

THE MISSIONARY *REVIEW of the WORLD*

VOL. L OLD SERIES

Founded in 1878 by

REV. ROYAL G. WILDER, D.D.

VOL. XL NEW SERIES

Editor-in-Chief, 1888 to 1911

REV. ARTHUR T. PIERSON, D.D.

January to December, 1927

EDITOR

DELAVAN L. PIERSON

INTERDENOMINATIONAL EDITORIAL COUNCIL

REV. A. R. BARTHOLOMEW, D.D.
REV. ENOCH F. BELL
FRANKLIN D. COGSWELL
REV. PAUL DE SCHWEINITZ, D.D.
MRS. JOHN FERGUSON
REV. S. G. INMAN
MRS. ORRIN R. JUDD
REV. JOHN BAILEY KELLY
REV. WM. R. KING, D.D.
P. H. J. LERRIGO, PH.D.
GRACE LINDLEY
REV. H. E. LUCCOCK, D.D.

ELLA D. MACLAURIN
REV. JOHN MCDOWELL, D.D.
MRS. HELEN BARRETT MONTGOMERY
MRS. HENRY W. PEABODY
FLORENCE E. QUINLAN
REV. WM. P. SCHELL, D.D.
MRS. E. H. SILVERTHORN
MILTON T. STAUFFER
REV. F. C. STEPHENSON, M.D.
REV. JAY S. STOWELL
REV. MILLS J. TAYLOR, D.D.
FENNELL P. TURNER

JESSE R. WILSON

COPYRIGHTED, 1927—PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*
WM. I. CHAMBERLAIN, *Vice-President*
WALTER MCDUGALL, *Treasurer*
DELAVAN L. PIERSON, *Secretary*
HARLAN P. BEACH

SAMUEL MCCREA CAVERT
FREDERICK L. COLVER
ERIC M. NORTH
FLEMING H. REVELL
CHARLES L. WHITE

INDEX FOR 1927

MAPS, CHARTS AND POSTERS

	Page		Page
China, Railways in	406	Mexico, Evangelical Mission Stations	180
— Missions in 1877	912	Migrant Workers, Where Crops Are Gathered	433
— — in 1927	913	Nanking, China	337
Church Attendance in America	35	Prayer Circle, World-Wide	4
Covenants, Two	37	Religions, The World's, Today ..December Cover	
Crawford's, Dan, Mission Field	724	Shanghai, China	339
Japan, Missionary Hunger Map	644	Spanish-Speaking Population, United States	
Korea, Church Groups Established by Hos- pital	517	— 2nd Cover, September	
		Uganda Protectorate and Surrounding Ter- ritories	404

PHOTOGRAPHIC ILLUSTRATIONS

	Page		Page
Africa, Boys on Bicycle	423	Episcopal, Church House, New York	904
— Four-Cylinder Motor Car	425	Guam, Dorn Hall	342
— King Pweto's Harem Compound	495	Hungary, Budapest	439
— Luanza Street	497	India, Home Spun in	297
— Missionary's House	424	Indian Women's Sewing Meeting, Arizona	575
— Natives Begging for Evangelist	492	Italian Baptist Church Dispensary	578
African Ambulance	493	Japan, Mr. Muramatsu and Ex-Prisoners	663
— Evangelist	500	— Prayer Meeting in Zako San's Store	658
— Girls on Way to Market	116	— Woman's Christian College Graduates	481
— Soul-Winner	427	Japanese Baptist Church D. V. B. S.	682
Aggrey, James E. K.	753	— Baptist Church, Seattle	684
America, Home Missionaries Traveling in 1877	927	— Children in America	679
— — Today	928	— Home for Women, Seattle	680
— Welcoming Foreigners to, Fifty years Ago and Now	886	Jewish New Year Card from Budapest	440
American Board Headquarters, Boston	900	Jo, Mrs. Nobu	659
— — 1877	899	Kashmir—Lepers' Untainted Children	841
Appaswamy, Dewan Bahadur, A. S.	257	Kelker, Rudolph F.	901
Arab Boy with Long Hair	746	Kobe, Women's Welfare Association Home	660, 661
Arabia, Castle of Ibn Saoud, Riyadh	84	Leper Asylum Buildings, Champa, India	373
— Ibn Saoud and His Chiefs	89	Lepers in Kashmir—Untainted Children	841
— Moslem Women at Hospital	743	Linton, Bishop	23
— Iman Women Waiting for Doctor	419	Madagascar, Conference of Protestant Mis- sions	447
— Women Waiting for Treatment	93	Mexican Baptist Kindergarten in Texas	757
— Young Sheikh at Mission School	745	— Children Picking Cotton	437
Arabs Traveling in Persian Gulf	91	— Protestant Chapel, California	691
Bosworth, Benjamin	905	Mexico, Christian Workers in Oaxaca	
— Traveling in North, in 1877	919	— Congregation and Chapel, Rural Evangel- ical	183
Brazil and Argentine Boundary	511	— Family in Western	164
— Evangelical Institute of Lavras	282	— Personal Work	181
— Students in Granberry College	280	— Roman Catholic Church	182
Bulgaria, Gypsy Mohammedans	729	— Women of Oaxaca	194
— Moslem Boys in	727	Migrant Workers in California	429
Chile, Indian Family in	278	— Shack of	431
China, Bund of International Settlement, Shanghai	324	Miners' Children Sunday-school	201
— Clift, Mrs., and Chinese Biblewomen	130	Mining Town, Playground in	200
— Cooks on Day of Prayer	620	Minneapolis a Half Century Ago	934
— Medical Mission, Nanning	128	Mohammedan, Tongan	125
— In the Making, New	563	Mongol Official, Old Style	124
— Missionary's Shack	613	Mormon Life in Utah Fifty Years Ago	931
— Nanking University	Frontis, May	Moslem Boys in Bulgaria	727
— Nanning, Boat Approaching	126	— Christian Khutba, Cover of	29
— Park Shack	613	— Gypsies in Bulgaria	729
Chinese City in 1877	914	— Magazines in English	27
— — Today, Hanyang	915	— Mullah Preaching in Kerman	21
— Home Mission Field	804	— Women Listening to Gospel in Arabia	743
— Idea of Dead Church	804	Moslems at Prayer in Delhi ..2nd Cover, October	
— Kindergarten, California	573	— Baptised as Christians at Isfahan	731
— School for Boys in 1877	916	Mother and Child, Refugee	296
— — Girls in 1927	917	New Guinea, Audience at an Outstation	205
Clark, Francis E.	597	— Bible Class at Kwato	207
Clark, N. G.	905	— Trophies, Used as Decorations	203
Coal Miners and Families	199	Nigeria, Bura Compound	114
Coleman, Mrs. George W.	574	— School at Garkida	113
Colombia, Indian Raft	277	— Woman and Child	115
Community Meeting of Coal Miners	199	Palestine, Farmer's Market	825
Conference of Christian Missions to Jews, Budapest	441	Paraguay, View of Asuncion	513
Crawford, Dan, and His Successor	491	Paraguayan Express	512
Crawford, Dan, Holding Baptismal Service	484	Pattie C. Stockdale School Girls	505
Cronk, Katharine Scherer	244	Persia—Christian Pastor of Isfahan	26
Egypt Reaches Out for the Gospel	31	— Dream of New	19
— Students in Mission School, Cairo	749	— New Rule in	3
El Paso Conference on Mexican Relations	110	Pierson, Arthur T.	897
Ellinwood, Francis Field	901	Pillai, H. A. Krishna	259
		Presbyterian Board Rooms in 1877	902

	Page
Presbyterian Missionary Headquarters Today	903
Protestant Episcopal Headquarters, New York	904
Reformed Church Building in 1877	902
— Headquarters, Philadelphia	904
"Review," First Issue of the	896
Rumania, Religious Training School	728
— Moslems Baptised Christians, Bucarest	731
Russia—Soviet "Bible"	327
Sicily—Waldensian Church	759
Sherwood, James M.	898
South America, Igazu River	511
South Sea Islanders, Native Teaching Bible	564
Stanley, Henry M., Letter from	411
Sudan, Open-Air School	644

	Page
Uganda, C. M. S. School, N'Gora	415
— King Receiving Guests	412
— Kivebulaya, Canon Apolo	417
— Memorial to Christian Boys	418
— Mission School at Kampala	414
United States and Mexico Boundary	689
— Lumbermen in West	436
— Upper Big Horn School, Montana	577
Uruguay, Crandon Institute Graduates	281
West Virginia D. V. B. S.	593
— Pattle C. Stockdale Students	506
Wilder, Royal G.	895
Williams, John E.	330
Yusufji, Habib	118

AUTHORS

	Page
Abel, Russell	203
Agar, F. A.	292
Aitchison, Estelle S.	935
Anderson, R. P.	596
Baird, Elizabeth Strang	668
Bartholomew, Allen R.	899
Bates, Searle	585
Beach, Harlan, P.	102, 209
Beharell, Margaret J.	844
Bell, Edith Mae	850
Bowie, W. Russell	542
Brain, Belle M.	410, 533, 615, 699, 770, 856
Braskamp, O.	608, 823
Brokaw, Harvey	651
Brown, Arthur Judson	831
Browning, Webster E.	277, 511
Brummitt, Mrs. Dan B.	765
Burgess, Thomas	689
Burton, J. W.	761
Carroll, H. K.	449
Cliff, H. Lechmere	126
Chu, Mrs. T. C.	136
Cobb, F. W.	755
Cochran, Mrs. J. P.	828
Corey, Stephen J.	921
Cronk, Mrs. E. C.	49
Dame, L. P.	89
Dana, Malcolm	353
Dawson, Joseph M.	757
Detweiler, Charles S.	139
Doctor, Ethel R.	193
Doggett, R. Ethel	411
Elder, E. E.	749
Etheridge, H. A.	290
Eulete, Mrs. Clayton D.	451
EWING, J. C. R.	599
Ferguson, John	33
Fleming, Daniel J.	809
Fleming, Elizabeth Cole	221
Fletcher, A. G.	515, 676
Gilbert, G. B.	50
Gillies, Robert	214, 428
Goforth, Jonathan	645
Goodman, Frederic S.	759
Gordon, S. D.	732
Gribble, Florence N.	423
Harrison, Paul W.	419, 821
Hartness, Marion E.	47
Haskin, Frederick J.	763
Hayne, Coe	110, 342
Helland, M. A.	446
Helser, Albert D.	113
Hennigar, E. C.	664
Hestenes, John M.	52
High, Stanley	507
Hill, William Bancroft	814
Hinman, George W.	945
Holden, J. Stuart	539
Hume, Edward H.	337
Hume, Robert A.	15
Hunter, G. W.	123
Irish, Leigh F.	824
Judd, Mrs. Orrin R.	573
Kawai, Michi	538
King, J. G.	288
Lane, Harriet	845
Lewis, Amy G.	774
Lindsay, Mrs. F. F.	349
Lucas, E. D.	444

	Page
MacLaurin, Ella D.	688
Marquis, John A.	927
McCullough, Esther Mary	679
McConnell, Francis J.	12
McDowell, John	197, 565
Meng, Paul Chih	331
Miller, F. S.	610
Montgomery, Helen Barrett	570
Morgan, G. Campbell	843
Mott, John R.	736
Myirea, C. S. G.	743
Newland, L. T.	673
Oldfield, W. H.	43, 514
Oldham, J. H.	838
Oliver, Mary Edith P.	541
Owen, Lucie G.	363
Oxenham, John	703
Park, Marie	612
Peabody, Lucy W.	906
Peet, H. W.	753
Penner, P. A.	371
Pierson, Arthur T.	448
Popley, H. A.	256, 366
Rice, Claton S.	298
Riggs, Charles T.	343
Rindge, Fred Hamilton	199
Robertson, A. T.	518
Rockefeller, John D.	281
Rossman, Eulla	378
Searle, Susan A.	658
Semple, Helen Merrick	858
Semple, Mrs. Samuel	53
Shann, Lettice M.	841
Sheets, H. J.	764
Shields, Louise F.	429
Silverthorn, Mrs. E. H.	554
Singh, Sadhu Sundar	13, 751
Smith, Arthur H.	912
Sparling, G. W.	107, 611
Speer, Robert E.	173, 251, 670
Spining, C. M.	889
Staudt, Calvin K.	747
Stewart, Anna Belle	503, 591
Stowell, Jay S.	244
Stuntz, Homer C.	293
Taylor, Norman W.	181
Thomssen, G. N.	264
Tilsley, G. E.	491
Titus, Murray T.	27
Towart, William G.	697
Ts'ai, Hsueh Meng	848
Upson, A. T.	38
Vale, Mary A.	352
Vance, Mrs. R. G.	860
Van Dyke, Henry	542
Vincent, W. J.	49
Wallace, William	186
Warnshuis, A. L.	55
Watson, Charles R.	278
Weeks, Lillian M.	219
Wells, Amos R.	287
Wheaton, Gertrude Cody	219
Wherry, E. M.	521, 603
White, J. Campbell	9
Wickes, A. F.	58
Wilder, Robert P.	895
Wilson, P. Whitwell	737
Winsborough, Mrs. W. C.	95
Yusufji, Habib	117
Zwemer, Samuel M.	19, 195, 439, 669, 725

