girls was trying to commit suicide, as she was afraid the school would not open next term, and that she could not endure life without the school!

But things like that are all in the day's work and as, in spite of having declined the joy ride, we were not slaughtered, and as the elopement was squashed and the would-be suicide survived, we felt that life was treating us very well!

Then, ten days before school closed, the deluge came. Three pert young men from the Students' Union, claiming that they had the sanction and authority of the Government back of them, came down upon us and we were helpless in their hands. I was obliged to call the school together and listen in mortification to this glib young man as he told his distorted tale.

He said that he had no objection to missionaries, but that foreign governments had always used them as decoys to gain a footing in China, and then as a pretext for stealing Chinese territory; that they were responsible for all the poverty in China because they had introduced manufactured goods into the country and driven out hand work; that pupils must no longer be slaves, but must rise and organize; that no one had any right to impose any rules upon them, so if there was anything in the school to which they objected, whether as to discipline, curriculum or fees, they need only mention it to the Students' Union and all would be changed!

He then proceeded to organize the pupils and presented his demands. Every objection that I raised only served to bring out a fresh tirade. As, for instance, when I suggested that certain things ought to be referred to parents for their decision he turned on me in a burst of anger and said, "You do not seem to understand that now we are all free and equal and parents have no authority over us!"

So I decided to practice nonresistance to the nth degree; and to the surprise, and somewhat to the consternation of the pupils, I said "Yes" to everything he asked! We had finished all our Scripture courses for the term, including the final reviews; and to the credit of the pupils be it said that they showed no inclination to take advantage of their newly acquired so-called "freedom." He not only demanded a holiday in honor of the arrival of Gen. Chiang Kai Shek, but came around that morning to see that they got it!

This incident decided me that it would be the height of folly to attempt to reopen the school. In spite of flood, famine and war we

had had an average attendance for the year of two hundred and sixty-three; our fees had amounted to \$11,400 (Mexican); we had had a confirmation class of sixteen; our Chinese staff of teachers was the best we had ever had; patrons were most anxious for the continuance of the school; and owing to the paucity of girls' schools in this center the community could ill afford to lose us. I was willing to carry on under almost any circumstances, but not under the domination of the Students' Union which is determined to make our schools both anti-educational and anti-Christian.

CHINESE COLPORTEURS AND BANDITS

ONE of our Chinese Christian colporteurs in his travels met eight different bands of robbers. One of the band leaders asked him, "What is your business?" He replied, "I am working for Jesus, spreading His Gospel, I tell good news of great joy and the way to happiness."

The bandit leader immediately replied: "What business do you think I am engaged in?" "I cannot guess," said the colporteur. "I am a true robber," said the man. "We kill the rich in order to assist the poor" (*Sa Fu Dji Pin*).

This motto with the following ones were written on their red flags in white characters. "Practice righteousness as a substitute for Heaven." (*Ti Tien Hsing Tao*). "Dark and gloomy world" (*Ming Ming Kien Kuen*). "Bright, blue sky" (*Lang Lang Ching Tien*).

These bandits inquire from poor peasants where the rich people live, how much property and money they possess and then kidnap the rich and hold them for a ransom. As a result practically all the well-to-do people from the country villages have deserted their property and homes and have fled to the walled cities for protection.

At another time when our colporteur met a band of robbers, he said to them, "If you follow me you will spread the Gospel and enjoy happiness." The robber leader did not respond but invited him to an elaborate meal in a first class inn. After the meal the colporteur presented him with a gospel portion and some tracts and they each went their way.

At another time the colporteur was asked, "What books do you sell?" He replied, "I sell books containing stories of present and future happiness. I also sell the 'Book of Beginnings'" (*Genesis*). The robber replied, "Give me a Book of the Beginnings for myself and fifty-three copies on 'Happiness' for my band-members." The colporteur gave him the books, and received one thousand cash.

Two Bible-women traveling on a wheelbarrow from one village to another were met by a band of robbers but were not disturbed. They had learned the secret of perfect trust in the Master and prayed while traveling. The village people were greatly astonished at their bravery and when they learned that Christian faith and prayer had kept them in safety, they begged the women to stay in their village and teach them about the Saviour of Faith and Prayer, the One who is able to save. Thus the door of opportunity was opened for the Message of Salvation in this village and today many are daily studying the blessed Word.

O. BRASKAMP, *Ichowfu, China.*

A Chinese Recommendation as to Missions

A THOUGHTFUL article appears in *The West China Missionary News*, written by Mr. Leung Siu Choh, General Secretary of the Canton Y. M. C. A., and Chairman of the Kwangtung Divisional Council of the Church of Christ in China. Mr. Leung begins with a recognition of the indebtedness of the Chinese people to Christian missions and missionaries, for bringing the Gospel of the Kingdom. The Chinese Church could not have come into existence, nor could she have reached the present stage of development if it had not been due to the untiring efforts that missionaries have put forth.

Reviewing the stages of development in missionary work he calls attention to three stages: (1) *The Pioneer Stage*, "when there was no native Church, and the missions at work had to be the whole thing."

(2) *The Transition Stage*, "when missions and churches are parallel to one another. The Native Church is beginning to be self-conscious and wanting to be doing things herself."

(3) *The Established Stage*, "when the Chinese Church has been well established. In contrast with the first stage, the Chinese Church, instead of following, must now take the lead. The Chinese workers, instead of considering themselves as mere helpers to the missionaries, must possess the sense of ownership and responsibility for the Christian movement in China."

He gives the reasons for concluding that "the present time is nearly ripe for the final stage of development." In the light of the facts as he sees them he makes several suggestions.

I. "It seems to me that the time has now come when the missions and missionaries might well consider the question of reorganizing themselves on a different basis so that the missions and the Chinese Church will hereafter not appear as two parallel organizations, and that all activities, initiated, maintained and financed by the missions should be expressed only through the Chinese Church. This means the recognition of the Chinese Church as the chief center of responsibility, the transfer of the responsibility now attached to the missions to the Chinese Church, the willingness of the missions to function only through the Chinese Church, and the willingness of the individual missionaries to function as officers of the Church, and no longer as mere representatives of the Mission Boards, who are entirely beyond the control of the Chinese Church."

II. A second suggestion is: "That the Chinese Church, through the highest Church Council, should be encouraged and given the privilege to deal with the Mission Boards in matters of mutual interest, so that a closer fellowship, and a more direct relationship between the Chinese Church and the churches in the West could be established. At the present time the missions do all this for the Chinese Church."

III. "That such things as determination of policies of work; allocation of Chinese workers as well as missionaries to various fields; the appropriation of funds from Chinese sources, as well as from Mission Boards; the official presentation of appeals to the Mission Board for help; and the holding of property in trust, should be placed under the complete control of the Chinese Church, through the highest Church Council."

IV. With reference to the standing of the missionaries in the Chinese Church, Mr. Leung Siu Choh says: "I think they ought to be treated equally as the Chinese workers. They could be elected to the highest office, on the

highest Church Council, just as any Chinese worker might be elected, without any distinction."

V. With regard to the question of mission funds, "the salaries, allowances, personal expense and residence accounts of the missionaries should be handled either by the Mission Boards direct or through a mission treasurer on the field, but kept entirely apart from the rest of the mission funds." On the other hand, "Whatever financial help the Mission Board would be ready to give to the Chinese Church in the form of a subsidy should be turned over to the Chinese Church Council for appropriations."

These suggestions suffice to show how the mind of the Chinese Church is moving in these days, and they will stimulate prayer for all concerned that this movement of thought, with all it may involve in the way of change, may be directed and controlled by the Holy Spirit of God of whom the Founder and Head of the Church spake saying: "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth."

HOW MRS. YI FOUNDED CHURCHES

BY REV. F. S. MILLER, CHUNGJU, KOREA

THE wealthy Yi family used to rule these villages with a rod of iron. They owned all the land the villagers farmed and all on which their thatched roof cottages stand. To disobey meant to move and find farmland elsewhere—a very difficult undertaking in an over-populated country.

When uprisings and wars occur, the wealthy families of Korea are apt to flee to Seoul with their treasures. On one of these visits the mother of this family came into contact with Christianity and was baptized in one of the Presbyterian churches in Seoul. She was a strong-minded woman or she could not have overcome the restraints of her self-willed husband who burnt her Bibles and hymn books every time he discovered them.

He brought her from Seoul to this village, probably to get her away from Christianity but she started a church here and asked me to take charge of it. Among the attendants were the wife of the old gentleman's brother and her household women. The Christians raised money to build a church, but the old man was determined that no church should be built in his village. He moved to a countyseat fifteen miles away and she started another church there.

Later her husband heard that his son was allowing the Christians to hold meetings in the old homestead and, old and weak as he was, he called chairmen, came home, and threatened to disown the son if he allowed it again. So the Christians built a church in a village a mile away, where the son was teaching a village school for the improvement of his neighborhood.

A few years later the old man died. Since then the church has been meeting on the porch of the old gentleman's house because the church that was built is so far away. Soon the Christians expect to move the church to this village.

The shrine in which the old Confucianist kept his ancestral tablets stands empty and neglected back of our Christian meeting place and hears the prayers that are replacing ancestral worship in the Far East. The old lady has gone to her reward where she can worship God without slipping away after her husband has gone to sleep. She has left three little groups of Christians, all with church buildings.

The Evacuation of Szechuan Province

BY REV. GEO. W. SPARLING, CHENG TU, WEST CHINA
President of West China Union University

WHEN one begins to describe conditions in any part of China he must make it clear that what he is stating applies at a particular time and may not hold after a few months have elapsed. China is in a state of transformation and some of the changes come very rapidly so that what is said today may not be true after a few weeks have gone by.

For the past year, a great many people have considered Szechuan Province unsafe for foreign residents, especially for women and children. Pressure was constantly brought to bear upon the missionaries by the consuls of America and Great Britain to have all women and children leave for the ports of the lower Yangtse. But moving meant depleting the band of workers and it was only after nearly a year of urging that evacuation began.

The unsettled conditions were due to the civil war which has been raging here periodically for several years and which has increased in intensity in Eastern China during the past few months. As long as it continues, there is little hope of any improvement in the province in respect to safety and comfort.

It was decided that all missionaries should be withdrawn temporarily and at the end of January the exodus commenced. In one month all but a mere handful of the five hundred or more missionaries of this province had left for Shanghai. This has been a very difficult experience for our missionaries and a very severe shock to the work. This will also be a testing time for our young Chinese Christians. We have been trying for some time to put larger responsibility on the Chinese, but now suddenly conditions are forcing the Chinese to take authority. It has been very gratifying to see the earnest and determined way in which they have set themselves to the task. In almost every case when the missionary was about to leave the Christian people promised to be true to the trust and to put forth their best effort to continue the work. In three or four places mobs have entered the property, and have looted and those in charge have been forced to leave, but when appeal has been made to the authorities orders have been issued that church, school and hospital property must be protected. The new Nationalist Government has also issued orders that there must be no violence or misappropriation of church property.