SUBJECTS—ARTICLES AND NEWS

	Page		Page
Abyssinia —Islam Spreads in	229	Assam —"Hand-Grip Offerings"	71
— Rome's Influence in	866	Asia , Gospel in Central	708
Abyssinian Frontiers Mission	712, 948	Asia's Need —And the Need of All Men	165
Africa —Basel Mission on the Gold Coast	626	Athens School of Religion	518, 714
— Bible Students in the Congo	712	Australian Aborigines , Work for	784
— Books for Sahara Oases	463	Austrian Jews Turn Christians	226
— Children in the Cameroun Church	867	— Sunday-schools	624
— Christians on Police Force	152	Baluchistan , Slaves Freed in	553
— Conversion of a Wife-Beater, A. B. Paterson	374	Baptist Missionary Program	63
— Ex-Cannibals Give for Bibles	549	Basel Mission on the Gold Coast	626
— Growth of Cameroun Schools	463	— Today	548
— Kru Coast, Spiritual Growth	153	Beirut University Staff	867
— Methodism in North	229	Best Methods . Mrs. E. C. Cronk	49
— Methodist Progress	315	Best Methods 290, 451, 533, 693, 765, 850, 935	
— Moslem Teacher Driven Out	68	Bible , Blind Moslems Study	229
— Moslems in Morocco, Preaching	152	— Campaign in Hawaii	147
— "New Creation" on the Niger	464	— Coach in Argentina	65
— New Day for North	866	— Coaches," Further Use of	475
— Schools in Kenya Colony	626	— Depot in Constantinople	231
— No School Because of Lions	69	— for Buddhist Lama	469
— Pioneering in French, Florence M. Gribble	423	— Papuan Christians	874
— Slaves in Portuguese	549	— in Esperanto	61
— Spiritual Growth on Kru Coast	153	— Mexico	224
— Tithers in the Congo	68	— Modern Armenian	316
— Uganda Mission Jubilee	153	— Lands, Christian Council	776
— Young Christian Pioneers	314	— Read in India	778
African Chiefs of Many Sorts	230	— St. Mark in Tibetan	144
— Christian Mothers	230	— Through Chinese Eyes, W. H. Oldfield	514
— Christian Women	229	Bibles , Ex-Cannibals Give for	549
— Church Officers	792	— for Moslem Theologues	465
— Dwarfs, Open Door to	464	— Given to New Citizens	473
— Education, Experiment in, F. W. Cobb	755	— in Latin America, More	636
— Funeral Transformed	791	— Manchuria, Selling	708
— "Gospel Van," South	315	Blind Moslems Study Bible	229
— King, Medical Treatment for	626	— Religious Privileges for the	462
— Languages and Cultures, Institute of	228	Bolivian Boy Accepts Christ	311
— Natives, Training South	69	— Indian Church	476
— Race Councils, South	627	Boys of the World	567
— Schoolboys, Records of	314	Brahman Became a Christian, Why a, J. C. R. Ewing	599
— Wife, Nyeke, a West	848	Brahmans Ask for Preaching	563
— Woman a Deacon	867	— Dramatic Testimony	629
African's Record	391	Brazil , Believers in Western	65
Aggrey, J. E. K. , African Christian, H. W. Peet	753	— Colporteur, Fearless	225
Alaska , Jubilee of Missions in	545, 876	— Illiteracy, League to Combat	150
— Native Brotherhood	240	— Newspaper Evangelism in	636
— Radio Missionary in	957	— "Privilege of Being Arrested"	310
Algiers , Opportunities in	712	— Sunday-school, "People's Institute"	283
Amazon , Colportage on the	547	— "Twice-Born Man"	475
America , Appreciation of, Michi Kawai	538	Brazilian Anti-Protestants	547
— No Hope for America, Except—, John McDowell	197	— Preacher in Portugal	625
— Nomad Workers in, Louise F. Shields	429	— S. S. Progress	338
American Bible Society Jubilee , Japan	237	— Woman's Outlook	864
— Churches for 1926, Progress of H. K. Carroll	449	British Guiana , Racial Groups in	311
— Dolls Reach Japan	306	— Missionary Finances	624
— Indian Appeal to President	876	Budapest , World Conference at, Samuel M. Zwemer	439
— Christian Leaders	309, 876	Buddhist Lama , Bible for	469
— Girl's Questions	240	— Missionaries to America	146
— Pastor's Reply	635	Bulgaria , American Schools in	790
— Schools, Religious Work Directors	703	— Opportunity in	226
— Indians, Ask Help for	474	— Schools in Sofia, New Buildings for	227
— Excuses	786	Burma , Chinese Christians in	395
— Trained Christian	387	— Judson College	156
— Peacemaker in China	382	— Karens Must Share Gospel	870
— Side of the Rio Grande, Thomas Burgess	639	Burmese Preaching Laymen	870
America's Plight and the Remedy	245	— Women, Church Work of	234
Anatolia College , New	868	Canadians Take Angola Work	391
Anti-Christian Agitation , in South China, W. H. Oldfield	43	Cannibalism in the Sudan	314
Appaswamy, Dewan Bahadur A. S., H. A. Popley	256, 366	Cannibals Now Christians , Miao	382
Appeal , The Missionary, Fifty Years Ago and Now	921	Ceaseless Inner Urge , S. D. Gordon	732
Arab Views on Palestine	69	Ceylon , Serious Situation in	710
— Interest in the Bible	394	— Union Chapel	870
Arabia , Loyal Witness in	394	Chatterjee, Kali Charan, J. C. R. Ewing	599
— Medical Missions in, L. P. Dame	89	Chautauqua , Missionary	328
— Trip to Kateef, Paul W. Harrison	821	Chile , Important School in	636
— Touring with Christ in, Paul W. Harrison	419	— New Opportunities in, C. M. Spining	839
— Women's Hospital in Bahrain	466	— Soldiers' Gospel Mission	864
Arabs , Among Nomad, Leigh F. Irish	824	— Transformed	715
Argentina , "Bible Coach" in	65	— Status of Priests in	388
— Bible, Weekly Payments for	150	Chilean Woman , Influence of	150
Armenian , Bible in Modern	316	— Women Help Prisoners	715
		China and the Christian Church , Robert E. Speer	526
		— Aborigines of	306
		— and the Missionary Program	247

	Page		Page
China, Anti-Christian Agitation in South, W. H. Oldfield	43	Chinese Women's Organizations	872
— Boxer Times and Today	168	— Youth, Prayer of a	72
— Boy's Ideals of Citizenship	304	Christ Without Christianity, William Bancroft Hill	814
— Canton School Has Celebration	630	Christian Endeavor Convention, All-Europe	865
— Cantonese at Boone University	305	— — Shanghai	780
— Captive, Time Well Spent as a	304	— in Egypt	152
— Chinese View of Situation in, Paul Chih Meng	331	— — Spain	789
— Christian Colleges, Dr. Sun's Son on	554	— Society Leads to Church	76
— Workmen Organize	631	— World Commissions, Three	792
— Chungking Christians Carry On	554	— Endeavorer, Siamese	235
— Church Activities in Paoing	707	— in Prison, Filipino	146
— Coolie's Devotion, Ricksha	142	Church and Y. M. C. A. Cooperation	239
— Cultivating an Understanding with	489	— Architecture, Interpretation of, A. F. Wickes	58
— Education More Chinese, Making Christian, Mrs. T. C. Chu	136	— Attendance, John Ferguson	33
— Fifty Years of Protestant Missions, Arthur H. Smith	912	— Membership, Losses in	716
— Flood, Going to School in a	143	— of England in India	156
— Foochow's Governor Reads Bible	236	Clark, Francis E., R. P. Anderson	563, 596
— Gospels Given to Bandits	871	Coal Mining, Human Factor in, Fred Hamilton Rindge	199
— Hunanese Pastor Murdered	781	Colombia, Church Self-Support in	788
— Loyalty in Hunan, Christian	72	— School for Boys in Bogota	647
— Martyrs in Shansi	707	Colombia's So-called Prophet	968
— Missionary, Function of the	235	Colombian Boys in Bible Study	475
— Missions Today and Tomorrow, Edward H. Hume	337	Colporteurs "Endure Hardness"	558
— Nanking, Ordeal of, Searle Bates	585	Colver, Frederick L., Death of	894
— Nanning, City of, H. Lechmere Clift	126	Comity	460
— National Christian Council	142	Conference on Conferences, Third, Mrs. Samuel Semple	53
— Outlook for Christianity in, Jonathan Goforth	645	— — Faith and Order	637
— Present Situation, A. L. Warnshuis	55	— — Jewish Work, World	170
— Quest for God in, Harlan P. Beach	209	Conferences, New Day for, Eulla Rossman	378
— "Reformatories" So-Called	872	Congregational Home Missions	239
— Revival in Chihli	554	— Reorganization	635
— Schoolboys Give for India	73	Country Community and the Country Church, Malcolm Dana	353
— Selling Bibles to Bandits	468	Cooperation, Church and Y. M. C. A.	239
— Shanghai C. E. Convention	780	— Foreign Missionary	86
— Missionary School	630	— In Home Missions	88, 807
— Social Reform Campaign	563	Costa Rica, Greater Freedom in	863
— Standards for a Husband	73	Crawford, Dan, and His Work, G. E. Tilsley	491
— Szechuan Province, Evacuation of, Geo. W. Sparling	611	Creed for Everyman	520
— Union and Disunion	892	— — Missionary Societies, Mary A. Vale	352
— Vice, Christians Fighting	72	Cronk, Katharine Scherer	249, 294, 537
— Pioneer Work, Marie Park	612	Cronk Memorials, Mrs. E. C.	408, 534
— What Christ Would Say to	871	Cuba, Union Church of Havana	224
— Why One School Closed, By the American Teacher	606	Czecho-Slovakia, Churches in	789
— Y. M. C. A. Property	468	Daily Vacation Bible Schools	157
— Y. W. C. A. Year's Gain	73	DEATHS—Adams, Eleanor S.	163
Chinese Answered, Anti-Christian	590	— Bell, Ezra K.	3d Cover, November
— Christian Business Man	380	— Aggrey, J. E. K.	641
— Endeavorers	142	— Baron, David	3
— Layman, G. W. Sparling	107	— Burrell, David James	3d Cover, February
— Newspaper	142	— Clark, Francis E.	483
— Sermon, Hsüeh Meng Ts'ai	848	— Colver, Frederick L.	894
— Unknown, Robert Gillies	214	— Cousins, George	3
— Christians Courageous	871	— Elsing, William T.	723
— in Burma	395	— Forsyth, David D.	3
— — the Present Crisis	584	— Fritchley, E. W.	403
— Church, Crises in	589	— Fulton, Mary Hannah	163
— Clergymen, New	780	— Green, Mrs. Margaret Williams	403
— Colleges, News from	707	— Guinness, Whitefield	483
— Colporteurs and Bandits, O. Braskamp	608	— Hall, William H.	163
— Comments on the Church	72	— Herrick, George F.	3
— Debt to Mission Schools	953	— Hodder-Williams, Ernest	483
— Elder's Tithe	304	— Holmes, Mary Caroline	403
— Eyes, Bible Through, W. H. Oldfield	514	— King, George E.	723
— Father and His Sons, O. Braskamp	823	— MacNair, Mrs. Theodore M.	641
— Gifts for Bible Schools	143	— McClure, William G.	403
— Girls in California	786	— McQuere, William	723
— Home Missionary Work	953	— Morse, Richard C.	3d Cover, February
— in Korea, Reaching	706	— Reed, Orville	966
— Mail-Carrier, Robert Gillies	428	— Reid, Gilbert	3d Cover, November
— Manifesto, Remarkable	483	— Riggs, Mrs. Alfred	483
— Message to Missionaries	581	— Ryan, Arthur C.	641
— Mission Funds	405	— Scanlon, Charles	323
— Missions in the Balance	731	— Stalker, James	323
— Moslems, Friends of	609	— Wherry, Ellwood M.	3d Cover, November
— Recommendation as to Missions	102	— Young, S. Hall	723
— Religion Seen Through Chinese Proverbs	305	Devolution, Another Side of	302
— Studying Economics	381	Disciples' Missionary Work	62
— Tribute to Y. M. C. A.	131	— Tibetan Mission	144
— Turmoil and Missions Reports	331	Doil Messengers to Japan	306, 471
— Situation in China, Paul Chih Meng	469	Doshisha, Covenant for a New	556
— Women Prize Bibles	469	— Revival in	706
		Dutch, Can You Beat the, Samuel M. Zwemer	195
		East and the West, Sadhu Sundar Singh	13
		Ecuador, Native Church in	864
		Education, Filipinos Eager for	76

	Page		Page
Education in China, More Chinese, Making		Hawaii, "Where East and West Meet"	543
Christian, Mrs. T. C. Chu	136	Hawaiians, Orientals and, Geo. W. Hinman	945
— Day Schools, Experiment in Mission-		Heroes, World's Youth Names	317
ary, Edith M. Bell	850	Hindu Regard for Animal Life	302
— Law Observance	239	— Students Exalt Service	394
— New Era in Missionary	540	"Hinduism at Its Crudest"	303
Educational Advance in South America	459	— Great Lack in	869
Egypt , Asiatic Church Gains Members	313	— Ideal vs Real in, G. N. Thomssen	264
— Cairo Students in Training	549	— Social Evils of	778
— Christian Endeavor in	152	Hindus Desire Clean Hearts	868
— Moslem Builds a Church	392	— "Hi-Y" Movement, Growth of	541
— Purity Tracts in Cairo, A. T. Upson	38	Home Conditions That Hinder Work Abroad	
— Sunday-schools in Coptic Church	463	Mrs. F. F. Lindsay	349
Egyptian Hospital Overcomes Hostility	791	— Mission Field, Greatest	488
Egyptians Directing Sunday-schools	68	— Missionary on the Foreign Field, Coe	
England , London Student Campaign	390	Hayne	342
— Sunday Amusements in	713	— Missions, Adequate Program for, Jay	
English Churches Unite, Two	789	S. Stowell	284
— International House	789	— — Congregational	239
Esperanto as Y. W. C. A. Language	557	— — Cooperation in	807
— Bible in	61	Home Missions, Half Century of Progress,	
Essential Character of the Christian Mes-		John A. Marquis	927
sage, John McDowell	565	Hungarian Laws of Conduct	312
Europe , All-Europe C. E. Convention	865	Iceland, Sunday Schools in	226
— "Y. M. C. A." in Central	67	If By Any Means We May Save Some,	
European Churches, Loan Fund for	66	Lucie G. Owen	363
— Work Together	865	Immigrants, Filipino	64
Federal Council Executives	147	Indemnity, Board Claims No	717
Federation of Woman's Boards of Foreign		India , Ahmednagar Training School	70
Missions, Annual Meeting	375	— Appeal of Jesus Christ to, Robert A.	
Feng, Marshall	650	Hume	15
Fifty Years of Fruitful Service, Mrs. Orrin		— Bible Study Popular	295
R. Judd	573	— Bishop Azariah Asks for Help	552
Filipino Endeavors in Prison	146	— Bleeding Pillar as Text	234
— Evangelistic Tour	634	— Christian Headman's Wife	395
— Pastors, Training	385	— Church of England	156
— Youth, Training	543	— Devolution, Another Side of	302
Filipinos Eager for Education	76	— Foes of Christianity	778
Finnish and Danish Missions	151	— From Criminal Tribe to Ministry	552
Foreign Missions, Can We Dispense With,		— God at Work in Punjab	779
Stanley High	507	— Hears from Tuskegee	467
— — Interest in, Helen Barrett Montgomery		— High-Castes Buy Bibles	466
France , Materialism in Modern	548	— Hospital Patient's Prayer	155
Free Thinkers' Appeal Denied	544	— Jesus the "Avatar" for	709
Friends in Russia, Service of	152	— Jones' Meetings, Dr. Stanley	71
From Mohammed to Christ, Habib Yusufji		— Killing by Purdah Gas	709
Gandhi, Waning Influence of	467	— Moga School	394
German Celibate Women Clergy	790	— Mohammedan's Appeal	779
— Church Regains Strength	865	— National Christian Council	233
Germany , Amusements in	714	— Ninety Years in Saharanpur	629
— Church Membership in	714	— Organizing Christian Villages	709
— Roman Catholics in	625	— Outcasts Transformed	780
Gifts, Pan-American Children's	389	— Railway but No Gospel	466
Girling College, China	457	— Reaching Men of Many Faiths	629
Give for Africa, Japanese	632	— Reading Bible	778
— Nothing for Missions, Who Should	672	— School Prepares the Way	628
— This Year to Missions, How Much	580	— Schools, Village	155
— to Missions, Why Every Church Should		— Slavery Contract in Rajputana	869
290		— Slaves in Nepal, Freed	233
— What Can I	820	— Students Pray for Law Enforcement in	
— Why Do You	291	America	297
Giving and Decaying Churches	292	— Taken for Kidnappers, H. J. Sheets	764
— Apostle's Plan of	292	— Tithers in the Punjab	467
— Chinese Gifts for Bible Schools	143	— Vacation Bible Schools	466
— Chinese Schoolboys Give for India	73	— Village Girl's Witness	552
— "Hand-Grip Offerings" in Assam	71	Indian Bible Class Popular	63
— Meeting of the Coins	76	— Christian Light-Bearer, H. A. Popley	
— My Money Creed, Homer C. Stuntz	293	256	366
— Pocketbook Heroism	290	— — Literature, More	629
— Principles of, Some, John D. Rockefeller		— Movement for Unity	551
— Scriptural Standards of	293	— Philanthropists	302
— Tithers in the Congo	68	— Tribute to Christ	552
Gospel in a Japanese Prison	74	— Villages Changed, South	779
— Korean Lepers Spread the	75	Indians Conduct a College	71
Great Britain's Drink Bill	548	India's Attitude to the Church	232
Greece , Athens School of Religion	714	— National Christian Council, E. D. Lucas	
— Corinth, Transformation of	151	444	
— Merger of Interests in	67	Indo-China, Leadership in	144
— Refugees Farming in	312	Industrial Mission, Zambesi	392
— "Zoi" Brotherhood in	390	Industry and Missions	157
Guatemala Mission Imitated	546	Institute of Pacific Relations, Missions at	
— Prayer Answered in	787	the, Daniel J. Fleming	809
Guatemala's Christian, Notable	475	Interdenominational Evangelism	716
— Christians, Trusted	863	Interracial Cooperation, Gain in	636
Hartzell Training School	228	— Relations in Chicago	386
Have Christians a Vital Message? Arthur		Iraq , Colporteurs Attacked in Neff	
Judson Brown	831	— Open House in Baghdad	778
Hawaii , Bible Campaign in	147	Irish Colportage Association	714
— Boys' School in Honolulu	238	Islam Spreads in Abyssinia	229
— Easter Morning in Honolulu	473	Islands, Buried "the Jesus Way"	308
— No Race Problem	385	— C. E. Society Leads to Church	76
		— South Seas, Centenary in	75

	Page		Page
Islands, Unusual Teacher at Kusale	634	Latin America, Missions, Legitimacy of	277
— White Ribbon Women in Niue, Margaret J. Beharell	844	— Evangelical, Webster E. Browning	473
Japan, Battle for Purity in, E. C. Hennigar	664	Latin American Mission, Methodist	247
— Bible Society Jubilee	237	Latvia, Christian Federation in	313
— Christian Students in Tokyo	633	— Riga Tabernacle Dedicated	239
— Women in Kyoto	383	Law Observance, Education in	107
— Doll Messengers	306, 471	Layman, Chinese Christian, G. W. Sparling	61
— Earthquake, Another	245	League of Nations and Religion	371
— Editor's Tribute	705	Lepers at Taku, Healing	384
— Fresh Impressions of, Robert E. Speer	173	— in Srinagar, Kashmir, Helping, Lettice M. Shann	841
— Fruit After Many Years	782	— Japanese Christian	383
— Fruits of Evangelism	873	— Spread Gospel in Korea	75
— Gospel Still "Good News"	565	Leprosy in the West Indies	646
— Kagawa's School for Farmers	471	Liberia's Progress, Plans for	791
— Newspaper Evangelism	145, 237	Literature for Moslems, Christian, Murray T. Titus	27
— "No Girls Here"	74	London Missionary Society Jubilee in Africa	649
— Religious Regulation Bill, No	382	Lutherans Consolidate Boards	53
— "Second 'Mie Club'"	306	Madagascar, Conference in, M. A. Helland	446
— Unfinished Task in, Harvey Brokaw	651	— Women Transformed	712
— Unrest in	705	Manchuria, Selling Bibles in	708
— Woman's Progress in	705	Manchurian Troops, Sermon for	306
Japanese-American Christians	786	Medical-Hospital Evangelism in Korea	75
— Attend Tent Meetings	306	— Missions in Arabia, Results of, L. P. Dame	89
— Christians Are Doing in Kobe, What, Susan A. Searle	653	— Treatment for an African King	626
— Give for Africa	632	— Trip to Kateef, Arabia, P. W. Harrison	821
— in America, New Life for, Esther Mary McCullough	679	Mennonites Go to Paraguay	389, 511
— on Spiritual Outlook in Japan	144	Men's Church League	956
— Peers and Christianity	774	Mesopotamia, (See Iraq) Colporteur Wins His Freedom	316
— Prison, Gospel in	74	— Evangelistic Effort in Mosul	551
— Rebukes Tourists	470	— Moslem and Jew Study Bible	868
— Sees Americans, As a	383	— New Center in Hillah	232
— Social Outcasts	74	Message, Have Christians a Vital, Arthur Judson Brown	831
— Soldier Loyal to Christ	383	Methodist Financial Goals	62
— Seeks "a Bible Life"	470	— Latin-American Mission	473
— Student Convention	239	— Progress in Africa	315
— Villages, Evangelizing	555	Methods—Burton's Book, Miss, Mrs. Dan B. Brummitt	787
Japan's Religious Attitude	873	— Cavert's Book, a Pageant, Mrs. Dan B. Brummitt	786
Jerusalem, Bible House in	465	— Christian Centers, John M. Hestenes	52
Jew and Moslem Study Bible	868	— Church on Wheels, W. J. Vincent	49
Jewish Attitude to Christ, New	316	— How To and Not How Not To, Mrs. Clayton D. Eulette	451
— Convert's Examination	393	— in Stewardship	290
— Girls Accepting Christ	308	— Mexicans in the U. S., Reaching	50
— Work, World Conference on	170	— Mission Library	855
Jews, Christian Message to the, Samuel M. Zwemer	439	— Mission Study Text Books, Using the, Edith M. Bell	852
— Turn Christian, Austrian	226	— Missionary Education in Day Schools, Edith Mae Bell	850
Jones, Stanley, in South India	71, 234	— Reading Campaign, Mrs. E. H. Silverthorn	534
Jubilee, The Missionary Review of the World	7, 807	— Results of Common-Place Contacts, G. B. Gilbert	50
Kagawa on Christianity in Japan	954	— Program Preparation, Mrs. Willard H. Smith	693
Kagawa's School for Farmers	471	— Reading in Costume	53
Kobe College, Progress in	633	Mexican Law Defines a Minister	715
Korea, "All-Korea" Paper	384	— Problems in Texas	387
— Awake, L. T. Newland	613	— Protestant Teachers	474
— Changes After Thirty Years	307	— Relations, Studying, Coe Hayne	110
— Colporteurs in Modern	237	— Statement on Religion	546
— Destroying Idols at Ka Ri Bong, Marion E. Hartness	47	— Temperance Society	546
— Double Present-Day Miracle in, A. G. Fletcher	676	Mexicans in Texas, Among, Joseph M. Dawson	757
— Eager Village Women in	633	Mexico, Bible in	224
— Evangelism in Andong Hospital	632	— Calles Regime	310
— from Industrial Viewpoint, Mrs. R. G. Vance	860	— Evangelistic Methods in	637
— "Good Man Never Dies"	783	— Far From the Beaten Tracks, Ethel R. Doctor	193
— Hand-Written Hymnal	782	— from Within, Norman W. Taylor	181
— Hospital Evangelism, A. G. Fletcher	515	— Labor Laws in	65
— — Fruits of	75, 307	— New Opportunities in	64
— How Mrs. Yi Founded Churches, F. S. Miller	610	— Permits Foreign Clergy	310
— Industrial Training in	873	— Religious Situation in	341
— Observations in, Robert E. Speer	251	— Revolution, Before and After the, William Wallace	186
— Reaching Chinese in	706	— Schools, Successful	224
— Sunday-school Growth in Kwangju	146	Mexico, Uprising, New	893
— Synchun Church Branches Out	238	Mexico's Congress, Christ in	149
— Temperance Progress	874	Miao Cannibals Now Christians	382
— Trained Leaders Needed	706	Micronesia, Christians in	473
— Y. M. C. A., Rural	146	Migrant Workers, Mary Edith P. Oliver	541
— Christian, Tribute to	556	— in America, Louise F. Shields	429
— Church in New York	474	Mission Boards Fifty Years Ago, Allen R. Bartholomew	899
— Women in the	307		
— Exiles in Manchuria	470		
— Lepers Spread the Gospel	75		
— Woman Soul-Winner	556		
Korea's New Day, Demands of	145		
Kurdistan Hospital, Life in a	951		
Latin America, Gambling in	863		