A new era in church work is coming in this province, an era which will see the work centering in the Chinese Christian body rather than in the missionary. During the past years the mission-

ary has had almost the full authority in all matters. But such a day has gone. The past few decades of missionary work have resulted in the raising up of many capable and well-trained Chinese Christian leaders, both workers and laymen, and our hope for the future rests in them and in God. The absence of the missionaries will reveal the reliable and trustworthy elements of the Church and will demonstrate both the weaknesses and the strength of our Christian body.

The Chinese officials and people are everywhere friendly and there seems to be less anti-foreign feeling than a few months ago. The necessity for insisting continually on the rights of religious liberty is bringing home the people both inside and outside of the Church the nature of our work and is revealing the fact that the Church is solely a spiritual institution. The present movement in China has spiritual significance and we believe will be reflected in the strengthening and deepening of the life of our Chinese Christians. God rules in the affairs of nations and we believe that we shall yet see Him using the Christian Church as the great moral and spiritual guide of this people.

What Pioneer Work Is Like in China

A Letter from a Presbyterian Missionary in Yunnan

YUAN KIANG, YUNNAN, CHINA, Feb. 23, 1927.

MY DEAR FRIEND:

THE Campbells were in Mosha their first year, then went to Yunnanfu to study Chinese. Three weeks ago they came to this place, where we are making our headquarters, and moved into the two little rooms put up for the many sick that come to us. They have three children, just as young as they can be, but they are nice children. Being young people and having so many things to get used to and not having a house to go into, we think they are made of good stuff. Real houses are going up but they are not done by a good bit though they were started a year ago.

We are glad to be offered \$5,000 gold for a real hospital for this station. There are not huge cities here but we need a small hospital. You ought to see the patients we have these days! Yesterday a crowd of eleven came in from the mountains and last month we had four groups like that. They are beginning to know that we are here. Some we can help a lot but others are hopeless. The day after Mr. Campbell and Dr. Park left, a man was carried in on another man's back. The patient was carrying a pony load of tea and fell and broke his leg. Mrs. Campbell is a trained nurse and fixed the leg in good shape, but the fellow got tired of the splint and took the things off. She was quite put out. A woman with a neck full of pus pockets came

in and we took care of her. Of course there are many eye cases. All the nineteen patients are sleeping under two old tents. One you would not call a tent, I am sure. We hear that the Hunan missionaries are requested to move out, but we know of no trouble in our little station though Yunnanfu is unsettled most of the time.

Our eleven year daughter, Wilma, is to go to the States this summer. We do not talk or think of whether we shall like it or not but we know that it must be. She will be quite able to take care of herself although she will go home with Miss Moninger of Hainan.

Our work is very interesting these days. This village has had



THE PARK SHACK—"OUR REAL HOME IS IN THE BUILDING"

three new interested families this year and two other families in another village. In a new place we were invited to go and start four households on the right road but by the time we got through there were fourteen. We went to the village and were asked to go to a house. We always gather at the family table and ask if the household want to throw away all of their spirits. We then sing a couple of songs and tell them what we come to teach and then pray. They have heard that we put our heads down and that seems to tickle them a good bit. After the prayer we write the names of all in the house and then ask the people to show us where the spirit doings are. They take us to the kitchen first where the corner has a low bamboo screen two feet high. On top of this screen are the jaw bones of all of the pigs

that have been killed to feed the spirits. In one house we found twenty-one jaw bones. Then there are wine dishes, rice-bowls and baskets, leaves, incense sticks, and woven things at the windows. All houses have a spirit that looks after the rice. There is not a clean thing to be found.

At the new village we were taken out to the tree spirits, a thing that I had never seen before. The people themselves took straw out and went to five trees and burned the straw at the trunk where there were tied pieces of string. One home had two old people who had married their daughter to a man she did not like so she hanged herself in the house. They took her spirit to a tree and feed it there. We had no idea how many homes were interested, but as we got through at one place some one would ask us to go to his house. It took two days. On Sunday we were on our way to the meeting place when a woman called from her house-top that we had not been there. Our throats were so tired.

In one place there was a spirit woman. The people said that they would get rid of all but the spirit of the medium. After we thought every thing had been taken out in baskets to the front door and burned, the people of the house told us to go to another building to take down more things used to help cure the sick.

The people are most friendly. A group of people down the river two days want us to go and teach them. When Dr. Park comes back from Mosha we hope to find some one who will go down and stay and teach. Most of these Christians know nothing of the Bible so they must be taught as small children.

There are about two hundred cattle in the village but none have ever been milked. The bullocks are used for work but the cows are never used for any thing except to eat at funerals. We found one that had her little calf stolen from her last night so we got the people to let us have her for milk for the children.

There is so much for us to think of out here that we can not keep up with things at home. We could easily use some of the money that is used in America for pleasure. I wish that people at home would understand it but they never will.

Your friend in China,

MARIE PARK.
(Mrs. Chas. E.)

In an address delivered in New York City, Thomas R. Marshall, when Vice-President of the United States, said, "The early home missionaries and evangelists have done more to set this country right than all the Congresses of the United States."

Missionary History Test for August

Prepared by Belle M. Brain, Schenectady, N. Y.

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of missionary history. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers 50 per cent, and so on. The answers will be found on page 638. Do not consult them until you have tried to answer the questions. You will be interested to discover your score.

1. Who was called "The Mother of a Thousand Daughters" in Ceylon?

2. What converted Jew became a famous Bible translator in China?

3. When Adoniram Judson was asked concerning the prospects of mission work in Burma, what did he reply?

4. Who discovered Kilimanjaro, the great snow-capped mountain peak in Equatorial Africa?

5. Who was the inventor of the Cree Syllabic Alphabet by means of which many Indians were easily taught to read the Bible?

6. Who is said to have opened the zenanas of India "at the point of an embroidery needle"?

7. What was the first Protestant king to originate and support a mission to foreign lands?

8. What famous colonial family engaged in missionary work for the American Indians through five successive generations, from 1646 to 1806?

9. Who was the first Protestant missionary to Japan?

10. Why is Erromanga called "The Martyr Isle"?

11. What notable building occupies the site of the Old Slave Market in Zanzibar which was closed in June, 1873, one month after the death of David Livingstone at Ilala?

12. Whose first task on reaching the mission field was burying the heads, hands and feet of eighty victims of a cannibal feast?

13. What Austrian nobleman of the 17th century renounced his rank, gave up his estates, and went as a missionary to Surinam?

14. Who invented a system of characters in China by means of which the blind can easily be taught to read?

15. What English missionary laid the foundations of Christian civilization in Germany?

16. Who wrote "From Greenland's Icy Mountains," said to be the greatest of all missionary hymns?

17. Who founded the first Christian college for women in Asia?

18. Whose memorial tablet bears this inscription: "When he landed in 1848, there were no Christians here; when he left, in 1872, there were no heathen"?

19. Whose last act, before martyrdom in China, was to tear off the hem of her dress and bind up the bleeding head of a boy in the crowd?

20. Why did the children of the Tuscarawas Valley in Ohio decorate the grave of David Zeisberger, Moravian missionary to the Indians, on the 100th anniversary of his "laying away" in God's Acre at Goshen?

Woman's Home and Foreign Bulletin

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS
AND COUNCIL OF WOMEN FOR HOME MISSIONS

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVE., NEW YORK
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WORLD DAY OF PRAYER FOR MISSIONS

Mrs. S. S. Hough, Chairman of the Joint Committee on Day of Prayer for Missions, has kindly compiled this issue of the Bulletin.—*The Editors.*

On March 4, 1927, for the first time, women and girls of every race and color, speaking many languages and scattered in countries the wide world around, were united in a great fellowship of intercession in behalf of Christ's work in the world. The following excerpts, culled from personal and unsolicited letters, indicate widespread and enthusiastic participation everywhere. We wish space would permit us to quote from many more. These voluntary testimonies prove that this interdenominational interracial service can be successfully carried out in small towns and rural districts as well as in large metropolitan centers where frequently simultaneous meetings are held in different parts of the city. They also prove that young girls and little children can be enlisted in a meeting to pray for and with others just as enthusiastically as they share in meetings with spectacular features.

Letters from different parts of the world indicate that plans are already under way for a much wider observance on February 24, 1928. Who can estimate what God will do when the Christian women, girls and children of the world—red, yellow, black, brown and white—women of varying grades of culture, education and opportunity, but all loving the same Father and Saviour—kneel, not in separate racial groups, but together, before a common Father to pray for each other and to pray together for

the reign of Jesus Christ in the lives of men, women, children and nations? Surely brotherhood and world-mindedness will displace race prejudice and all sense of race superiority, for when people pray together they learn to love each other and peace is ushered in.

Beginning and Growth

The beginning of the Day of Prayer for Missions and early developments are shrouded by time and definite data has not been procurable. The March, 1887, issue of the *Home Mission Monthly* tells of the setting apart of "the third Wednesday of May as the annual day of prayer for woman's work for Home Missions," and calls the attention of officers of Synodical, Presbyterial and local societies to this fact, asking that special meetings be held at 3 p. m. Thus, apparently, was begun denominational observance by the women of the Presbyterian Church, U. S. A. It is said that Mrs. Darwin R. James was responsible for inaugurating this day.

It has not been possible to obtain information as to whether other denominations preceded, or whether denominational observance of a Day of Prayer for Foreign Missions goes back to an earlier date. Recollection of one prominent leader places the origin of interdenominational observance of a Day of Prayer for Foreign Missions "back in the 1890's in connection with the old Triennial Conference of Women's Boards of Foreign Missions"; another says, "between 20 and 25 years ago"; others that "Mrs. Henry W. Peabody and Mrs. William A. Montgomery thought of the matter and started the ma-

chinery a year or so after the Jubilee meetings—about 1911.”*

Fifty Golden Years, just published by the Baptism women, tells of the origin of the interdenominational Day of Prayer for Home Missions: “The first interdenominational Day of Prayer was observed in 1897. At this time, the Society entered into an agreement with the representatives of the Congregational, Methodist, Presbyterian and other denominations to observe annually the last Thursday in February as a day of humiliation and prayer. In accordance with the rule that the programs were to be prepared by the denominations in turn in alphabetical order, the Baptist Society prepared the first program.”

Later, interdenominational observance for foreign missions occurred annually on Friday in the January Week of Prayer and the observance for home missions in connection with Home Mission Week in November. These separate days continued until 1919 when the first Friday in Lent was selected for the annual united observance, the first being on February 20, 1920. That same year Canadian women began interdenominational observance and, two years later, joined with the United States in observing the same day.

A joint committee representing the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions plans the material which is jointly printed by the two organizations. In 1920, 50,000 programs were used. Each year has shown increase, as the following figures indicate: 1921, 63,000; 1922, 75,400; 1923, 79,700; 1924, 90,000; 1925, 102,000; 1926, 111,900; 1927, 179,000.

Each year a Call to Prayer has been printed on a small card and used in quantities frequently greater than the program. For 1927 the card included a weekly Cycle of Prayer for daily

use during the months preceding the observance. For the 1927 observance, a retreat was also printed for the corporate use of leaders in spiritual preparation for the public meetings.