	Page		Page
Missionary Appeal Fifty Years Ago and Now		Persia, Among Assyrians of, Mrs. J. P.	
Stephen J. Corey	921	Cochran	828
Missionary, Function of the	235	— Courtesy Disarms Mullah	777
— on the Foreign Field, A Home, Cope Hayne	342	— Faces the Future, Samuel M. Zwemer	19
Missionary Review of the World—Semi-Centennial	7	— For a United Church of	551
— Societies, Creed for, Mary A. Vale	352	— Moslem Teacher Accepts Christ	777
— Wife, Handicaps of, Anon	39	— Needs Christian Books	777
Missions, Christian, Amos R. Wells	287	— New Opportunities in Teheran	628
— or O-Missions	752	— Old and New Bibles in	551
— Why Christian, P. Whitwell Wilson	737	— Telephone Evangelism in	650
Mississippi Flood Relief, Chinese Give for	543	Persian Converts	465
— Sufferers in the	409	— Gospels Were Sold, How	316
Modern Answer to an Ancient Question,		— Gulf, Seventeen Years in the, C. S. G.	
John Ferguson	33	Mylrea	743
— Heroes of Faith	588	Personal, Abel, Russell	243
Mohammed and Theopholis, Calvin K.		— Allen, Arthur J.	83
Staudt	747	— Archer, John Clark	483
Mohammedan's Appeal in India	779	— Ashmore, Jr., William	83
Moravian Church in Nicaragua	65	— Azariah, Bishop	483
Mormon Looks Us Over, Inquiring, Claton		— Balme, Harold	641
S. Rice	298	— Bartholomew, Allen R.	242
— Temples, Five New	64	— Birge, J. Kingsley	403
Mormons, Church Members Become	386	— Cantine, James	163
Moslem and Christian Faces	233	— Chen, Eugene	403
— Jew Study Bible	368	— Clark, Alden H.	243
— Builds a Church	392	— Converse, Harry P.	243
— Convert's Testimony	708	— Cort, Edwin C.	3d Cover, November
— Heroes of the Faith	711	— Dame, Louis P.	641
— Life in Rumania and Bulgaria, Samuel		— Datta, S. K.	483
M. Zwemer	725	— Dodge, Cleveland E.	83
— Preacher Converted	122	— Entwistle, Mary	641
— Seekers, Focal Point for, E. E. Elder	749	— Fulton, A. F.	242
— Teacher Accepts Christ in Persia	777	— Gell, Mrs. William Edgar	403
— Theologues, Bibles For	465	— Gilman, Bishop	163
— Women, Freedom for, J. G. King	288	— Gordon, David R.	563
— World Secularized	231	— Grenfell, Wilfred	123
Moslems Ask for Mission School	628	— Hail, J. B.	243
— Christian Lectures for	791	— Harris, Wm.	3d Cover, November
— Literature for, Murray T. Titus	27	— Hume, Edward H.	323, 483
— Friends of Chinese	781	— Hume, Robert A.	83, 563
— Impressions of Christianity, Charles R.		— King, Wm. R.	563, 723
Watson	273	— Kittell, James S.	243
— in Morocco	152	— Lambie, Tom	403
— to Christ, Why It Is Difficult to Lead,		— McCune, Geo. S.	884
E. M. Wherry	521, 603	— McKean, James W.	3d Cover, November
Mosque, Negroes at Chicago	786	— Moton, Robert R.	83
Motive in Missions, Supreme	806	— North, Eric	323
Mottoes, Missionary	263	— Paton, William	83, 242
Nanking University Reopened	630	— Peake, A. S.	242
"Nationality Nights" in California	785	— Polling, Daniel A.	243, 403
Near East College Association	393	— Pollock, A. W.	483
Negro Children in New York	876	— Sastri, Srinivasa	641
— Church Union, Plans for	785	— Sell, Canon	323
— Welfare Work, State	545	— Shepard, Lorin A.	323
— Y. M. C. A. Buildings, New	785	— Singh, Sadhu Sundar	563
Negroes at Chicago Mosque	786	— Smith, Arthur H.	83
— Schooling for Southern	309	— Speer, Robert E.	83
New England Pastors Confer	784	— Stauffer, Milton T.	3d Cover, November
New Guinea, Bible for Papuan Christians	874	— Sweitzer, Albert	884
— Changes in, Russell Abel	203	— Thoburn, Isabella	483
— Not Head—But Heart-Hunters	634	— Thornton, Mrs. Douglas	723
— Standards in Papua	238	— Vermilya, Charles E.	723
— Training Preachers' Wives	146	— Watson, Charles R.	3d Cover, November
— Workers Papua Needs Today	784	— Wilder, Robert P.	641
New Hebrides, Baptisms in Paton's Field	303	— Wilson, Jesse R.	641
New Zealand, Maoris in	385	— Zwemer, Samuel M.	323
Nicaragua, Moravian Church in	65	Peru, Evangelical Church in	864
Nicaraguan Convert's Courage	787	— Ex-Monk Accepts Christ	788
Nigeria, Change in Ten Years	230	— Inca Indians of	311
Nile Mission Press Colporteurs	63	— Indian Church in	225
Non-Christian World, J. Campbell White	9	— School Girl's Program for	359
Northfield's Missionary Colony	545	Peruvian Bible Students	959
Objective, Our Modern Missionary	889	Philippines, Church Union in the	306
Oriental and Hawaiians, Geo. W. Hinman	945	— Consecrated Coconut Trees	472
Orient and the Occident	830	— Moros at a Student Conference	147
Pacific Relations, Missions at the Institute of	238	— Schools in the	783
Palestine, Arab Views on	69	— Silliman Institute Graduates	874
— Earthquake in	776	Poem, "All Are One," John Oxenham	703
— Jewish Homeland	868	— Christ Calls for Boys and Men, J. M.	
— Jews, Evangelizing	164	Coon	917
— Training Girls in	315	— Easter	301
Pan-American Children's Gifts	389	— Evangelize	32
Papua, Pioneering in	955	— For All Thy Missionary Saints, Elizabeth	
Paraguay, Trekking from Canada to, Webster E. Browning	389, 511	Strang Baird	668
Paraguayan Girls, Schools For	66	— Helping Others	539
Peace of Goodwill, James E. Freeman	935	— Our Part, Lillian M. Weeks	219
Peking Union Medical College	631	Polish Protestants Unite	227
		— "Polygamy Legalized"	476
		Porto Rico, Effective Work in	787
		— Seminary, Evangelical	149

	Page		Page
Portugal, Brazilian Preacher in	625	Sudan, Cannibalism in the	314
Portuguese Decree on Missions	151	— Schools, Primary	153
Prayer Answered in Guatemala	787	Sunday-School Growth in Kwangju	146
— Indian Call to	70	— Missionary in Tennessee	875
— Of a Chinese Youth	72	— Progress in Brazil	388
— World Pilgrimage of	218	— Work, Egyptians Directing	68
Praying Forth Workers, John R. Mott	736	Sunday-Schools in Austria	624
Presbyterian Board Claims No Indemnity	717	— Coptic Church	463
— Foreign Board, Annual Conference	635	— in Iceland	226
Presbyterians Cut Budget	63	— Seoul and N. Y.	75
Program Building	938	Swedes Lutherans 400 years	624
Program Preparation, Ethics of, Mrs. Wil-		Swedish Lutheran Anniversary	476
lard H. Smith	693	Switzerland, Lausanne Conference	317
— Tested, William G. Towart	697	— Union Service in	312
Radio, Conference Registration by	634	Syria, Beirut University, Government Stu-	
— Missionary Orders by	391	dents at	315
Reed, Orville, Death of	966	— New Church Members	776
Religion a Necessity, Not a Luxury	758	— Students at Baalbek	711
— of Christ for All Races, Francis J. Mc-		Syrian Girls, Education for	777
Connell	12	Temperance—Great Britain's Drink Bill	548
Religions and Peace, World	396	— Progress in Korea	874
— Chinese Combine Five	235	— Society, Mexican	546
— Congress of World's	61	Testaments Mailed to Thinkers	547
— of the World, Statistics	557	Tests of Spiritual Life, Sadhu Sundar Singh	751
Religious Progress, World's	888	Tibet, "Gospel Inn"	631
"Review," Early Days of, R. P. Wilder	895	— Disciples' Mission	144
Rhodesia, Hartzell Training School	228	Tibetan Priests as Guests	872
Roman Catholics in Germany	625	— St. Mark in	144
— Need to Be Evangelized, Why	760	— Taxpayers, Tracts for	555
Rural Communities, Moral and Religious		Tibetans More Responsive	236
Conditions in	485	Tithe, Chinese Elder's	304
— Work in North Carolina	386	Tithers in the Punjab	467
Russia and the Printed Page	325	Treasure Chest, The	941
— Friends, Service of	152	Turk Seeks the Secret	464
— Religious Situation	67, 390	Turkestan, Chinese, Hunter, G. W.	123
Russian "Anti-God Society" Anxious	624	Turkey, Bible Depot in Constantinople	231
— Atheist Admits Defeat	790	— Census	550
— Criminals, Young	312	— Christ Lifted Up in	776
Russians by Mail, Y. M. C. A. Teaches	714	— New Life, Signs of	154
— in South America	225	— Old, Old Story in	215
St. Paul's Missionary Statesmanship, A. T.		— Turks in New	231
Robertson	518	— Religious Changes in	710
School-Bag Gospel League	875	— Treaties and Missionaries, Charles T.	
Scotland, Church Reunion in	150	Riggs	343
Scottish Churches to Unite	713	— Women's Social Work in	392
— Prisons, Evangelism in	390	Turkish Translation of Koran	465
Siam, Retreat for Workers	156	— Woman's Religion	867
— Traveling With a Governor	628	Uganda, Fifty Years in, R. Ethel Doggett	411
Siamese as Missionaries	72	— New Station in	230
— Christian Colony, New	870	Union Church of Havana	224
— Christian Temple	952	— in the Philippines, Church	308
— Church, Independent	468	United States, (See America) — "China	
— King Advises Boy Scouts	710	Around the Corner"	149
— Nurses, Training	553	— Episcopal Bishops' Crusade	148
Sicily, Waldensean Churches in, Frederic S.		— Federal Council Executives	147
Goodman	759	— Interracial Problems, Women and	147
Silliman Institute Graduates	874	— Mexicans, Union Church for	310
Slave Areas Today	477	— Spanish-Speaking, Among	64
Slavery Contract in Rajputana	869	— Student Conference, National	148
Slaves Freed in Baluchistan	553	— S. S. Missionary in Tennessee	875
— in Nepal, Freed	233	Unity in Venezuela, Church	388
— Portuguese Africa	549	— Indian Movement for	551
Solomon Islands, News from	784	— Lutherans Consolidate Boards	63
South America, All Saints' Day Celebrations		Uruguay, Lottery, Women Fighting the	225
— Educational Advance in	459	Venezuela, Church Unity in	388
— Indians "Wild" and "Tame"	788	Venezuelan Christians Zealous	715
Spain, Religious Restrictions	476	Venezuela's Problems	959
Spanish Christian Endeavor	789	Waldensian Church, Growth of	66
— Speaking, Among	64	— Churches in Sicily, Frederic S. Goodman	759
— People, Religious Work Among	771	West Indies, Leprosy in	546
Spiritual Life, Test of, Sadhu Sundar Singh		— Progress and Problems, C. S. Detweiler	139
Statistics—Denominational Gains and Losses,		West Virginia School, Intimate Glances of	
1926	450	a, Anna Belle Stewart	503, 591
— Religions of the World	557	Why Christian Missions? P. Whitwell Wil-	
Stevenson and Missions, Robert Louis, J. W.		son	737
Burton	761	— I Like My Missionary Job, Albert D.	
Stewardship and Partnership, H. A. Ethe-		Helsler	113
ridge	291	— It Is Difficult to Lead Moslems to Christ,	
— in Principle and Practice	290	E. M. Wherry	521, 603
— Principles of Christian	769	Wife Beater, Conversion of, A. B. Patterson	374
— Sermons, F. A. Agar	292	Wilder, Royal G., and the "Review"	895
Student Campaign in London	390	Williams, John E.	330
— Conference in Philippines, Moros at	147	Woman's American Baptist Home Mission	
— Milwaukee, Elizabeth Cole Fleming	221	Society Jubilee, Mrs. Orrin R. Judd	573
— Through Indian Eyes, Kamal Arlick	222	— Contribution to Missions, Ella D. Mac-	
— Convention, Japanese	239	Laurin	688
— Volunteer Convention	545	— Foreign Mission Bulletin, Edited by Ella	
Students and the Y. M. C. A.	717	D. MacLaurin	Monthly
— in India Pray for Law Enforcement in		— Home Mission Bulletin, Edited by Florence	
America	297	E. Quinlan	Monthly