Realizing that many in other large national women's organizations are also church women and interested in missions, in 1926 and 1927 letters were sent to the presidents of the American Association of University Women, General Federation of Women's Clubs, National Board, Y. W. C. A., National League of Women Voters, National Women's Christian Temperance Union, National Women's Trade Union League, inviting participation of members and organizations in the observance. Cordial cooperation was manifested by several of these organizations.

Only a few of the hundreds of places—large and small, urban and rural—all over the United States that have been heard from in connection with the 1927 observance may be here cited.

Typical of many statements are the following: From *Ohio*: “We are all looking forward to a greater year in our missionary work the coming year on account of our spiritual help on the Day of Prayer for Missions”; from a *Long Island, New York*, town: “It was a beautiful service, most inspiring and uplifting. At the close of the hour and a half, we were reluctant to depart. The Spirit of God was apparent; many expressed themselves as desirous of having similar meetings more often”; from *New Jersey*: “There was a very fine spirit manifest and we think the prime purpose of the meeting was realized—intercommunion in prayer of groups, some of whom rarely step outside their own confines”; and *Iowa*: “While I feel that lots of good was done and each one present went away wanting to do more for missions than she had ever done before, I think one of the greatest blessings was the meeting together of the different women who are working for the same thing but who never get together to get ac-

* Reliable information in regard to the beginning or early observances of either interdenominational day will be appreciated. When writing either editor, please state definite source of information.

quainted with each other. Each society will push forward feeling that a great army is working with them."

Frequently the organization of a local Council of Church Women results from observance of the Day of Prayer for Missions, as *Lansing, Michigan*, witnesses: "We had seventeen different organizations representing eight different denominations represented on the program, all of the churches in our small city and also all of the country churches near by. The service was well attended and a very wonderful spirit of devotion and consecration was felt. At the luncheon table we effected a permanent organization and everyone is agreed that this day must be kept every year."

A town in *Indiana* tells of inviting the clerks and all business women and girls to the luncheon held between sessions. At *Raleigh, North Carolina*, there was a service at 3:30 and another at 5 p. m., the latter for business women primarily. Unfortunately a very deep snow prevented large attendance but "both services were a benediction to all present."

Each community adapts its plan and program to meet the local situation or needs. A small city in *Indiana* reports that all shut-ins were visited in the morning before the meeting. In *New York City* several simultaneous meetings were held in each borough, totaling more than a dozen meetings. The morning family prayers daily broadcasted over WEAJ were that day led by Mrs. John Ferguson, President of the Council of Women for Home Missions.

At *Alexandria, Virginia*, a meeting was held at 10:30 a. m. in a hotel and in the afternoon at a Home for the Aged, while *Clifton Springs, New York*, held its meeting in the Sanitarium chapel attended by representatives from the Sanitarium and the three village churches.

Erie, Pennsylvania, feels that the "delightful service" was in large part due to the prayers of the Executive Committee of the local Federation for

a quarter of an hour each day at 7 a. m. for over one half a year preceding the day.

Beginning in faith that it could be done even in a rural community with widely scattered churches, one society in eastern *Pennsylvania* decided to try it. The women of five missionary societies and two churches with no societies were enlisted. More than 150 attended the meeting, which was one of the most impressive ever held in the community. Result: special missionary programs in the Sunday school of a church which never before was interested in missions.

A rural community in *Ohio* with five churches of different denominations held a union meeting, each denomination having part on the program. Out of the spirit of this meeting was born a missionary society in one of the churches which heretofore was indifferent to missions.

Roanoke, Virginia, reports "a wonderful prayer service in which all denominations joined, including some Jews. The morning meeting was held in one of the white churches and the afternoon session in the colored church, both races joining in both services. It was decided to hold such an interdenominational prayer service every fifth Friday."

Waterloo, Iowa, reports over 500 present at their all-day prayer meetings. For weeks afterward the women were still talking of the "beautiful, helpful day" they had together. One Catholic young woman who was present said she was "almost transported during the Retreat." All meetings of church organizations were called off for that day and all united in this one service.

From a town in *Illinois* comes this word: "All the churches were represented, Methodist Episcopal, Catholic, Evangelical, Lutheran, Congregational. An interdenominational committee has been formed composed of one from each church."

Jefferson, Iowa, writes: "We arranged club programs and so forth so as not to conflict and were rewarded

as there were no other meetings, social or otherwise, in Jefferson. We had a good crowd and splendid meeting."

A correspondent from *Pennsylvania* writes: "The World Day of Prayer for Missions was an interdenominational celebration with a continuous service from 3 p. m. until 8:30, broken by box luncheon and round table discussions. The denominational feeling in this section is quite intense; a pastor's wife who has served congregations for thirty-five years, said that this was the first interdenominational meeting she ever attended. She made the motion that will foster the service next year. The afternoon session had sixty, thirty-four staying for luncheon, with one hundred and twenty-five at the evening service."

At *Honolulu, Hawaii*, there was a joint service of the Congregational, Methodist, Episcopal, and Christian Churches.

FLORENCE E. QUINLAN.

Observed in Mission Lands

Ever since the Day of Prayer for Missions became an annual event in North America, many in our mission fields of the Orient, South America and Africa have longed to join with the women of America in its observance. To new Christians in mission fields prayer is the greatest factor in the development of their work. They hailed with joy the invitation sent to them a year ago to join in making it a World Day of Prayer for Missions. In Africa, India, Japan, China, Burma, Korea, many European countries and South America, tens of thousands of women and girls enjoyed this fellowship. Here are just a few of the reports received:

Japan: "The Day of Prayer was remembered here in *Kobe* and was, we believe, a day which has seen a 'step in advance' in the lives of many Japanese Christian women. Heretofore it has been so easy for them to confine or limit their prayers to the circumference of their own Island Empire,

but with a glance at the need of the whole world, has come a new vision of the privilege and power of prayer."

"We at *Kochi* were glad to join in the world-wide prayer circle. We followed the suggestions and had a prayer meeting for all the world. We could not but emphasize the needs of China, and God's faithful children there. And we were thankful that many were praying at the same time for this country so much in need of prayer."

"At *Tokushima* we had one of the best women's meeting that it has ever been my privilege to attend. The program was used, and each one took part."

Korea: "Tonight the North Gate Church at *Kwangju* will observe the great Day of Prayer for Missions, and O, how earnestly we hope that God will pour out the needed blessing. The Yang Nim Church will meet this evening, and the other congregation held its prayer meeting this afternoon."

China: "We hope to have a service for the women, from 1 to 4 o'clock on Friday at the church in *Sutsien*, and one for the school girls in the school. One of the editors of the North Kiangsu church paper is Mr. Chien Tsaim Tien, an elder in the Sutsien Church. He reads English, but asked me to translate the program so that he might understand it all. He printed it later. The North Kiangsu church paper is read throughout our Missions, and Mr. Chien has requested that it be copied by the *Christian Intelligencer*, which goes all over the Republic."

"*Suchowfu* is holding today as a special day of prayer. In the city and all over our country field the women are meeting in little groups to pray. Our service in the school was held this morning for the first two hours of the day; it was given over to prayer and praise. I believe this day will mean much—we did need it so. There were 60 women present at the meeting in the West Gate Church.



REV. LEE (CENTER) AND TWO MEMBERS OF CHURCH
Cooks on Day of Prayer for Missions in Shenchow

There were also services in the Women's Hospital, Girls' School and at South Gate Chapel. We hope there were many groups praying today in out-stations."

"At *Tenghsien* we translated the program for the Day of Prayer. Pastor Ding-Li-Mei took the program to Harbin and said he would observe the day there. March 4th this year fell on the first day of the Chinese second month, which is a great worship day with the Chinese—a day for burning incense. The pastor and Christians seemed to appreciate this day of prayer, and entered quite heartily into the idea. Our first meeting was at 5 a. m.; about 100 were present. The women met at 3 p. m. A seminary girl showed all the countries on a globe, and made the women understand more clearly the meaning of the day. There was also a night service. I imagine *Tenghsien* was the first to start the Day of Prayer. Japan and Korea get the sun before us, but we began long before the sun. When I entered the church at 5 a. m. the pastor was already there upon his knees on the brick floor in a cold church."

"A joint committee of Chinese women representing the two Protes-

tant churches in *Shenchow* translated the suggested program into Chinese and followed it very closely. The meeting lasted from 10 to 12 a. m. and from 2 to 4 p. m., with a Chinese woman in charge of each hour. Near the close of the last hour special time was devoted to prayer for the Church of Christ in China. The committee expressed a desire to have a similar meeting next year. Rev. Lee suggested that since the women had charge of the entire program, the men cook the rice and vegetables for the women's noon meal. A good Chinese meal was served to the 66 guests."

"The Day of Prayer was a real blessing to us all in *Chinkiang*. We held a meeting for women and girls at each of our three day schools, inviting the women of each neighborhood to come to the school building. About 250 Chinese women and girls attended. In the afternoon we had a meeting for all the foreign women in town. All denominations here were represented—Methodist, Baptist, Church of God, China Inland Mission and Presbyterian."

"The Christian women in *Canton* joined with the other Christian women of the world in prayer for mis-

sions on March 4th. We had two meetings, one in English, the other in Chinese. Copies of the program were sent to the principals of the various girls' schools so that during chapel hour they could unite in this World Day of Prayer. A notice of the World Day of Prayer for Missions appeared in our Chinese church paper which goes to all the churches in the province of Kwangtung."

Africa: At *Yonibana* the Day of Prayer was observed in the homes of the people, the church bell being rung to remind all to pray.

At *Sembehu* 30 women and girls were present. Many voluntary prayers were offered for missions in different countries.

At *Moyamba* the teachers and girls of the Lillian R. Harford School held a meeting early in the morning before school hours.

At *Roruks* the people gathered with much interest for the prayer meeting. "We thank you very much for enlisting us in this world-wide intercessory day."

At *Rotifunk* there were about 40 present and the meeting lasted two and one half hours.

"We had a fine prayer service at *Freetown*. Some of the missionaries at this station were at a rest cottage on Mt. Leicester at the time, so they had their own little prayer service under a mango tree."

From *Jiama*, an interior town which has had the Gospel just a few years, the missionary writes: "We took a globe to the meeting and explained about sun, moon, stars, and earth, then showed the continents, pointing out Africa, countries where other peoples live, those from which the missionaries come. After this we had nine prayers, five by mission people, four by Kono women. One Kono woman prayed for the homeland of Jesus; then one prayed for England; another for all American women, etc. Three mission children prayed for the missionaries, native Christians and those who do not know Jesus in all

lands. Thirty women and girls and twenty men attended."

Mexico: "We had a fine prayer meeting on March 4th at *Zitacuaro*. Surely Mexico needs the prayers of all Christian people at this time."

British Guiana: "I do not know when the women of *New Amsterdam* spent such an enjoyable hour and a half praising and worshipping in God's House as they did on the Day of Prayer. Five races were represented—East Indian, Chinese, white, black, and what is known here as 'the colored class.' Everyone left greatly inspired, with the thought in mind that these meetings would take place annually hereafter."

Poland: "Most of our women's circles in *Lodz*—Polish, German, Russian and Bohemian speaking Baptist women—joined in prayer for missions on March 4th. In some places, where the country people are living at great distances from each other, the prayer meeting was held on Sunday, March 6th."

India: "It was good to meet here in lovely *Amkhut* on March 4th and feel that we were just one of the little groups of praying women met all over the world to plead for the coming of His Kingdom. Over 30 women met at four o'clock and spent a very blessed hour of prayer."

"On March 4th we had two meetings at *Jhansi* in which many took part. In our first meeting the question asked was: 'How far are we prepared to receive the blessing which must follow this great volume of prayer?' At both meetings most of the time was spent in prayer."

ELLA D. MACLAURIN.

Girls Hold Meetings

Special meetings conducted by and for girls were held in many cities and towns. The following is typical:

"I wish I had known it was to be such a beautiful service. I would have brought my friends," remarked one of the girls after the girls' service held in *Dayton, Ohio*.

"This was the first time the girls of all denominations in the city were called together in the interest of missions. The plans were made by a committee composed of a representative from each denomination and from the Young Women's Christian Association including the Colored Branch and the International Institute. Being a World's Day of Prayer we wanted the group who did the planning, as well as the group who observed the day, to be international.

"The program as outlined for the day was used. Of special interest was the 'Pilgrimage of Prayer Around the World,' which was very simply presented in pageant form. The 'Spirit of Prayer' spoke of the importance of prayer, then called representatives from various nations to make an appeal for prayer in behalf of their countries. After these pleas she gave a call to silent prayer and led the entire group in their prayers. This simple presentation was very impressive, especially because in it were girls of many nationalities—a Russian, two Greek, one Hungarian, an Armenian, a German and a colored girl representing Africa. These, in the native costumes, together with American girls dressed to represent other nations, presented a very pretty picture.

"At this meeting the committee was given authority to make plans for a permanent Federation."

Children Answer the Call

Special children's meetings were conducted in many places as part of the community plans. *Rochester, New York*, reports one. Groups of children between the ages of 9 and 12 from every church with their special leader met at a central place and at 4:20 formed a procession to the church to pray for all the little children of the world—"black and yellow, red and white, all are precious in God's sight." A special program containing hymns and a prayer for the children of each country had been handed each child. A children's choir led the procession and the

singing during the service. A group of young people dressed to represent countries for which prayer was to be offered entered the church at the rear and slowly marched to the front while the children sang "Fling Out the Banner." As each country was presented, the children read a prayer in unison for that country, being led by different denominational groups, the African M. E. group leading in the prayer for Africa. The leader writes: "The children were so happy to have a part in this beautiful service for 'the children of the world.'"

Day of Prayer Offerings

While the observance is primarily and fundamentally for prayer and not for the raising of money, certain causes noted below have been especially designated as objectives for freewill offerings of grateful hearts. Undesignated gifts received by the Federation or Council are divided equally between Home and Foreign Missions.

What They Mean

To Christian Literature. This year the Committee on Christian Literature has received over \$2,325 as its share of the Day of Prayer offerings. Because of sacrificial giving on the part of thousands of Christian women all over our country the Committee is able to double its pledge for *Happy Childhood* in distracted China; to authorize starting two new vernacular editions of the *Treasure Chest*, a magazine for boys and girls in India, thus providing Christian reading in the Gujerati and Hindi areas where there is great lack of literature for young people; to add \$500 to its pledge for the Japan C. L. S. where Miss Amy Bosanquet, in charge of the department for women and young people, finds a "crying need for easy gospel reading for silk factory working girls and uneducated country women." Without this generous amount from these offerings all these great needs must go unmet.

ALICE M. KYLE.

To Union Christian Colleges. Just what do offerings given on the Day of Prayer mean to the seven Union Christian Colleges for the Women of the Orient? Practically all of these colleges are operating on budgets which have been cut and cut again to come within amounts which the college committees feel can be made available. So far, the total amount of gifts from the Day of Prayer fund this year is about \$2,500—\$350 for each college, designated gifts making it a little more for some, less for others. "Breathing space within the budget"—I can think of no better way to express what this money means to those colleges. Breathing space within the budget for workers who are doing their best to make every cent do the work of two, who have cut out so many little things that they had hoped would be possible to put in this year—a much-needed microscope, a little shrubbery to make grounds more attractive, one more course to strengthen the science department, a little more furnishing to make Faculty House a bit more comfortable, a new operating table for the hospital, and then for those who even after cutting could not make the budget come quite within the appropriation, a relief from the strain of knowing that debt was accumulating. This is what your gifts mean to the Union Colleges. FLORENCE G. TYLER.

To Religious Work Directors. An unparalleled opportunity is offered in the Government Indian Boarding Schools for reaching thousands of the finest Indian boys and girls—potential leaders of their race—through Religious Work Directors. The Home Missions Council and Council of Women for Home Missions have placed Directors in eight of the twenty non-reservation schools. This is the first year that this work has been designated to receive a portion of the contributions from the observance of the Day of Prayer for Missions. These funds will help to make possible the service rendered by Religious Work Directors in organizing

and promoting the religious activities of the Protestant students, including wholesome social and recreational life.

To Farm and Cannery Migrants. The offerings mean real education and vision in little towns, hamlets, and large metropolitan cities which is translated into intelligent prayer and giving. The amounts range all the way from 70 cents to \$100. They mean opportunity for expression on the part of the Church in helping with the problem that lies at its door and strengthening the service among the groups of Poles, Italians, and Negroes working in the crops and canneries of the East, a very definite furthering of work on the Pacific Coast especially in the Imperial Valley of California among Mexicans and in Oregon. They mean the building into the lives of these "families on wheels" the basic idea of Christian citizenship, an extending of the hand of fellowship to this group, often exploited but so necessary to our agricultural life, to the feeding of the nation.

The call of the children who often realize they are "different" is the loudest. Said a little migrant Mexican girl to the Sunday-school superintendent, "Does Jesus love only American children?" "No, indeed. He loves all the little children of the world." To his utter surprise, she then walked deliberately out of the church. In a few moments she returned leading four other Mexican girls and boys!

"If a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you and thou shalt love him as thyself." LAURA H. PARKER.

Write to Miss MacLaurin for set of leaflets prepared by Christian Literature Committee to accompany third chapter of Mrs. Platt's book, "A Straight Way Toward Tomorrow." These are free for postage only. "Mother Treasure Chest," an illustrated pamphlet, is \$2.00 per 100. Write to Miss Florence G. Tyler, 419 Fourth Ave., New York City, for further information and late letters regarding the Union Colleges. Write to the Council of Women for Home Missions for "Our Greatest Crop" and other leaflets on Farm and Cannery Migrants and for "Unified Thinking" and "Why Educate Him" which tell of Religious Work Directors.

NEWS FROM MANY LANDS



EUROPE

British Missionary Finances

THE receipts of the Church Missionary Society for the year ending March 31st amounted to £558,000, a sum exceeded only once in the Society's long history, and £95,000 above the figure for the previous year. This increase is partly due to £77,000 received in legacies £31,000 of which is placed this year in the Legacy Equalization Fund, and remains outside the year's income. The expenditure amounted to £486,000. By keeping open the special appeal for £150,000 until December 31st, the Society hopes to remove all existing deficits.

The Wesleyan Methodist Missionary Society is not hampered by debt and has met its expenditure out of its receipts for the year. This happy condition was due to the gift of £15,000 by an anonymous contributor who has also paid the interest on the Society's overdraft.

Swedes Lutherans 400 Years

THE four hundredth anniversary of the establishment of the Lutheran Church in Sweden was celebrated in the cathedral in Vasteras, Sweden, on June 21st. Bishop E. Billing officiated in the presence of King Gustav and the Governor of the province. The celebration was in commemoration of that June day in 1527 when King Gustav Vasa summoned a parliament of representatives of the nobility, clergy and peasantry at this place, and promulgated two laws, the Vasteras recess and the Aesteras ordinance, aimed at growing Catholic temporal power. By the ordinance, the King became head of the Swedish Church, which adopted the Bible as the sole religious guide. Priests were

compelled to conduct services in Swedish. Under the recess, bishops were deprived of their fortified castles, where they had been able to defy the King, and church estates were confiscated.

Russian "Anti-God Society" Anxious

WORD has come, by wireless from Riga, that a religious revival in Russia is causing concern to the Soviet authorities. A special report on the anti-religious situation in town and country was considered at a plenary sitting of the committee of the Communist party in Moscow in June. The official spokesman, Barkanoff, said the anti-religious organizations unquestionably were suffering discomfiture and a sort of religious revival had occurred among the masses. Various kinds of religious organizations and sects have come into being, and their influence has penetrated the factories and even the barracks of the Red Army. This revival was particularly apparent at Easter. Barkanoff complained that the 29,000 members of the "Anti-God Society" had proved unable to stem the religious tide. The society, he said, must, therefore, be reorganized and agitators specially trained on a mass scale to meet the new "menace," particular attention being devoted to propaganda among women, children and adolescents.

Sunday Schools in Austria

THE Austrian Sunday School Association is one of the newest national organizations on the continent of Europe. Since 1925, Rev. G. Luntowski has been supported as a full-time secretary by the World's Sunday School Association for the active promotion of Sunday-school work through-

out the country. During 1926 he organized forty-two Sunday schools and visited every Protestant parish, holding conferences with the pastors and the adult leaders with the view of stimulating the Sunday-school method of teaching Christian truth. There is a total of 148 Sunday schools in Austria with a membership approximating 16,000. An annual convention was held in Salzerbad in June. Mr. Luntowski is untiring in his efforts, and is holding conferences in all parts of Austria with the view of training a Sunday-school leadership. The Sunday School Association publishes a paper for leaders and teachers with articles on Sunday-school work. This is a new venture and is providing a great help to those who are responsible for promoting the Sunday-school.

Modern Church-Goers in England

A CANADIAN journalist, who recently spent a dozen Sundays in London during which, he says, he covered "not only most of the more famous Church of England parishes of the metropolis, but also some ten of the leading nonconformist pulpits" makes this optimistic observation:

To say that the evidences of widespread and intelligent interest in religion were astonishing, when compared with the conditions of twenty years ago, would be stating the case very mildly. It would probably not be true to say that the churches were on the average fuller; but they were much less full of the kind of people who obviously attend merely because it is the proper thing, and the congregations were much more largely made up of young, alert, intellectual, and earnest people of both sexes. In a good many cases, I was myself taken to the church by young people of this type who were regular attendants, and whose parents, when they were the same age, would certainly not have gone to the services with anything like the same keen and personal motives.

Brazilian Preacher in Portugal

HOW Christians in Brazil had sent one of their outstanding leaders on a six months' evangelistic tour in Portugal was told in the November 1926 REVIEW. On the success of the

undertaking *Missionary Voice* comments: "The fact that a man seventy-eight years of age, who was for twenty-six years a Roman Catholic priest, and who has been a Methodist preacher twenty-seven years, should make the long journey across the ocean, travel and preach unceasingly for six months, is of thrilling interest. But it is more thrilling to know the truth that thousands heard the message of salvation, listened to this man of God as he related his experience through long years and told how the Spirit of God has led and blessed him, and that nearly 3,000 souls were led to decide publicly for Christ." Many say that the most signal victory of the campaign was that of preaching the Gospel in the old priest-ridden city of Braga.