	Page		Page
Woman's Part in Home Missions, Mrs. W. C. Winsborough	95	World's Evangelical Alliance	157, 637
— Place in Missions, Lucy W. Peabody	906	— S. S. Convention, Tenth	717
— Progress in Japan	705	Yale-in-China, Future of	330
Women and Interracial Problems	147	Yenching, Good News From	469
— Church Work of Burmese	234	— University's Equipment	331
— Freedom for Moslem, J. G. King	288	Y. M. C. A. and Church Cooperation	239
— in the Korean Church	307	— Students	717
— in Niue, White Ribbon, Margaret J. Beharell	844	— Buildings, New Negro	785
— Presbyterian, First Biennial Meeting of ..	700	— Chinese Tribute to	381
Word of God As a Missionary, Arthur T. Pierson	448	— Council Meeting	62
World's Religious Progress	888	— Emphasis on 1927-9	396
World and the Gospel, J. H. Oldham	838	— Central Europe	67
— Day of Prayer for Missions	616	— Industrial Conference	784
— Friendships for Boys	717	— in Korea, Rural	146
— League Against Alcoholism	793	— the Philippines	543
— Religions and Peace	396	— Property in China	468
		— Teaches Russians by Mail	714
		Y. W. C. A. in China, Year's Gains in	73
		Zambesi Industrial Mission	392
		Zulu Christians, Tests for	464

NEW BOOKS REVIEWED

	Page		Page
Adventure of the Church, Samuel J. Cavert ..	964	Mother India, Katherine Mayo	794
American Agricultural Villages, Various Authors	397	Musa, Son of Egypt, Mary Entwistle and Jeannette E. Perkins	3d Cover, January
American Villages, C. Luther Fry	153	Nation Builders, J. Lovell Murray	640
Awakening Womanhood, F. Hughes-Hallett ..	479	Negro in American Life, Willis J. King ..	640
Barrios, Justo Rufino, Paul Burgess	400	Neve of Kashmir, Arthur, A. P. Shepherd ..	799
Borden of Yale '09, Mrs. Howard Taylor ..	318	New Approach in Missionary Education, John Clark Archer	640
Buddhism and Buddhists in Japan, Robert C. Armstrong	720	New Challenge to Faith, Sherwood Eddy ..	400
Cassels, W. W., First Bishop of Western China, Marshall Broomhall	159	New Japanese Womanhood, Allen K. Faust ..	78
Central American Indians and the Bible, W. F. Jordan	480	New Paths for Old Purposes, Margaret E. Burton	961
Certain Samaritans, Esther Pohl Lovejoy ..	795	Nigeria, J. Lowry Maxwell	961
China Christian Year Book, 1926, Edited by Frank Rawlinson	318	1,000 City Churches, H. Paul Douglass	797
China Today Through Chinese Eyes, II, Seven Chinese Leaders	398	One Thousand Subjects for Speakers and Students, Hy Pickering	3d Cover, May
China Year Book, 1926-27, Edited by H. G. W. Woodhead	153	Our Church Abroad, George Drach	79
China Yesterday and Today, E. T. Williams ..	398	Our Missions in India—1834-1924, E. M. Wherry	78
Chinese Altars to the Unknown God, John C. De Korne	719	Our Parish in India, Isabel Brown Rose	3d Cover, May
Chinese Characteristics, Arthur H. Smith ..	3d Cover, July	Ownership, Clementina Butler	879
Christ and Money, Hugh A. Martin	720	Penlune, S. E. Burrow	800
Christ in the Four Gospels, John H. Cable ..	80	Pioneering for Christ in the Sudan, Johanna Veenstra	480
Christian Movement in Japan, Korea and Formosa, A. Oltmans	3d Cover, August	Prayer, Arno Clemens Gaebelein	319
Christianity and Divorce, Frank H. Norcross ..	3d Cover, June	Protestant Europe: Its Crisis and Outlook, Adolf Keller and George Stewart	796
Christianity in the Modern World, Ernest De W. Burton	399	Putting on Immortality, Clarence E. Macartney	399
Church and Missions, Robert E. Speer	398	Query Queer, Jay T. Stocking	3d Cover, August
Constantinople—The Challenge of the Centuries, Victor Murdock	78	Quest for God in China, F. W. S. O'Neil ..	209
Cost of a New World, Kenneth MacLennan ..	160	Raj, Brigand Chief, Amy Carmichael	77
Echoes and Memories, Bramwell Booth	719	Religion in the Making, Alfred North Whitehead	159
Ecuador—A Story of Missionary Achievement, W. F. Jordan	80	Revolt of Asia, Upton Close	639
Faith, Fancies and Fetish, Stephen S. Farrow	559	Romance of Japan Through the Ages, James A. B. Scherer	77
Fifty Golden Years, Bertha G. Judd	961	Shepher of Udaipur and the Land He Loved, George Carstairs	797
Frank, Bishop of Zanzibar, H. Maynard Smith	479	Sona Mona Singh, Lucia A. Parkhurst	879
Friends of the Caravan Trails, Elizabeth Harris	3d Cover, January	Story of Missions, Edwin E. White	3d Cover, August
From Every Tribe and Nation, Belle M. Brain	478	Straight Way Toward Tomorrow, Mary Schaufler Platt	559
From Japan to Jerusalem, Christine I. Tinsling	399	Ten Weeks With Chinese Bandits, Harvey J. Howard	79
Hand Book of the Churches, Edited by B. S. Winchester	800	The Call from Our Own People Overseas, Fifth Report, Church Assembly Missionary Council	878
History of Southern Methodist Missions, James Cannon, III	399	The Christian Mission in Africa, Edwin W. Smith	798
In Unknown New Guinea, W. J. V. Saville ..	319	The Leaven of the Sadducees, Ernest Gordon ..	799
India in 1925-26, J. Coatsman	560	The Search After Reality, Sadhu Sundar Singh	799
In Sunny Nigeria, A. D. Helser	560	The Truth About Mormonism, J. H. Snowden ..	800
Introduction to Literary Chinese, J. Brandt ..	795	The Way of the Doctor, R. Fletcher Moorehead	879
Life of Buddha as Legend and History, Edward J. Thomas	962	Through Teakwood Windows, Ethel Cody Higginbottom	80
Magic Formula, The, L. J. Jacks	964	Uganda Contrasts, P. L. Garlick	480
Missionary Marionette Plays, Martha Rice ..	963	Uganda in Transformation, H. Gresford Jones	3d Cover, August
Missionary Methods for Church and Home, Katherine Scherer Cronk	873	United Churches, Elizabeth R. Hooker	478
		What Christ Means to Me, W. T. Grenfell ..	964

JANUARY!

A month of Special Values

This year you can replenish your stock of Household Linens at McCutcheon's during January and save 10%. This reduction is in effect on Damask Table Linens, Fancy Linens, Towels, Sheets and Pillow Cases, as well as on Blankets and Comfortables. There will also be a special 10% reduction on Negligees, Lingerie, Children's and Infants' Wear and Corsets.

In the Interior Furnishings Department, special prices will be in effect on handsome drapery and upholstery fabrics, curtains and decorative articles. Write for our January

Sales Booklet No. 20 which makes it possible for you to take advantage of these special values, even though you are unable to visit the store in person.

McCutcheon's
FIFTH AVENUE  FORTY-NINTH ST.
Dept. No. 20 New York

The MOSLEM WORLD

A Quarterly Review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands.

Edited by REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

Associate Editors

PROF. D. B. MACDONALD, D.D., Hartford, Conn.

CANON W. H. T. GAIRDNER, B.A., Cairo

REV. H. U. WEIDRECHT STANTON, London

PROF. WM. G. SHELLABEAR, D.D., Hartford, Conn.

PROF. S. RALPH HARLOW, Northampton, Mass.

REV. MURRAY T. TITUS, B.Litt., India

MR. MARSHALL BROOMHALL, London

REV. E. M. WHEERRY, D.D., India

PROF. ARTHUR JEFFERY, M.A., B.D., Cairo, Egypt

REV. E. E. ELDER, M.A., B.D., Cairo, Egypt

THE Moslem World was founded in 1911 to follow up the work of the Conferences on evangelization of Moslems, held at Cairo in 1906 and at Lucknow in 1911. It is unique in its outlook, at once on phases and conditions of contemporary Islam, and on the missionary work of all sections of the Christian Church among Moslems. Under the expert editorship of Dr. SAMUEL M. ZWEMER it has secured the help of leading scholars in Britain and America and on the Continent, as well as of missionaries and travellers of many Churches and Nations. Its pages are a treasure house of information and thought on problems that engage the student and administrator at the home base and the missionary in the field, and neither can afford to be without it.

Subscriptions will be received at any of the following offices:

MISSIONARY REVIEW PUBLISHING COMPANY, 156 Fifth Avenue, New York City.

MISSIONARY EQUIPMENT & LITERATURE SUPPLY, The Church House, Great Smith Street, Westminster, S. W. 1, London, England.

NILE MISSION PRESS or C. M. S. BOOKSHOP, Cairo, Egypt.

CHINA MISSION BOOK COMPANY, Shanghai, China.

ASSOCIATION PRESS, 5 Russell Street, Calcutta, India.

Price in U. S. A., \$2.00 or 50 cents per copy; in Britain, 8s. per annum, or 2s. per copy

46153

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

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR JANUARY, 1927

	<i>Page</i>
FRONTISPICE	A TIME CHART OF WORLD FRIENDSHIP
EDITORIALS	5
A FORWARD LOOK THROUGH THE A SEMI-CENTENNIAL — A BACKWARD SHADOWS	LOOK
THE CHALLENGE OF THE NON-CHRISTIAN WORLD	J. CAMPBELL WHITE 9
<i>One of the founders of the Laymen's Missionary Movement sounds a clarion call to the Church to meet the need of mankind for the Gospel of Christ.</i>	
THE RELIGION OF CHRIST FOR ALL RACES	F. J. McCONNELL 12
THE EAST AND THE WEST	SADHU SUNDAR SINGH 13
<i>A beloved Indian Christian points out the contrasts and the essential oneness of the peoples of the Orient and the Occident.</i>	
THE APPEAL OF JESUS CHRIST TO INDIA	ROBERT A. HUME 15
<i>A missionary, with half a century of experience in India, shows why Jesus, who was born in the Orient, makes a powerful appeal to Oriental peoples.</i>	
PERSIA FACES THE FUTURE	SAMUEL M. ZWEMER 19
<i>A graphic and stirring account of what Dr. and Mrs. Zwemer saw on their recent visit to the Land of the Shah, with its ancient history and modern outlook.</i>	
CHRISTIAN LITERATURE FOR MOSLEMS	MURRAY T. TITUS 27
<i>A missionary to India describes the need as he has seen it and the type of literature that is most effective in winning Moslems to Christ.</i>	
A MODERN ANSWER TO AN ANCIENT QUESTION	JOHN FERGUSON 33
<i>An arresting statement of facts discovered in a recent tour of Protestant churches in New York State, together with the interpretation.</i>	
DISTRIBUTION OF PURITY LITERATURE IN CAIRO	A. T. UPSON 38
HANDICAPS OF A MISSIONARY WIFE	39
<i>One who has had experience as wife and mother in a missionary land describes some of the difficulties due to financial handicaps that hinder healthful life and efficient service.</i>	
ANTI-CHRISTIAN AGITATION IN SOUTH CHINA	W. H. OLDFIELD 43
<i>A story from personal observation of the effect of the present unrest and opposition to foreigners and foreign religion being manifested in China.</i>	
DESTROYING IDOLS AT KA RI BONG	MARION E. HARTNESS 47
<i>A fascinating story of the effects that have followed the preaching of Christ in a Korean village.</i>	
BEST METHODS	EDITED BY MRS. E. C. CRONK 49
WOMAN'S FOREIGN MISSION BULLETIN	EDITED BY ELLA D. MACLAURIN 55
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 58
NEWS FROM MANY LANDS	61
THE MISSIONARY LIBRARY	77

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

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

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

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

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

Prompt Action Bars Regrets

Have you provided adequately for Missions?