Roman Catholics in Germany

A N AMERICAN Jesuit declared not long ago, "It is true that since the end of the war there has been a mighty accession to the Catholic Church in Germany." Such a statement, if allowed to pass unchallenged, might create a wholly false impression. . . . "Let us go to the facts," says Dr. Schneider, whose article appeared in *Das Evangelische Deutschland* on April 30th. "In the years 1923, 1924 and 1925 respectively, 7,245, 6,955 and 6,938 German Protestants went over to the Church of Rome. These figures are based on the official report of the Catholic central office for church statistics in Cologne. In the same years, 9,547, 10,880 and 13,591 Catholics passed into the evangelical church. These figures are given according to the officially confirmed declaration by the bureau for church statistics of the German Evangelical Church Alliance. Both lists represent the indubitably existing facts. The number of Protestants who are joining the Church of Rome is actually declining, in spite of the Winfried League and the ultramontane boastings. The number of Catholics who change to Protestantism is steadily growing, and last year's

report (1925) shows a striking increase from 10,880 to 13,591. Including the affiliated churches of Memel, Danzig, Posen, etc., which belong to the old Prussian State Church, the figures are 13,996, in round numbers, 14,000." The converts to Romanism last year were less than half that number.—*The British Weekly*.

AFRICA

Africans Secure School Permit

AMERICAN Board missionaries have been trying in vain for years to secure government permission to open a school at Gogoyo, Portuguese East Africa. This, according to *The Congregationalist*, has now been accomplished by two young African men, Kamba and Bede Simango, both born in the "bush" and products of mission schools. Bede went to Lorenzo Marques, a Swiss mission school, where he fell under the influence of Papera, a teacher, and himself a graduate of Congregational schools. Papera has done a remarkable work in the school. Several years ago he had a Christian congregation of 150 boys, fifty of them trained by him and given certificates showing their education. Approaching the question of the new school for Gogoyo, Bede and Kamba went to the *Commandante*, who asked them to show their certificates—Kamba's from Columbia University and Bede's from the Lorenzo Marques School. When the Cabinet of the Portuguese Colonial Government had seen the certificates, they issued the necessary permission, and the school will now become a fact.

Basel Mission on the Gold Coast

THE last annual meeting of the Synod of the Gold Coast took place in November, 1926. For the first time, the Basel missionaries who have returned to Asante have taken part along with the Scottish missionaries. An important resolution of this Synod was the one which determines that the old Basel Mission is henceforth to

be known as the Gold Coast Presbyterian Church. It is to be served jointly by the Scottish and the Basel missionaries, the former in the old territory and the latter in Asante. In 1928, this mission will celebrate its centennial. The celebration is to include the opening of the new seminary, the cornerstone for which was laid recently. It is to be located in Aeropung, and is to cost about £30,000, of which the Government has given a large part. It is to accommodate 300 students. Six graduate Scotch missionaries and some native instructors will constitute the faculty.

New Schools in Kenya Colony

REPRESENTATIVES of the American Friends' Board of Foreign Missions in Kenya Colony report that, during their absence from their field, Roman Catholics obtained from the Mohammedan chief of the district permission to open schools in several places. They continue: "Where the headmen have been anxious about the encroachments of the Catholics, they have asked us to open new schools. These requests have been presented to the native Church and the Christians have responded right well in taking on the support of these new schools. Twenty-four old schools and seven new ones are now supported by the native Church. This means they must raise about \$80 every month. It is quite a load for the Church to carry, but, with the Church at home supporting the remaining eighteen schools, we believe they will be financially able in a few years to take over the support of all their educational work."

Medical Treatment for a King

KING KWETE, of the Bakuba people in the Belgian Congo, is undergoing a long course of treatment at the Southern Presbyterian hospital at Bulape. C. T. Wharton writes: "The king reached us, accompanied by a great horde of followers and a chain gang of hundreds

of pitiful prisoners. He gladly consented to having classes in the catechism started in his camp, one for the free Bakuba men, one for the prisoners, and a third for the harem and for the royal women. The women, of their own accord, insisted on having two classes daily. The king gladly welcomed the suggestion that I come and read to him the Gospel of Matthew in his own tongue. . . . Twice on Sundays he has had himself carried into the church to attend the services and has afterwards made comments showing that he attended carefully to what was being said and done."

The Moslem as "A Good Sport"

HERBERT MERCER, of the Egypt General Mission, writes as follows of his work: "Although the Moslem is a tough customer, he is a lovable one and a courteous sportsman. He loves his Koran, and holds wildly erroneous views of what the *Injil* (Gospel) is, but he admires good humor and honesty. If one can keep smiling under severe provocation and 'stick to his guns,' the Moslem very rarely refuses to yield to the sporting offer: 'Yes, I am a missionary, and this is the *Injil*. Some Moslems say it is corrupted, and others that it is unnecessary. I come here today to offer it to you, in your own spoken language and at a trifling price, so that you can find out for yourself what it is. Will you buy it and read it before you condemn it? That is all I ask.' Older missionaries say a great change has come over Islam in Egypt these past few years."

South African Race Councils

KIMBERLEY and Bloemfontein each have now an interracial council, organized along the lines which are proving so successful in the United States. In describing the organization of the one in the second city, *The South African Outlook* points out the importance of the Council's "educating public opinion—both European and Bantu—upon the questions with which it dealt, e.g.,

housing, health, recreation, education. At the same time, the Council could also consider the larger issues which were before the country and in this way help in the discussion of the measures now before Parliament. The general discussion showed a keen desire in all present to cooperate in these matters, and it was clear that the convener had been most fortunate in gathering together a body of men exceptionally well-equipped to do effective work, not only in Bloemfontein itself, but also throughout the Orange Free State."

THE NEAR EAST

Many Kinds of Pulpits in Persia

MRS. WM. A. SHEDD, widow of one of the most loved and honored missionaries in Persia, writes of the evangelistic work which she is doing: "Rabi Yosip and I start out about nine each morning and tramp until late afternoon, visiting two, three or four villages, mostly Moslem. . . . One finds many kinds of pulpits. In the village of Nivli, I sat on the tongue of an ox-cart, while a crowd of women gathered about me and I talked to them. At another place, we sat outside in the sun on a grass mat, and had an audience of about a dozen. At the next village, a dozen men were repairing the mosque, some mixing the earth-plaster, and others carrying it up to the roof, to give it a new cover before the rains come. We asked the women to gather, but none appeared, so I sat down on a log, and the boss gave permission to the workmen to stop and listen for a while."

Refugees Make Good Farmers

THE Refugee Settlement Commission in Syria, which began its work in January, hopes before the end of 1928 to clear out the camps where 22,000 refugees are concentrated, 15,000 of whom are in Beirut, and to place them on the path to normal living under decent and permanent housing conditions, chiefly in agriculture, in-

stead of permitting them to remain huddled helplessly in congested and unhealthful quarters in the main centers of population. The hopefulness of this work is shown by the agricultural outplacement already begun. Charles W. Fowle writes of six families on a farm near Tyre: "The Frenchman who is the lessor of the farm testified that in five weeks these Armenian farmers had ploughed and planted about three times the acreage which would have been worked in the same period by a similar number of the neighboring peasants."

Moslems Ask for Mission School

THE United Mission in Mesopotamia reports: "Increasingly the schools are attracting and welcoming Moslem pupils. Especially do we note the need for boarding facilities. When, as at Mosul, influential Moslem parents come and beg us to take their children into our home life for training in righteousness, the responsibility for refusal may not be lightly dismissed." Rev. Roger C. Cumberland writes of a specific instance:

One of the prominent Moslem merchants of Mosul, speaking for a small group of his confrères, requested us to open a special boarding school for their boys, so they would be continually under our influence, promising full financial support for whatever might be necessary. Can you imagine how that stirred us in fanatical Mosul, where we have been praying for open doors? But what could we say? We simply have not the personnel to handle more than is now undertaken; we regretfully told them that we are not now prepared to meet their request, but that we hope to be in the future. An open door, and those within calling: who will answer?

New Opportunities in Teheran

REV. R. C. HUTCHISON, Ph.D., writes from Teheran, Persia, of a meeting of the evangelistic committee of the church, five Persian Christians and five Americans, at which plans were under discussion for the coming months. "One by one the great needs were brought up and balanced against each other and ways

sought to answer those needs. There were not enough workers, and there we were in prayer and conference trying to find a way of making five men do the work of ten or fifteen. First, there was the new book room or reading room down in the bazaars of Teheran. This had been opened only a few weeks and already forty or fifty men were coming each day to talk about the things of Christ. Only one man was there to meet them all, and now we need him to go to Demgon, a village in the interior where recently ten men had been won to Christ."

INDIA AND SIAM

A School Prepares the Way

ENGLISH Baptists, reporting on the boys' high school which they conduct in Agra, say that it is the experience of all who have the privilege of teaching Scripture in schools of this character that greater interest is being shown in it than ever before. Only recently some boys have come to the principal asking for Bibles that they might read for themselves. The principal had an unforgettable experience in a visit to the village home of some of the boarding pupils. A royal welcome, in true Indian fashion, was given him. The boy who had sent the invitation asked if he might join him in morning and evening devotions. The people were all Hindus. The day after his arrival, a crowd of villagers and retainers gathered, and an address was asked for. "Tell them about God," the host said, and Mr. Reynolds had the joy of telling them, the talk being based upon Luke XV. A more eager and attentive audience could not have been found. Thus a school of this kind loosens the hard soil and prepares it for the seed. When these boys have the moulding of the village in their hands, what kind of impress will they make?

Traveling with a Governor

AT THE invitation of the governor of Petchaburi, Siam, Niels Nedergaard, M.D., accompanied him on a twenty-three day tour to the upper

river country, going, he says, about twice as far as any missionary or governor had ever gone before. Dr. Nedergaard made the unprecedented suggestion that an evangelistic unit from the mission station should accompany the party, and the governor supplied an additional boat. He reports: "Each evening pictures of the life of Christ were shown to the people where we camped. The governor, when necessary, would send messengers around the near-by village to ask people to come and see the pictures, and he and his family and other members of the party would join the crowd to see and listen. There was at no time the slightest sign of irritation or friction. Nor was the message subdued or sugar-coated."

Ninety Years in Saharanpur

THIS year marks the ninetieth anniversary of the beginning by the Presbyterian Board of Foreign Missions of its work in Saharanpur, in the Punjab. "The pioneers who came to this place nearly a century ago," says one of their successors, "were men of large vision and great expectation. They laid the foundations well. The station includes a compound of sixty acres, situated in the most favorable section of the city, enclosing the theological seminary, with its commodious quarters for students, both married and single; the stately church building, overlooking the entrance from the road; the industrial school, with its ample provision for workers in wood and iron; four dwellings for missionaries; and homes for teachers, preachers, Bible-women and other Christians."