Should you not perpetuate your giving?

Delay is usually fatal.

Provision can be made by—

1. Taking an Annuity Agreement.
2. Signing an Estate Note.
3. Making a Bequest.
4. Insuring your Life in favor of the undersigned Boards.

For information write to

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

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

OBITUARY

REV. GEORGE F. HERRICK, D.D., missionary of the A. B. C. F. M. in Turkey for fifty-two years prior to his retirement in 1912, died in New York City October 28th, at the age of ninety-two.
* * *

REV. DAVID D. FORSYTH, Secretary of the Board of Home Missions of the Methodist Episcopal Church, died suddenly in Chicago November 8th, in his sixty-third year.
* * *

REV. DAVID BARON, founder of the Christian Testimony to Israel, who was born in Russia as a Jew seventy-one years ago, died in London late in October.

SUGGESTIONS FOR USE OF PRAYER CIRCLE TIME CHART

(See Frontispiece Page 4.)

How to Use the Chart.—To obtain the best results, mount this page of the REVIEW on card-board, first cutting out the central time circle. Mount this "time circle" on separate card and run a thumb tack through center so that circle will revolve. To find the time of day at a certain place, in relation to the time at the place where you reside, revolve the time circle until the hour where you reside is under the place you live. Then note the time indicated on the time circle under the distant place of which you are thinking.

For example, when it is 6 p.m. in New York (No. 8, longitude about 74°) it will be 11 p.m. in London, 1:30 a.m. (next day) in Moscow, 3:30 a.m. in Bombay, 5:30 a.m. in Peking, 8:30 a.m. in Tokyo, 12:30 a.m. (same day) in Honolulu and 3 p.m. (same day) in Rio de Janeiro, Brazil. Any city or town may be added by putting a dot at the correct meridian point under the country where it is located.

Note that the hours on the dark half of time circle are 6 p.m. to 6 a.m. and the light half covers the hours 6 a.m. to 6 p.m. The date changes at the 180° meridian. Points East are later time than New York and points West are earlier.

Charts already mounted and ready for use may be obtained from the REVIEW office for fifty cents each.

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

Do You Know?



Who led the Children of Israel into the Promised Land?

Where Noah's Ark landed?

Who was the first great Christian missionary?

FREE—Send for this 5-minute Bible Test

Test your knowledge of the Bible. See how much you really know about this great Book of Books.

Moody Bible Institute Home Study Courses make the Bible really yours. They give you a helpful, well-rounded knowledge useful in your everyday Christian experience. Ten courses—non-sectarian—one suited to your particular needs. 34,000 students have already found the great satisfaction and joy that comes from knowing the Bible. Don't deny yourself this wonderful experience.

Just to try out your present knowledge—send for this test. You'll be interested. Mail coupon today.

**MOODY BIBLE INSTITUTE
CORRESPONDENCE SCHOOL**

Dept. 4681 153 Institute Place, Chicago, Ill.

Moody Bible Institute
Dept. 4681, 153 Institute Place, Chicago, Ill.

Please send me, Free, your 5-Minute Bible Test. No obligation.

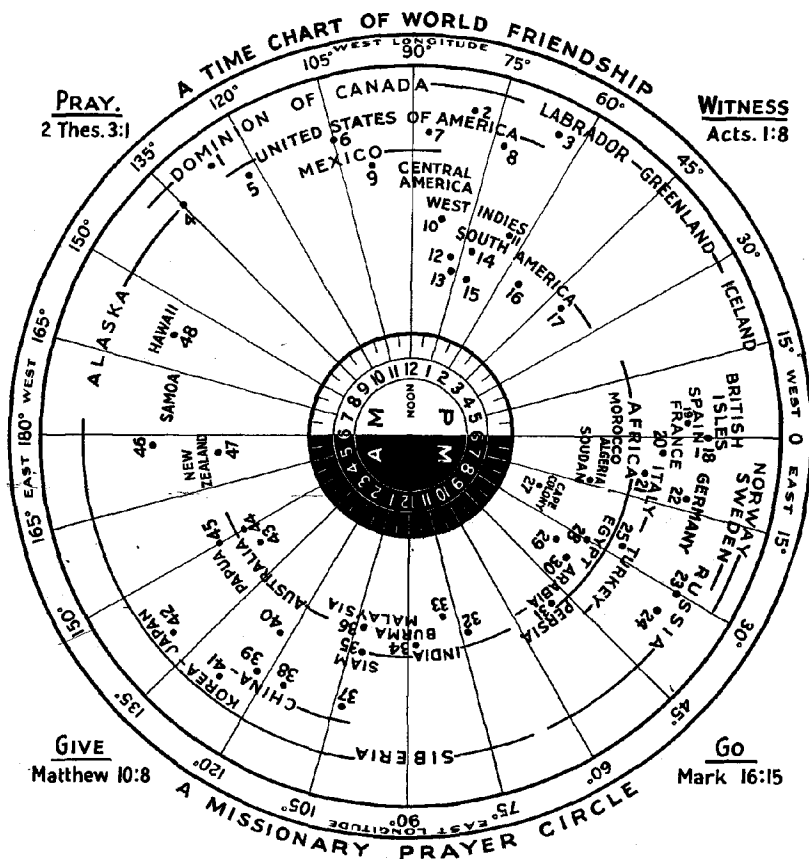
Name

Street and No.

City

State

REV. GEORGE COUSINS, missionary in Madagascar from 1864 to 1884 under the London Missionary Society died recently in Worthing, England. From 1885 to 1898 he edited the publications of the L. M. S., and from the latter date till 1909 was Joint Foreign Secretary. He wrote books both in English and Malagasy.



EXPLANATION OF TIME CHART OF THE WORLD WIDE MISSIONARY PRAYER CIRCLE

Countries and Cities.—The principle countries of the world are indicated on the chart to show degrees of longitude they cover east or west of Greenwich (London).

The chief cities are indicated by dots and numbers in their approximate longitudinal position. (For Suggestions on use of Time Chart see page 3.)

Canada.

1. Vancouver, 126° West
1. Toronto, 79°
3. Halifax, 64°

United States of America

4. Sitka (Alaska), 135°
5. San Francisco, 122°
6. Denver, 105°
7. Chicago, 80°
8. New York, 74°

Latin America

9. Mexico City, 99°
10. Havana, 83°
11. San Juan (P. R.), 66°
12. Quito (Ecuador), 78°
13. Lima (Peru), 77°
14. Bogota (Colombia), 74°
15. Santiago (Chile), 71°
16. Buenos Aires, 57°

Europe

17. Rio de Janeiro, 43°
18. London (Greenwich), 0°
19. Madrid (Spain), 4° W.
20. Paris (France), 3° E.
21. Rome (Italy), 12°
22. Berlin (Germany), 13°
23. Leningrad (Russia), 30°
24. Moscow, 37°
25. Constantinople, 29°

Africa

26. Freetown (Liberia), 14°
27. Cape Town (S. A.), 19°
28. Cairo (Egypt), 31°
29. Uganda, 34°
30. Nyasa, 35°
30. Jerusalem, 35°

Asia

31. Tabriz (Persia), 46°

32. Bombay (India), 73°
33. Colombo (Ceylon), 80°
34. Calcutta, 89°
35. Bangkok (Siam), 101°
36. Singapore, 104°
37. Chengtu (China), 104°
38. Peking, 116°
39. Shanghai, 121°
40. Manila (P. I.), 121°
41. Seoul (Korea), 127°
42. Tokyo (Japan), 140°

Australia and Pacific Islands

43. Melbourne (Australia), 145°
44. Sydney (N. S. W.), 151°
45. Kwato (Papua), 151°
46. New Hebrides, 170° E.
47. Auckland (N. Z.), 175° E.
48. Honolulu (Hawaii), 158° W.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

JANUARY, 1927

NUMBER
ONE

A FORWARD LOOK THROUGH THE SHADOWS

JESUS CHRIST, our Lord, always looks forward with expectation—yes, with assurance—of victory. When walking on earth, among His disciples, He was not unmindful of the sad and disastrous experiences of the past, but they were used only as lessons and as stepping stones, not as handicaps or discouragements. He was moved with compassion for the shepherdless lost sheep, but He predicted the time when there would be “one flock and one shepherd.” In the midst of opposition by synagogue and state, He said, “Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom.” Though He saw the cross ahead, including the betrayal, denial and temporary desertion by His chosen disciples, yet through this shadow He predicted the resurrection and the glory beyond. Others were pessimistic and prone to be discouraged because of the prevalence and power of evil. He was ever optimistic. While He saw the evil and was saddened because of the lives that were being ruined by sin, He looked forward to the sure victory over sin and the day when the Kingdom of God would be established and recognized throughout the whole earth. This required more than faith, more than courage. It was based on knowledge—knowledge of the forces of evil, knowledge of mankind, knowledge of God and His power and program of love.

As we look over the world today, there are unquestionably evil forces at work that might give cause for grave misgivings, even for discouragement. After nearly two thousand years of the preaching and practice of Christ’s teachings, the powers of evil are still everywhere evident. Warfare and murder cover many parts of the earth with human blood; robbery and dishonesty make light of the Eighth Commandment; impurity, in all its forms, pervades all classes of society. Men and women still refuse to accept Christ and His way

of life; the nominal Christians are evidently cold and apparently lifeless; many are weak and sickly in the Church. Worst of all, perhaps, the younger generation is not being adequately trained in Christian truth and living.

Europe is still restless and full of suspicion and self-interest; Russia is making an experiment to see if God exists and if religion is necessary; Moslem lands are awakening and are casting off the restraints of Islam but have not yet discovered the way of true liberty and power; Africa is a battleground and experiment station for politics, commerce and religion; India is restive under poverty, caste, superstition and foreign domination; and China is torn by civil strife, hatred of foreign dictation and distrust of self-appointed leaders; Japan is ambitious for power and eager for everything that will bring material progress, but has not discovered the secret of true greatness. America is rich and increased in goods and is in danger of being dominated by a hard, selfish and foolish materialism.

These are causes for sorrow and shame that all Christians have not been more faithful and spirit-filled witnesses. The suffering of humanity moves us with compassion and its selfishness and sin urges us on to holier living and more faithful witness. There is every reason for the disciples of Christ to pray for guidance, for more unselfish devotion, for greater power and for more effective service but there is not reason for the pessimism that means discouragement.

If Christ and His apostles were optimistic because of their faith in God and His program, Christians today have many more reasons to thank God and take courage.

More true prayer is going up to God than ever before in the history of the world.

More men and women are today reading and studying the Bible, than ever before, to discover God and His will for them.

More Christian missionaries are witnessing to Christ—however imperfectly—and in more parts of the world than ever before.

But the supreme reason for faith in the victory of Christ is found in *Him*, in His promises, in His purpose and program and in His power to bring these to successful fruition. It is not for us "to know the times or the seasons that the Father hath set within His own authority" but it is for us to have faith in God, to wait on Him for power, and to witness for Him by word and life. He will give the harvest.

God rules and His program of love has not changed. When will men learn, come to know Him, as He is revealed in Christ? When will they discover the secret of true peace and joy? When will "the kingdoms of this world" become "the kingdoms of our Lord and of His Christ"? We know not, but we know the time is coming. As surely as "in the fulness of time" Christ came into the world to redeem men

by His life and death, so surely is He coming again "in the fulness of time" to establish His universal Kingdom. "Thy Kingdom Come."

A SEMI-CENTENNIAL—A BACKWARD LOOK

THE REVIEW is just entering its year of jubilee. Fifty years ago, on his return from thirty years as a missionary in India, the Rev. Royal G. Wilder founded the magazine as an independent, bi-monthly review. After editing it ably for ten years, and making its power felt, Mr. Wilder, on his deathbed, turned the editorship over to Dr. Arthur T. Pierson and Dr. James M. Sherwood. The latter died in 1891 (three years later) and the present editor became associated with the REVIEW while still a student at Princeton. In 1911, Dr. Arthur T. Pierson "finished his course," being known throughout the world as a most powerful writer and speaker on Christian missions. In 1916, the REVIEW was purchased from the Funk and Wagnalls Company by a group of Christians and has since been controlled by an interdenominational Board of Directors.

The REVIEW was first established as a purely foreign missionary periodical and was called THE MISSIONARY REVIEW. It contained less than 400 pages annually and was published at Princeton, New Jersey. Under Dr. Pierson's editorship, it was enlarged to eighty pages each number (960 annually) and became a home and foreign missionary monthly. Since 1916, it has maintained its world-wide vision, stressing both home and foreign work, and has been more than ever international and interdenominational.