More Indian Christian Literature

REV. NICOL MACNICOL, D.D., Secretary of the National Christian Council of India, presided over a two-day conference recently held in Nasik, Bombay Presidency, on the subject of Christian literature in the Marathi language. On the significance

of the gathering *Dnyanodaya* comments: "One of the most encouraging signs of solid progress in the Christian movement in Western India is the awakened and widespread interest that is being taken by the Indian Christian Church in Christian literature. Hitherto, the preparation and distribution of Christian literature have been mainly regarded as the business of missionaries and a handful of Indian Christian leaders. That a distinct turn in the tide is discernible is proved by the fact that the rank and file of the Indian Christian Church are showing more and more interest in this whole subject."

A Brahmin's Dramatic Testimony

A BRAHMIN village chief, who is described by Rev. Charles W. Posnett, of the English Wesleyan Mission at Medak in the Nizam's Dominions, as "a man of good position and great influence," traveled 120 miles to give his witness at his baptismal service. Mr. Posnett says:

After the baptism, he asked me if he might take *Prashatham*, the feast of friendship, with me. He was a Brahmin who had never in his life touched water from a Christian hand or drunk from a Christian's glass. Yet when I poured out the water, he begged me to drink first, and then he quietly took the glass and drank it to the bottom, pouring the remaining drops upon his head. Then, kneeling down, he asked me to bless him. Anyone who knows India will not wonder at my amazement. To drink after anyone from the same cup is anathema, but for a Brahmin to drink from an outcaste's glass is simply amazing beyond words. This man had in one moment broken away from Hinduism at a stroke and had acknowledged Jesus as his only Master.

Reaching Men of Many Faiths

A PREACHING tour about seven weeks long, during which seventy different services were held in ten different villages, aroused interest in representatives of the various religions of India, as this report from Rev. W. W. Duff, of Kasur in the Punjab, shows:

In Kaleke, the Sikh Sardar of the place brought out his men and set up our tents. He then saw to it that most of the Sikh landowners of the place attended the night meetings. They listened to the Gospel with great interest. In Makhi Khurd, the Hindu school teacher sent us a table to use in showing lantern slides, and a big crowd of Hindus, Sikhs and Mohammedans turned out to see pictures of the life of Christ. The next day a Mohammedan officer, an educated man, came to my tent and asked for further instruction about Jesus Christ. In Jodh Singhwala, the Christians had largely become indifferent and had gone back to worshipping idols. But now some of the younger men have gotten the spirit of reform.

CHINA AND TIBET

Nanking University Has Reopened

This well-known union university in Nanking, China, which was the center of the attack upon foreigners by certain Chinese soldiers late in March, resulting in the killing of the vice-president, Dr. John E. Williams, has reopened with a complete Chinese staff. President Arthur J. Bowen, recently arrived from China, reported that the University was being administered by a committee of seven Chinese, of which Dr. T. S. Kuo, dean of the College of Agriculture and Forestry, is chairman. Of the 500 former students, 350 were in attendance, and 40 or more of them were to be graduated with bachelor degrees at the end of June. There is a Chinese faculty of more than 100, several having been added to take the place of the missionary professors now temporarily out of the city. Most of the American faculty are still in Shanghai, awaiting permission from the American consul to return to their posts. Dr. Bowen stated that the College of Agriculture and Forestry, the College of Arts and Sciences, the primary schools, and the middle school were all open under the guidance of this Chinese Administrative Committee.

Shanghai Missionary School

Announcement was made early in June by the Foreign Missions Conference of North America, 419

Fourth Avenue, of the early opening of a training school at Shanghai for Protestant missionaries now in China. It is planned to have all of the missionaries who are temporarily concentrated at Shanghai attend the school. Advanced courses in the Chinese language and literature, the religions of China and missionary methods to be adapted to the changing conditions would comprise the curriculum, it was stated.

Ginling College Carrying On

A sister of T. Z. Koo is a member of the faculty of Ginling College, Nanking, China. In a letter written in May, she gives a picture of the way in which the college is being carried on in the absence of all the foreigners:

Soon after the foreign faculty members left Nanking, the Chinese faculty members and the students got busy and organized different committees, dividing the various kinds of the work of the college. A new administrative committee has been formed, consisting of seven alumnae, two Chinese faculty members and two students. I am one of them (to the surprise of myself). We are having chapel every morning and services every Sunday. The student religious committee is taking charge and making out programs. On Easter Day we had a service and a Scene at the Tomb in the early morning, and a song service at eleven o'clock; both were very beautiful, which brought us real peace of heart and more strength to conquer evil. Ginling must live. Ginling has a real contribution to make for society and must help to lift up the public. Ginling has not failed. Ginling must live for the new womanhood of new China in the future.

Canton School Has Celebration

Cabled reports to the Presbyterian Board of Foreign Missions state that Canton is quiet. The missionaries who are not on furlough are at the station. Schools are continuing. The women's hospital and medical school are open. The school for the blind is continuing its work. The hospital for the insane has been loaned to the Government for a year, and there are still several hundreds of patients. The Canton hospital re-

mains closed. The True Light Middle School has held an enthusiastic celebration of the tenth anniversary of its existence as a separate institution, though its history may, in a real sense, be said to run back sixty years to the time when Miss Harriet Noyes established a school of that name in Canton for girls and women. With a student body almost two-thirds Christian, and graduating classes almost entirely Christian, this school is now sending forth a far-reaching influence into the province.

A Tibetan "Gospel Inn"

REV. F. DOGGETT LEARNER has been at work under the China Inland Mission for thirteen years at Siningfu, Kansu Province, on the Kokonor border of Tibet. It is a cosmopolitan region, and colporteurs carry the Word of God in five languages—Chinese, Arabic, Mongol, Kulmuk and Tibetan. Five years ago, Mr. Learner opened a "gospel inn," of which he writes: "The inn is entirely free. Any Tibetan can come and stay as long as he likes. Every convenience possible is supplied, such as sleeping accommodation, kitchen room, stable requisites, and last but not least, a beautiful little chapel which will hold about a hundred guests. We have two faithful Tibetan evangelists who do their work well. No guest comes who does not hear something about the love of the Lord Jesus, and for those who stay overnight—and the great majority do—a little service is held in the Tibetan chapel at dark at which the pure Gospel is preached. It is at this service that many Tibetans hear of the Lord Jesus for the very first time."

Christian Workmen Organize

C. C. STEINBECK reports from Peking: "A most interesting experiment is being tried by a number of iron-workers and plumbers, boys and men connected with our high school, in the department known as that of engineering practice. Upon

their own initiative, they have recently formed a League of Christian Workmen, consisting of about fifty men and boys of the shop (out of a total of seventy-five), whose purpose is the evangelization and education of other workmen. So far as we know, nothing like this has ever been done before. The regular activities will consist of a weekly prayer meeting, a Sunday afternoon preaching service, and a night school five nights a week. Their pledge contains the following points:

Every day to read some portion of the Scriptures and pray; to give not less than one hour each week to the service of other workmen or apprentices through evangelistic work, preaching, leading in religious singing, teaching classes in Bible, "thousand characters," arithmetic, drafting, English, etc.; or visiting sick workmen and rendering assistance; to give one per cent of salary each month for the financing of the work of the League."

Peking Union Medical College

THE latest report of the Rockefeller Foundation has this to say about the place occupied by the Chinese in this institution: "In spite of disturbed conditions in China, the Peking Union Medical College, a modern teaching and research center, built, equipped, and maintained by the Foundation, continued its work without interruption. The aim has always been to develop a wholly Chinese teaching staff, and, ultimately, to transfer the college and hospital to Chinese auspices. This plan has been so consistently followed that the first step could be taken safely in the early future. Even now, should an emergency arise, there would be enough Chinese staff members to constitute more than a skeleton organization. The plant could be operated and the hospital kept in service. Even the instruction of students could be creditably continued in almost all departments—in a few, on quite the present basis, for the hospital superintendent, the superintendent of mechanical operation, the heads of two departments, the second men in

others, promising juniors in the rest, a large group of the nurses, many of the secretaries, practically all the typists, and the subordinate personnel are Chinese."

JAPAN-KOREA

Japanese Give for Africa

WHAT he calls "a unique experience" is thus described by S. M. Erickson, of the Southern Presbyterian mission in Takamatsu, Japan: "During all these years in Japan as an agent of our church, I have been distributing funds from the home-land. Today I called at the home of the pastor of the little self-supporting church at Samban Cho with a Christmas gift. The pastor expressed his thanks and then said, 'I have something for you,' and handed me thirty yen. He said, 'Please forward this to the Executive Committee of Foreign Missions for the work in Africa. The people in Africa are poorer than we are so our little church wants to help them through our church, as we have no foreign missions of our own.' This is my first experience of this kind, and perhaps the first in the history of our mission work in Japan. . . . The little church that makes this gift has an average attendance of about fifty. There are no rich people in the congregation and they have also a building program."

Evangelism in Andong Hospital

DR. BERCOVITZ, who is in charge of the hospital in Andong, Korea, gives these two illustrations of the evangelistic emphasis which characterizes the work of the hospital:

"One of the most interesting things which takes place all the time is the preaching of the Christian patients to the ones who do not know of Christ. So frequently is it that a Christian will be in the bed next to an unbeliever, and, as they lie there days and days, the preaching goes on. . . . The hospital evangelist is one of the most spiritual native leaders in the

Andong district. He and the Bible woman associated with him have been doing some earnest, faithful preaching to the unbelieving patients. Recently the hospital staff has organized a preaching society, the aim of which is to send an evangelist or Bible woman to preach in heathen villages where the medical work has made an opening."

Give Up Sake for a School

THE little village of Hakui-gun, in Ishikawa Prefecture, Japan, now has a schoolhouse because the village fathers were willing to give up the drinking of sake, the Japanese wine. Of the 1,600 inhabitants, the majority are farmers. Most of them are poor. Their children were taught in the local temples. Parents desired better educational facilities for the youngsters, but the village budget could not be enlarged—it was burdensome enough as it was. The head of the village found that the nearly 500 gallons of sake which the villagers were drinking cost them about \$4,000 a year, and he proposed that they give up the sake and use the sum so saved to pay interest on and to amortize a bond issue for the construction of a school. The other officials and the people in general agreed, and even the proprietors of the eight sake shops signified their willingness to go into some other line of business. The school building was completed last July, and 470 pupils are now in attendance.

Ability of Korean Leaders

REV. CHARLES A. CLARK, D.D., of Pyongyang, has seen many changes in Korea since he went there as a Presbyterian missionary in 1902. Perhaps the greatest is the way in which Koreans are carrying responsibilities. Some illustrations of this he gives as follows: "At our medical college, a critical mastoid operation was performed upon one of our missionary children. A Korean doctor,

specialist in such operations, did the work while the professor who taught him acted as assistant and handed him the instruments. In the thirty or so academies, two colleges and theological seminaries of Korea today, not much over a score of missionary teachers are working. Koreans fill the places *cum laude*. The Moderators of the Korean General Assembly, with one exception, and nearly all of the other officers and committee members since 1915 have been Koreans. Three hundred national Presbyterian pastors are caring for churches, some of them with 2,000 attendance."

Christian Students in Tokyo

THE following account of the activities of the Student Christian Association in Aoyama Gakuin, Tokyo, is quoted from the *Bulletin*, published by the organization of Japanese Christian students in the United States: "Once a week, during the noon hour, the students have a large Christian meeting on the campus in which members eagerly tell of their experiences. Once a week also Bible study and a prayer meeting are conducted. On Sunday evenings, they assist the work of the Aoyama Gakuin Church and bring in students by holding outdoor meetings previous to the chapel service. At least one student also participates in the meeting itself, telling of his religious experiences. At first, these members were more or less persecuted, but they gradually rose to the top and many of the leading members today are heading their classes in scholarship and in activities. In the summer they form several evangelistic teams and, go to various parts of the country."

Progress in Kobe College

TWO important events have recently occurred in the life of Kobe College for Women, which began as a Congregational school for girls in Kobe, Japan. The first of these is a real spiritual awakening, one proof of

which is that fifty-four students, representing every year but one in the college and academy groups, received baptism at one time. This followed a week of special meetings, conducted by Rev. Saburo Imai, of whom Miss Charlotte De Forest, President of the College, writes: "He is a scholarly and warm-hearted Christian, with years of experience in meeting the needs of young people."

The second event is the incorporation of the College under a board of trustees, resident in Japan. The significance of this is twofold; first, it gives permanence to the institution, enabling it to function as an independent legal entity through an unlimited future; second it secures public confidence by concentrating responsibility in a board of trustees, subject to government supervision and standardization in financial management.

Eager Village Women in Korea

THIS picture of a scene in a Korean village is taken from *The Korea Mission Field*: "'Puin (lady) why doesn't the *moksa* (pastor) come? We have waited two years to be baptized.' Thus the question is thrust at the lady missionary, while her loads are being placed in a tiny room where she is to eat and sleep for a week while holding a women's Bible class in the village. She had been met by a large group of women and children a mile from the village. One old lady had said, 'My, we are glad to see you, and just think how glad we shall be to see Christ when He comes.' They followed her in, an eager, spiritually-hungry group, all waiting for what she has to give in the Bible lessons which she and the Korean Bible woman will teach. They have been waiting long for the messages of comfort and cheer, messages straight from the heart of God through His word, for few can read. And when they know more about Him, joyfully they can go out winning souls."

ISLANDS OF THE SEA

Not Head—but Heart—Hunters

AN ORGANIZED campaign of young Christians in Kwato, New Guinea, seeking to bring their fellows to the point of decision for Christ, is thus described by Rev. Charles W. Abel of Papua: "The Papuan is most notorious to the outside world for his head-hunting propensities; it is something for which to praise God when we find the first generation of Papuans, from actual savagery, engaged in heart-hunting for Christ. They met together for prayer with this purpose in view, and, from time to time, they brought their trophies to their fellows amidst great rejoicing. Following this awakening, much of our time had to be spent in the all-important work of engaging in private interviews with those who sought the opportunity of being enlightened; of confessing some hindering sin; or of seeking help in some difficulty; and the result was a remarkable ingathering of men and women to the fold of Christ."

A Filipino Evangelistic Tour

REV. CHARLES N. MAGILL, D.D., writes from Tayabas of a zealous Filipino elder who has recently bought a gasoline launch for evangelistic touring: "This man, with another elder and five members of the Calawag church, on their own initiative, and at their own expense, and without the presence and help of the pastor, made a long evangelistic tour along the coast of North Camarines. They held services almost every night for a whole month and conducted classes, especially for children. The elder who did most of the preaching wrote us three letters regarding the work, and they remind us of the missionary zeal of Paul, as he pours out his heart's yearning for souls. He said that many would have been baptized, if a pastor had been with them. This is a voluntary and joyful effort to win others for Christ."

An Unusual Teacher at Kusaie

NEARLY twenty years ago a political prisoner was brought to the American Board mission station at Truk, in the Caroline Islands. His offense was that he had prevented the carrying off of boys from the island. For nine months his troubles seemed relentless. An epidemic carried off his wife and two sons, as well as five of the boys he had rescued from virtual slavery. Now he comes as a new teacher to reinforce the staff of the school at Kusaie, carried on for twenty-nine years under the devoted leadership of Miss Elizabeth and Miss Jane D. Baldwin. The island of Ponape, from which he comes to join them, is the scene of remarkable co-operative work run by Japanese Congregationalists, the American Board, and the Japanese Government. There, as in Kusaie, the school and church work is steadily growing in spite of all difficulties, and serves to lay foundations for a better future among the people in their far-off, sea-bound island.—*The Congregationalist*.

NORTH AMERICA

Conference Registration by Radio

THE thirty-first international convention of the United Society of Christian Endeavor, held in Cleveland, Ohio, July 2nd to 7th, was marked by some unusual features. On four days at noon a radio conference was broadcast from the main auditorium to the Christian Endeavorers all over the country who had found it impossible to attend this great religious gathering of young people. It was announced in advance that to each person who sent to the United Society of Christian Endeavor Headquarters, in Boston, a stamped and addressed envelope together with a report that he had listened-in on the convention, a certificate of registration would be issued. Dr. Poling, President of the World's Christian Endeavor Union, was the speaker at these conferences. On the afternoon of July 7th a memorial service was

held in honor of the founder and late President Emeritus of the Society, Rev. Francis E. Clark, D.D., affectionately known all over the world as "Father Endeavor Clark." The mornings of the convention days were given up to classes, forums, and group discussions.

Congregational Reorganization

FOLLOWING the merging of seven of the national boards and agencies of the church at the biennial meeting of the National Council, recently held in Omaha, Neb., the final steps in the reorganization of the Congregational Home Mission Board were taken late in June. Under the new plan all Congregational missionary work, foreign and national, is placed under a reorganized Commission on Missions which includes all the directors of both the new home and foreign boards. The unification of the foreign boards was completed earlier in the year. The Rev. Dr. William Horace Day, pastor of the United Congregational Church of Bridgeport, Conn., was elected Chairman of the Board of Directors of the unified Board of Home Missions. Professor Luther A. Weigle of the Yale Divinity School was chosen First Vice President, Mrs. B. J. Newman of Philadelphia Second Vice President, and the Rev. Dr. William V. Leete of New York Corresponding Secretary.

Colportage Association Report

AT THE annual meeting of the Bible Institute Colportage Association of Chicago, founded thirty-three years ago by Dwight L. Moody, the secretary's report for the year showed that 226,986 colportage books, 137,477 evangelical booklets, 380,246 Scripture portions, and 992,633 gospel tracts had been published; also, that 3,896 shipments of gospel literature for free distribution had been made to hospitals, lumber and mining camps, prisons and jails, Southern mountaineers, and Western pioneers, totaling 433,680 pieces of evangelical

reading. A special and successful effort had been made to promote memorizing of Bible verses by children in the Southern mountain districts. Books and booklets had also been sent to India, Latin-American countries, the Philippine Islands, and South Africa.

An Indian Pastor's Reply

THE eightieth annual report of the American Missionary Association tells of a conference of all the Indian pastors on the Cheyenne River Reservation, South Dakota. At this time occurred the ordination of Clayton Hold, the Indian pastor of the Cheyenne River Congregational Church. The council consisted of pastors and delegates from neighboring Indian and white churches, about three quarters of the membership being Indian. One of the latter asked the candidate where the devil lived. He replied that a long time ago he could have answered this with precision, but for many years now he had had no dealings with that gentleman, and he therefore advised his questioner to ask somebody who had associated with the devil more lately.

New Recruits for Many Fields

THE thirtieth annual conference of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. with its newly appointed missionaries was held at 156 Fifth Avenue, New York City, from June 8th to 14th. For several years, the Board of Foreign Missions of the Reformed Church in America has cooperated in this conference and this year the American Baptist Foreign Mission Society also cooperated. Seventy-two missionaries have been appointed since June, 1926, about fifty of whom attended the conference. A number of those appointed are already on the field. In addition, there were, at the conference, sixty-six furloughed missionaries, representing nine different countries. The group of recruits is made up as follows:

Ordained men 14, men physicians 4, men teachers 5, wives and fiancées 24, women evangelists 6, women teachers 7, women physicians 2, nurses 7, printer 1, architect 1, dentist 1.

Gain in Interracial Cooperation

IN THE opinion of the monthly magazine published at Hampton Institute, *The Southern Workman*, the annual meeting of the Commission for Interracial Cooperation recently held in Atlanta, Ga., "gave fresh proof of the freedom with which white and colored leaders of the South can now discuss the questions and difficulties growing out of the daily contacts of the two races. Though ominous tendencies to crowd skilled Negro workmen out of certain profitable employments were noted, and the continuance in several states of unjust restriction of voting privileges was regretfully recognized, the preponderant emphasis was laid, as it should be, on the steady and widespread improvement in interracial 'attitudes.' The reports of the field secretaries left one in no doubt that in Georgia, South Carolina, Kentucky, Texas, and elsewhere, the determined, unrelenting push of the faithful few who are actively working for tolerance, justice, and kindness is winning substantial results. Better schools for Negroes, and more of them, are especially in evidence."

LATIN AMERICA

An Important School in Chile

THE recent earthquake in Santiago, Chile, damaged seriously the buildings of El Instituto Ingles, Presbyterian mission school, which this year is to celebrate the fiftieth anniversary of its founding. El Instituto Ingles is the only Protestant school for boys in the capital city of Chile, and the only Presbyterian institution offering instruction of high school grade in the whole country. Its graduates are admitted to American universities, and are also eligible to enter the professional departments of the University

of Chile. This is the only Protestant school in Chile which has this double recognition. Its graduates occupy positions of leadership and trust throughout Chile, and include members of Congress, Ministers of State, physicians and lawyers of prominence.

More Bibles in Latin America

THE American Bible Society reports increasing sales in practically every Latin American country. During the last three years the average number of readers of the Bible in the West Indies has increased twenty-five per cent and among the intellectual classes sixty-three per cent. In Peru, the entire country is open to the Gospel. "What," says the secretary, "would the late Francis Penzotti say if he knew that, during the year 1926, 1,932 Bibles, 3,314 New Testaments, and 21,162 Scripture portions were circulated where, not many years ago, he suffered nine months in prison in Callao for the crime of circulating the Scriptures?" In Brazil, the population has increased two and one half times in fifty years, while the circulation of the Scriptures has increased twelve and one half times for the same period.

Newspaper Evangelism in Brazil

THIS method, which has proved so successful in Japan, is being adopted by the Central Brazil Mission of the Presbyterian Church in the U. S. A. Rev. Peter G. Baker of Bahia writes: "Small advertisements are put in the papers announcing that Christian literature will be sent free to anyone who will send his name and address. Upon the receipt of the request, a small package of tracts and a Gospel are sent, with a letter, telling the reader that if it is his desire to know more about the Bible and the life of Christ, he has the privilege of joining the reading club by paying a very small sum each month. By becoming a member of the club, he will have the privilege of withdrawing

a book at a time from the circulating library of the club. Among the books listed are the Bible, religious stories and books on the life and teachings of Christ. Should a reader fail to join the club at once, literature is sent to him for six months in an endeavor to capture his interest. After this plan had been in operation for four months, 185 requests had come in from five different states."