There have been difficult financial years for the REVIEW, for at times all missionary work has suffered from criticism, misunderstanding and indifference, but while many missionary and other religious periodicals have failed and have been combined or discontinued, the REVIEW has maintained its witness to the need of all men for the Gospel of Christ, to the necessity for keeping true to the Word of God, and has recorded the continued triumphs of the Gospel as the power of God unto salvation to every one who believes.

Great changes have taken place in missionary methods and outlook in the past fifty years. In 1878, the foreign missionary cause was still ignored or was looked down upon by business men and political leaders as an enterprise of a few misguided enthusiasts. Today, leading men in commerce, industry, finance and statesmanship testify as to the value of Christian missions to the progress of the world in brotherhood, in education, in social and industrial betterment and in moral and spiritual health. In fifty years, the number of missionary organizations, the missionary force, the gifts to Christian work, the number and strength of the churches on the fields have greatly multiplied. In America, the home mission situa-

tion has almost entirely changed. There are now few of the old unoccupied frontiers and each state is largely responsible for the solution of its own missionary problem.

Encouraging progress has been made in cooperation among both home and foreign agencies. The annual conferences of missionary boards have meant a united study of the problems and have brought to fruition plans for more united effort. Woman's place in missionary endeavor has been greatly enlarged. The Missionary Education Movement, the Laymen's Movement, the Student Volunteer Movement, the Federal Council of Churches, the United Society of Christian Endeavor, the Church Federations and other union movements have all been established and have grown in influence. The Youth Movement has become an important factor. Contributions to both home and foreign mission work have increased manyfold. In 1878, the income of the Presbyterian Board of Foreign Missions was, for example, less than \$500,000, supporting only 301 missionaries. Today, the annual income of this Board is over four million dollars and it has in the field 1,579 missionaries. Other societies have grown in like proportion and many new societies have been founded.

The changes in methods have been still greater—with increased facilities in transportation, by steam and electricity; with easy communication by telegraph, cable and wireless; with great Christian universities and colleges established in non-Christian lands; with the growth of Bible translation and distribution and the increase of Christian literature; with medical work and industrial missions greatly developed. Native churches have become strong so that now one great problem is to maintain harmonious relationship with the foreign missionary.

The explorations and the political changes in the world have had a tremendous influence on freedom of religion, on social life and on the missionary enterprise. In 1878, Africa was the home of the slave trade and was largely an unexplored continent. Central Asia and Central South America were almost unknown. Today all Africa has been opened to travelers and is under European governments. Except in the Americas, every land was then under autocratic government. Today, only Afghanistan, Tibet and Arabia are without constitutional governments and in Asia, Japan and Persia are constitutional monarchies. It has been, and is, a restless, changing world.

There still remains much land to be possessed for Christ before His commission is fulfilled; there are many difficult problems to be solved both at home and abroad; there is still much progress to be made before the world is Christian. The message of Christ is as supremely needed as ever, and He has not lost His power. The *REVIEW* is still needed as a witness to Him and to the oneness of His Church and His work throughout the world.

The Challenge of the Non-Christian World

BY J. CAMPBELL WHITE, LL.D., NEW YORK
Vice-President of the Biblical Seminary

WHAT are some of the great challenges that confront the churches at this moment? First of all is the challenge of need in our home land. One hundred and ten millions of people constitute the population of the United States at present. No state has fifty per cent of its population members of the Church, and most of the states have much less. There are about twenty-six million Protestant church members, and sixteen million Roman Catholics, but almost two thirds of the entire population are outside of the Church altogether. Certainly, here is a tremendous appeal to all of us who know Christ to make Him known to the people of our own land, and particularly to the immigrant population.

Hundreds of thousands of immigrants are coming every year to America, and about one quarter of them are returning to the various lands from which they come, chiefly the European countries. This should mean that we are sending back tens of thousands of unpaid missionaries each year.

In one of the large Methodist churches in the city of Pittsburgh, I was introduced to an Italian who had been brought to Christ by the efforts of the members of that church. He went back to Italy on a vacation, and, while there, organized a church which has grown to a membership of over three hundred. Now he is back in Pittsburgh winning others for Christ. That is a picture of the possibility of immigrants carrying back to the Old World the Christian religion.

What an immense help it would be toward winning people for Christ if we could get our church members to surrender to the Lord and go out as His witnesses! Testimony of words and deeds is what is needed, particularly from our church members. We can never expect any great permanent awakening in any section of America until the burden of personal testimony rests upon the average Christian in our churches. And no one is ever going to be able to give that testimony unless he is living a real Christian life.

Suppose one million out of the twenty-six millions of Protestant Christians could be brought to work seriously to bring others to Christ, how many would that million win? It is inconceivable that any person working in the power of God, and working faithfully, would not win at least one person a year for Christ. I believe that the average Christian can do a great deal more than this. Suppose one million out of the twenty-six would go to work to win one person

a year for Christ, and these in turn would each one win one each year, how long would it take to win the rest of this country? At the end of one year, we would have two millions, at the end of the second year four, at the end of the third eight, at the end of the fourth sixteen, at the end of the fifth thirty-two, at the end of the sixth sixty-four and, in seven years, our entire population would be live Christians. How long would it take, at this rate, to finish the task in the world? In eleven years, there would be two thousand forty-eight million real Christians, which is several millions more people than there are in the world today! By the power of God's Holy Spirit, a consecrated band of vital Christians could win the world to Christ in a short time. In the strength of God, we can evangelize the world.

There are about eighty millions of people in Latin America, including Cuba, Porto Rico, Mexico, Central America and South America. More than one half of them cannot read and more than one half of these people were born out of wedlock. Those two facts ought to be enough to indicate the tremendous needs socially, morally and spiritually of these eighty millions of people. There are about two thousand ordained missionaries in this entire territory, or an average of one missionary to every forty thousand of the population in that section of the world which is almost absolutely dependent upon the churches of North America, and principally the United States.

Let us look for a moment at the Moslem world. There are two hundred and forty millions of them—over twice as many Moslems as the population of the United States. They are more open to Christianity than ever before. What a marvellous change has come over the Moslem mind when Moslem students by hundreds will crowd meetings for the powerful presentation of the Christian Gospel! That seems to me a greater miracle than the raising of Lazarus from the dead, the change of the leaders of Mohammedanism towards the Truth as revealed in the Word of God and by the Son of God. Are we going to take advantage of that condition?

Next is the question as to whether the Mohammedan religion is to be allowed to spread over Central Africa. The Moslems have already turned tens of thousands of pagans into Mohammedan followers. There are fifty millions of them without any organized religion, simple-minded people who can be led with comparative ease. It is largely a question of who is there first. All missionary leaders are deeply concerned to avert the menace of advancing Mohammedanism. Our generation will see the heart of Africa made Christian or Moslem. Africa has seventy millions, of its population of one hundred and forty millions, for whom nobody has yet begun to provide. Have not these people an urgent claim on our help?

Then look at India with a population of three hundred and thirty millions. The villages are so thickly dotted over the country that if Christ, instead of ascending and disappearing from view, had gone to India and had visited a different village every day since then, it would still take him fifty years to visit all the villages of India for the first time. There is an average of between three and four hundred people in every village and the great bulk of the country is unoccupied by the missionaries of any church. The question is, Shall these people have a chance at our Gospel now when they want it? There is a great opportunity among the low-caste people just now. Thousands must be refused baptism because we have not the men and the money to meet the situation that Divine Providence has unfolded.

China comprises one fourth of the population of the world. A few years ago, the opportunity there for the Gospel was unprecedented. Now the land is in a turmoil. Are we doing all we can?

We have sent only one out of every sixteen hundred of our church members to the mission fields. Every missionary has an average parish of sixty thousand to reach, and we have only sent one out of every sixteen hundred! We have not exhausted our resources. America ought to have a total of thirty thousand missionaries in order to cut down the average parish abroad from sixty thousand to thirty thousand. Twenty-five or thirty thousand people is about a big enough parish for any missionary to look after. I believe that we could send one out of every one hundred of our church members and the ninety-nine who stayed at home would do a better job, with the power of God realized through them, than all can do if we neglect the opportunity with which God has challenged us.

The only other question is whether the ninety-nine who stay at home can afford to send one who would like to go abroad as a missionary. This is really a very simple proposition if any proper standard of stewardship is accepted by any large percentage of our church members. Do you know that when you add five cents a week to the giving of Protestant church members in America, you add over sixty million dollars a year and ten cents a week added would increase the amount over one hundred twenty million dollars annually? If we had that to divide up between home and foreign missions each year, many secretaries could take up the tasks at the front. If the need of the whole world for Christ is not a large enough task to arouse any Christian, to make him feel that he must become a partner with God, then there is no challenge that will appeal to him. The challenge of the world's need is the most powerful challenge we shall ever have with which to lift the Church up to what it ought to be and do. We are twenty years behind the Providence of God in following up the openings which He has furnished.

The Religion of Christ for All Races

THE problem is not as to how the West is going to fit Christianity to the East, but how the East is going to adapt Christianity to itself.

Or, put it in another way, how Christianity is going to utilize the East. The back-lying assumption that the Christianity of the West is to be the Christianity of the East is wholly gratuitous. The East will react against Christianity according to its own nature, and put its own nature upon Christianity. Christ dealt with persons according to the nature of the persons. It will always be so. The day of Eastern conquests for Christianity has not yet begun. The new stirrings of self-respect in India and China are the harbinger of a newer day.

Christianity cannot be given as a favour or a bounty to a nation. The nation must "take," and take in its own way. It is impossible for any idea to be dropped as a seed into a soil and grow without ejecting from itself some of its original tissue and weaving into itself elements from the new national and racial soil. Socialism, for example, has, when introduced into a new country, always disappointed those who introduced it, because of the differences from the original it at once has begun to reveal. It will be so with Christianity. The more vitally it is seized by the East the more differences it will show from the Western forms. So that the forces which seem at first to mean that non-Christian peoples are rejecting Christianity may be those that later will lead to the fullest appropriations of Christianity. There is nothing impossible, or even improbable in such an outcome. The conquest of China, or India, by Christianity would be no greater than the conquest of the barbarian tribes that rushed upon the down-falling Roman Empire. There is nothing as difficult in the conquest of the Orient by a religion in origin Oriental as in the conquest of the Occident by a religion in origin Oriental.

* * *

There is no obstacle of an invincible kind against East and West developing Christianity each according to its own nature and meeting in common devotion to the Christian essentials.

* * *

The world is big enough for all. Nations and races have a right to enough of the earth's surface to furnish a foothold to make their contribution to the total we call Christian civilization.

* * *

East should be looked upon as giving its indispensable part to the body of Christ, and each should have a right to insist that nothing distinctive to itself shall be lost. There should be spheres in which each is unique, as well as a sphere in which all can work together. Is this hopelessly inconceivable?—*From Bishop Francis J. McConnell's book, "Is God Limited?"*

The East and the West

BY SADHU SUNDAR SINGH, SABATHU, SIMLA, INDIA

ON my return from a world tour I was frequently asked: What is the difference between the West and the East? and Which are the better people?

The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization.

Many in India believe that materialism reigns supreme in the West, while spirituality has its exclusive monopoly in the East. This is a false and narrow outlook. Materialism and spirituality go hand in hand everywhere. It may be that Western materialism overloads and obscures its healthy and vigorous inner vein of spirituality, while on the other hand too much meditative, disorganized, half-illuminated æsthetic and idealistic spirituality looms large in the East.

The charge against Eastern peoples is that they are superstitious and unpractical. My answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and statesmanlike in habit, while those of the East are meditative and simple-minded.

Thus we must assert that the East and the West are united through the oneness of human nature and God, though we observe superficial diversity. In the creation of God there is unity amidst a variety of diversities. This is so because God is one, and all things in the universe have been created by Him and Him alone. Therefore the efforts to establish the superiority of any portion of the human race over the other are futile and unwholesome. Each people ought to examine themselves and study their own weakness with a view to improve on them. Constructive and progressive criticism is better than that which is destructive, fault-finding and hatred-producing.

The perfect life has been shown by Christ—the Light of the world. Christ is not the monopoly of either the West or the East. He is the Saviour of the whole human race, and His teaching for the whole of humanity is based on truth. Christ was not born among the white races of Europe, lest they monopolize Him, and deprive colored nations from receiving the message of salvation. He was not born amongst the high caste Brahmins of India, who degrade humanity by being proud of their own superiority to the exclusion of the lower classes. He also shunned the Pharisees and scribes of Palestine in order to save the Gentiles. He was born in

the poor and humble family of a carpenter, in order to enrich the world spiritually. Though He was rich, yet for our sakes He became poor in order that we through His poverty might become rich. (2 Cor. 8:9.) Christ was born in the East and His disciples carried the Light and the Gospel to the West which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East.