Evangelistic Methods in Mexico

REV. GEORGE B. HAMMOND, appointed in 1924 to the Presbyterian mission in the Federal District of Mexico, asks for special prayer for three forms of missionary effort which now seem to him to be most important; namely, "going out into the places where the Gospel has never been preached, work in the old centers with people who have never been influenced, and radio broadcasting of evangelical messages." Of the second and third of these he writes:

In the old towns and cities, instead of waiting for people to come to the churches, men are working in the streets and markets, selling literature and using the excuse of something to sell as a means of explaining the contents of the Bible. The best worker is the man who can tell the gospel story to the most people and there are always crowds in the markets who have never heard it. . . . I am working now with the head of one big institution in the States trying to persuade him to broadcast sermons in Spanish. That sort of thing would go all over Mexico.

Costa Rican Men Disobey Priest

A MANY-sided and lasting impression is said to have been made in Costa Rica by a recent eight-weeks' evangelistic campaign, in which the principal speaker was a Porto Rican, Don Angel Archilla, a converted Jesuit. One of the results is thus described in *The Latin American Evangelist*:

A "solemn peregrination" of men to the shrine of the Virgin of Guadalupe was organized by the priest, who has been most violent in his opposition to the meetings; "to protest against the Protestantism which attempts by its propaganda to tear the faith from Costa Ricans that they may in-

troduce the lawlessness of Soviet communism, so that, upsetting the order in these Spanish-American countries, they may make them an easy prey to foreign domination." It was confidently heralded abroad that at least three thousand men with banners would march in the procession. But a bare three hundred, at the utmost count, turned up and many of these were recruited from outside parishes. This was the biggest blow the priests had sustained, and there were many signs that it made a deep impression.

GENERAL

Conference on Faith and Order

AN AMERICAN, Bishop Brent, is to be chairman of this great international gathering at Lausanne, Switzerland, August 3rd to 21st. Before sailing from New York, he made a statement to the press on the significance of the conference, in which he said: "The Lausanne Conference is the most representative religious assembly that has been held since the division of the Church centuries ago. I believe the era of church controversy is over. We are living in an era of church cooperation. Five hundred representatives of nearly 100 churches in all parts of the world, from Norway to New Zealand, will assemble at Lausanne. While Church unity is the subject and aim of the meeting, discussion and recommendation, rather than legislation, are the means through which the leaders of these denominations hope to advance the aims of interchurch harmony." English, French and German will be the official languages of the conference, with interpreters and translators on hand to make mutual understanding easier.

World's Evangelical Alliance

THE eightieth anniversary of the founding of this widely-known organization was celebrated with appropriate ceremonies in London, June 19th to 22nd. While the gathering was not an international one, representatives of some of the foreign branches of the Alliance, especially those on the Continent, brought greetings. The activity by which the Al-

liance is most widely known is the World's Week of Prayer, with which each year begins, and the topics for which are sent out in advance from the London headquarters for use throughout the world. On one aspect of the Alliance *Evangelical Christendom* comments:

The work of spiritual liberation may seem accomplished, for the progress of liberty has been rapid in recent times. To the World's Evangelical Alliance, religious liberty has been a passion. It has made its influence

felt in many lands, and has fought many battles in support of spiritual freedom. Today there are ominous signs that the old intolerant spirit is not dead, whether it find expression in state tyranny or in ecclesiastical exclusiveness. Even on the Continent of Europe there are many proofs that the will to crush conscientious dissidence from either state policy or ecclesiastical narrowness is still strong. The Alliance, thanking God for what has been done in the past, with its unrivalled experience is ready to step into the breach and fight for freedom of conscience finding expression in Christian worship whether the foe be Bolshevism or church tyranny.

Answers to Missionary History Test for August

(Questions on page 615)

1. Eliza Agnew who taught three generations of Cingalese girls in Uduvil Seminary, Ceylon.
2. The Rt. Rev. Joseph Schereschewsky, Protestant Episcopal Bishop of Shanghai.
3. "The prospects are as bright as the promises of God."
4. John Rebmann, a missionary of German birth working for the Church Missionary Society.
5. The Rev. James Evans, missionary to the Indians of the Great Northwest.
6. Mrs. Hannah Catherine Lacroix Mullins, daughter of one missionary and wife of another, both of Calcutta.
7. King Frederic IV, of Denmark.
8. The Mayhew family, of Martha's Vineyard, including Thomas, first governor of the island.
9. The Rev. John Liggins of the Protestant Episcopal Church.
10. Because five missionaries were martyred on it: John Williams and James Harris in 1839; George N. and Ellen C. Gordon in 1861; and James D. Gordon in 1872.
11. Christ Church, "The Church in the Slave Market," the altar of which stands on the exact site of the old Whipping Post.
12. James Calvert, missionary to the Fiji Islands.
13. Baron Justinian Von Welz, of Ratisbon.
14. The Rev. William H. Murray, of the Mission to the Chinese Blind at Peking.
15. Boniface (also called Winfrid), "Apostle of Germany."
16. Reginald Heber, the "Poet-Bishop of Calcutta."
17. Isabella Thoburn of the Methodist Mission at Lucknow.
18. John Geddie, missionary to the island of Aneityum, South Seas.
19. Dr. Eleanor Chestnut, Presbyterian medical missionary at Lien-chou.
20. Because he built the first schoolhouse in the state of Ohio at his Indian settlement, Schonbrunn on the Tuscarawas River, near the present site of the town of Goshen.

THE MISSIONARY LIBRARY

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

The Revolt of Asia. The End of the White Man's World Dominance. By Upton Close (Josef Washington Hall). 325 pp. \$2.50. New York. 1927.

The publishers' blurb, "An Adventurous Career," not only interests the reader before opening the volume, but justifies the author's attempt to cover so much of Asia in a first-hand way; just as Professor Gowen's choice of Prof. Hall as collaborator in his recently published "Outline History of China" evidenced his historical ability and his novels and contributions to the *Atlantic Monthly* fascinated the general reader.

The Asiatic revolt is mainly three-fold, and condensed into a sentence "it is against the white man's political rule, the imposition of his culture and religion, and, most deep seated of all, the arrogant assumption of social superiority." In August, 1914, the conviction began to grow in the minds of Asiatic leaders that the day of the white man's reckoning had dawned. A jaunt with our author from Tokyo to Cairo, with glimpses of such heroes as Mahatma Gandhi, "a little naked man," and a delightful—to the reader not to Upton Close—auto excursion into Persia, Iraq and the land of the "touchy Turk," enable us to see in outline the portion of Asia involved. Then more intensively we listen to our author's exposition of conditions in China, "the spearhead" crux of the situation. Professor Hall's account of how the white man came to dominate, how he lost his dominion, how the revolt stands related to the British Empire, and less seriously to Japan, are all illuminating. So, too, are his chapters on Russia's "essentially Asiatic" relation to the Chinese republic, and on Chinese differences and sympathies and the growing comity between Japan and China.

America's relation to the revolt, an "old China hand" thinks, should be that of a leader stemming the tide of revolt, "because she has so little at stake, and because of the Chinese attitude toward the United States. Also both Japan and Great Britain would find it easier to cooperate under American rather than any other leadership." This same Briton holds that Washington's unwillingness is due to the missionaries to whom the State Department listens "and acts on their advice, instead of being a realist in facing this China situation." Hall's attitude toward the Christian propaganda is found in Chapter XII, where varying opinions of Chinese leaders are set forth, with the author's opinion that "indigenous Christianity has broad-minded leaders, such as Dr. T. T. Lew, and devout supporters among the new intelligentsia and rising industrial plutocracy who will carry it through the temporary wave of feeling."

"Asia and the Making of America" shows our obligations to that continent, including our Asiatic trade amounting to \$1,966,000,000 in 1926; while the same chapter touches upon our delicate relations in the Philippines, with the added query, "Are Americans big enough to recognize, even to the point of sacrifice, the logical workings of the ideas they have implanted?"

Many of Professor Hall's positions are open to violent debate, but on the whole it is a volume well worth reading and carefully pondering. Probably those who know most about Asia will agree with his closing declaration: "We are passing from the era of Empire by Conquest into the Era of Empire by Attraction, Service and Business that asks only a fair field and no favors. We have come to the

time when any prolonged attempt of any race or nation or class or sex to dominate another can only bring destruction to both. It is let live and live. It is tolerance, or death."

The Negro in American Life. Willis J. King. 154 pp. 75 cents. New York. 1926.

With the introduction in recent years of courses in race relations in American colleges and the organization of other groups for the study of race problems it was inevitable that the facts, figures and opinions on this perplexing subject be organized systematically in textbooks for the guidance of students. The valuable pioneer work of W. D. Weatherford in this field has now been supplemented by the present volume written from the point of view of the Negro.

Mr. King has undertaken a comprehensive, but not detailed study of the Negro. He treats topically the various phases of Negro life: the history of the Negro, his social and economic background; his contribution to American civilization, artistic, spiritual and economic; his present status, and the problems which have grown out of the presence of black and white folk in North America.

The evident impartiality should recommend this volume to any student beginning a study of race relations. The Socratic method of instruction by questions and answers is used but the reader is apt to wish that the answers were fuller and more original. The book is in a large measure composed of quotations from other sources from which both questions and answers are made. There is no bias shown in the selection of sources, for Stoddard, Grant and Josey, exponents of Nordic superiority, are quoted quite as frequently as Monroe N. Work, W. E. B. DuBois, James Weldon Johnson and other prominent Negroes.

A cheering optimism enables Mr. King to see four influences working for the amelioration of the confusion known as the race problem: study commissions; organizations of youth;

interracial commissions and the Christian churches. Such organizations, he believes, are approaching the problem with increasing open-mindedness and will ultimately bring about a more friendly relation between the races.

As a way out of the difficulties which the presence of two races in America has precipitated, Mr. King points to the "way of Jesus"—a way towards which we shall be led by "those crusaders, young and old, white and black, who will dedicate themselves anew to the principles of Jesus, resolving to forget the things that are behind—prejudices, traditional dislikes, inherited hatreds and stretch forward to the goal that is before—the Christ conception of human brotherhood."—*R. R. M.*

Nation Builders. J. Lovell Murray. 12 mo. 184 pp. 75 cents. Toronto. 1925.

Canada has a rich heritage from the noble pioneers who conquered the frontiers and established Christian churches and schools among the Anglo-Saxon settlers, Indians, Eskimos and immigrants; who built up the ideals and customs of the great territory. These brief sketches, by the secretary of the Canadian Council of the Missionary Education Movement, tell of thirty men and women who have rendered distinctive service to Canada. Their lives and activities will inspire every earnest, ambitious young man and woman who is responsive to patriotic and Christian example.

A New Approach in Missionary Education: A Parish Project. John Clark Archer. 12 mo. 160 pp. \$1.75. New York. 1927.

The author is the head of the Department of Missions in Yale University, and is a man of practical ideas and experiences. He here endeavors to show how adherents of non-Christian faiths may be approached without traditional prejudice and without arousing unnecessary antagonism.

With some fresh and more novel ideas, Professor Archer tells how to use the project method to interest a whole parish in the subject.