The religion of Christ is a dynamic and active force, and not merely static. Therefore churches all over the world that show no energy flowing out to enrich the world and its peoples in the work of evangelization, become dead. Churches must possess inner and eternal life and peace in Christ and must at the same time exert themselves to pass on this life and peace to the restless people around them. All praise is due to those churches that carry on the work of evangelization, and thus are kept alive. Surely none would prefer death to this blessed and healthy activity! This work is a matter of supreme duty and service, as enjoined by Christ on all Christians in the world. Therefore it behooves us to do our duty without any sense of pride and egotism. The best service is to do good to the world, by following Christ.

The East has contributed much to the West, and vice versa, so that they are inter-dependent on each other for existence and growth. Science, commerce and transportation bind them today more closely than ever, hence separation is quite unthinkable. Moreover the East and the West are really twin children of the same universal Father—the Creator of the whole universe. They must continue to help each other. Through this course of action alone, we shall be doing the will of God, on earth, and fulfilling His purpose in our life.

Finally, the Word of God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Had there been life in the bread itself, then none would have died in the world, because everybody eats bread. Few have died from starvation, but all are seen to be dying, yet having sufficiency of bread. The same Word which is spirit and life (John 6:63) who has created bread for maintenance and nourishment of the body, can keep us alive for ever, even without material bread. If we live in that Spirit who is the source of all life, then we shall be led and enabled by the same Spirit to bring others to God.

As there is only one material sun giving light to both East and West, so there is only one "Sun of Righteousness," Who alone gives light and life to all in the East and the West. Walking in His light, we will reach our destination safely.

The Appeal of Jesus Christ to India

BY ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA
Missionary of the American Board, 1874 to 1926

WHEN Jesus was born the Orient, in the persons of the mysterious magi, began to pay Him reverence and to lay before Him its most precious and characteristic gifts of gold, frankincense and myrrh. Mysteriously they came. Mysteriously they disappeared. Then for nineteen centuries the Orient seemed to have little connection with Jesus. But now to the surprise of the West the Orient is beginning again to seek Jesus and to lay before Him its characteristic gifts. In this reverential search India leads. A generation ago Keshab Chander Sen, the leader of India's modern theistic movement, said "Jesus Christ, the greatest and truest benefactor of mankind, originated a mighty religious movement which has scattered the blessings of saving truth on untold nations and generations." And when in 1881 I called on Keshab in his home in Calcutta, he said to me, "The object of my life is to lead my countrymen to Christ. But I must do it in my own Oriental way." Then his lieutenant, Pratap Chander Mozoomdar published an interpretation of Jesus, entitled "THE ORIENTAL CHRIST." Gradually, but growingly, many, many devout souls in India are increasing in expressed and in unexpected reverence for the Lord Jesus Christ. I indicate some of the grounds of Jesus' appeal to India today.

His way of living among men was the kind which, according to Indian ideas, should characterize a spiritual leader. The religious leaders of India have always been men of the simplest habits, without wife or comforts or possessions. Such was Jesus. This is one attraction of Jesus to every section of Indian society. The most influential Indian leader today is Mahatma Gandhi. The great majority of Indians know but little of what Gandhi says or does. But everyone knows that he has the very simplest habits. This is one reason why they revere him. Similarly every Indian's first recognition of Jesus is of a most forceful saint, without family, without home, a wanderer, who when He was crucified was stripped of His one seamless robe. To every Indian rich or poor, renunciation is an essential characteristic of any religious leader. In this respect Jesus is, to India, supreme.

A far more powerful appeal of Jesus to India is His matchless nobility of character. Everything that any Indian reads or hears of Jesus convinces him that Jesus was supremely holy. Jesus' most powerful appeal to the Mohammedan is that the Koran teaches that of the five prophets of the Moslem faith, Jesus alone was a *sinless* prophet. To the Mohammedan, Mohammed's preeminence is not

holiness but that he was the last of the five prophets of Islam. Only Jesus was the sinless prophet. No Hindu questions that Jesus could rightly challenge His enemies by asking, "Which of you convicteth me of sin?" Jesus' unique sinlessness and supreme holiness constitute a most powerful appeal to Indians. With this personal holiness Jesus' tenderest compassion for the unholy makes Him doubly unique and supreme. India listens with awe to Jesus saying to a sad, ashamed woman taken in adultery, who the Jews thought should be stoned, "I do not condemn thee; go and sin no more."

It is universally recognized that Indians are a very religious people. India is called the birthplace and home of religion. I once asked the most eminent political leader of a decade ago, the Hon. Gopal Krishna Gokhale, "Are you interested in religion?" Instantly and truly he replied, "I am more interested in religion than I am in politics." In general, religion is still the principal interest of Indians. The immense crowds that with intense discomfort ceaselessly move on foot, or by rail, for scores and hundreds of miles on pilgrimages to distant shrines and sacred places, toil and gather, not to see at much expense, football games and athletic contests for an hour, but with religious aims. For a Mohammedan to have performed a most wearisome pilgrimage to Mecca is the highest honor. To have bathed in some sacred tank or river, or in a hurrying crowded stream of pilgrims to have had merely a passing glance at a renowned idol, is for tens of thousands of Hindus, reward enough for a long, self-denying pilgrimage.

These myriad pilgrims, and multitudes who stay at home, are all *seekers, seekers, seekers*, after some vague religious good. If after years of meditation one claims, like Gautama Buddha, 2500 years ago, to have found the secret of his long, long meditation, then he becomes the one famed *Tathagata*, i. e., the one who has attained his goal.

By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only One who *was* the Truth, who never appealed for authority to any teacher, or book or past, but who could calmly and truly say, "*I am the Way, the Truth and the Life*"; "*I do always the things which please my Father*." Such absolute religious consciousness and ceaseless life with God make a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It makes a tremendous appeal to the Indian.

Jesus' teaching makes a powerful appeal to Indians. His disciples always called Him "Master, Teacher," and He always spoke of His intimate followers as disciples. To all Indian Christians, and to many and many a devout Hindu, Jesus is now the supreme religious teacher and guide.

Three most characteristic words of Hinduism find in Jesus'

teaching both support and enlargement. These three words are *avatar*, *bhakti*, and *yoga*.

Avatar means the descent and residence of the divine in some human or other form. Hinduism believes that there have been many such *avatars*. It is easy for a Hindu to believe that Jesus was one such descent and residence of the divine. Yet strange to say Indians believe that there is or is to come one *avatar* greater than any known to India. Jesus meets the Hindu's anticipation of such a greater *avatar*. Jesus makes the impression that He knows Himself to be One who is the supreme residence of God among men. The apostle John expressed it thus: "Jesus knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God,"—laid aside His garments and washed His disciples' feet. Jesus supreme characteristic of God-consciousness makes on some devout Indians the impression that Jesus was and is the supreme *avatar*, the One in whom God descended and in whom God dwelt.

Bhakti is one of India's chief religious words. It includes faith, love, and devotion. Its meaning is also one of Jesus' chief teachings. By "faith" Jesus means not chiefly intellectual belief, but the trust of the heart. His emphasis on faith, love and devotion appeals to the Hindu. In every religion it is easy to be satisfied with the "What," without supreme emphasis on the "Whom" for the exercise of *bhakti* by the disciple. But the devout soul in every land and every faith is not satisfied with an intellectual formula, be it long or short.

The soul craves and rests only in a satisfying *Person*. Jesus' emphatic call to all men to trustful relation with Himself appeals to the devout Hindu as a true satisfaction to the soul. The wise Christian never asks an Indian to accept "Christianity." But with all his soul he desires and appeals to every Indian brother and sister to trust and to live by the priceless privilege of companionship with the Lord Jesus. To the Indian the word "Christianity" does not mean discipleship to Christ, but means only the religious ideas and practices of the West. But Jesus Christ as a commanding Person is attractive to the Indian. The Hindu Vice-Principal of Rajaram College in Kolhapur in a recent printed estimate of Jesus calls Him "the greatest son of Asia," "the greatest spiritual architect of our race." Not mainly Jesus' teaching, but His Person appeals to thoughtful Hindus, and wins their adoration.

Yoga is another chief word of Hinduism. It means union. The practice of *yoga* is supposed to secure union with the Infinite. Union with the divine is the highest desire of the Hindu. The highest attainment of *yoga* is when the *yoga* devotee loses consciousness of personality in desired union with the Eternal. This exaggerated Hindu conception of union with the Divine finds a great appeal from Jesus' teaching of union with Himself as the goal for His disciple. Intelligent, conscious union with Himself and union with His Divine

Father is Jesus' highest, clearest call to men. His chief closing petition to His Father was "Father, as thou art *in* me, and I *in* thee, so may these be *in* us."

The New Testament teaches three services of Jesus for His disciples:—what He does *for* them; what He does *in* them; and what He does *through* them. In the West emphasis has long been focused on the first of these relations, what Jesus does *for* His disciples. Little emphasis has been given to what Jesus does *in* His disciples. To the Hindu what Jesus does *for* and *through* His disciples is only slightly appreciated. But what Jesus desires and offers to do *in* His disciples is most appealing to the Hindu. His soul responds to that as a true *yoga*, as true spiritual attainment.

One chief defect in Hinduism is its slight emphasis on the necessity for a religious man to be brotherly toward every other man. Compassion is more or less in every human being. Charity to the poor abounds in India. Often it is unwisely and injuriously practised, sometimes in the hope of securing merit. But the iron system of caste which severs and limits social relations and which holds that even the touch or shadow of a low-caste man pollutes a high-caste man is now recognized by many as not religious, but inhuman.

And Jesus' summary of religion as requiring equally right relations to God and man appeals to Indians as noble and true. Jesus' words, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy might; [and with all thy heart and with all thy soul and with all thy might] thou shalt love thy neighbor as thyself. There is none other commandment greater than these"—is a very high appeal to India.

Jesus' consciousness of power, and His power over all men and over all difficulties is a mighty appeal to India. In the mouth of Jesus "All power has been given me in heaven and in earth" does not appear an excessive claim. "Soul-force" is to the Indian the greatest force. That "soul-force" is supreme power is the teaching of Gandhi. That Jesus' power was the might of soul-force makes a great appeal to the Indians.

The unexampled sacrifice of Jesus on the cross appeals to the devout Hindu as the supreme manifestation of the essential virtue of renunciation.

Finally a marvelous evidence of Jesus' appeal to India today is that not only do Indians revere Him, but that He is recognized as the moral standard for mankind. So the Hindu's severest and legitimate criticism of many things in the West, and of some who take the Christian name, is their failure to live up to Jesus' standard of life. Strange, yet legitimate, irony that nominally non-Christian India applies to imperfect Western social customs and to individuals their too common lack of loyal discipleship to Him Whom they profess to love as Lord and Master.



A DREAM OF NEW PERSIA PRESENTED IN A NATIONALIST LITHOGRAPH

In a recent, colored lithograph, a Persian artist depicts his country as a woman reclining on the waters of the Gulf and leaning on the broad shoulders of the erect figure of His Majesty, Riza Khan Pahlevi. The sun's light shines upon the national hero who is ready with drawn sword to defend the motherland. In the background are Cyrus, Zoroaster and other great figures of the past. It is significant that there is no Islamic prophet or symbol in the picture. Educated Persians are now saying that their national greatness was pre-Islamic and that the Arab invasion caused the arrest and not the development of their civilization.

Persia Faces the Future*

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.
Editor of *The Moslem World*

PERSIA, a land of over two million people, a land with great economic resources, an area of more than six hundred thousand square miles, and a people akin to those of Europe in language, culture and ideals, is facing the future. Our public libraries contain the record of her glorious past and inglorious decline. Archaeologists tell us of the monuments that portray her ancient greatness and imperial conquests. Statesmen have traced her history and have tried to fathom the reason why a nation, once the mistress of all Western Asia, should have become the backward people of the Near East. Lord Curzon's monograph tells of the decline and fall of the Persian Empire. Morgan Shuster has pointed out that

* Dr. and Mrs. Zwemer have recently returned to America after an extended tour in Persia and Mesopotamia.

in the present century the hand of foreign imperialism tried to strangle Persia, but the national spirit revived after the World War, and there was a struggle for constitutional freedom. Now a leader has been found and girt with a sword; a crown has been put on his head and under Shah Riza Khan Pahlevi Persia faces a new future. What Morgan Shuster failed to accomplish became "the American Task" under Dr. Millspaugh, who, as a wizard in finance, is admirably succeeding in untangling the economic mesh and setting a nation on its feet again.

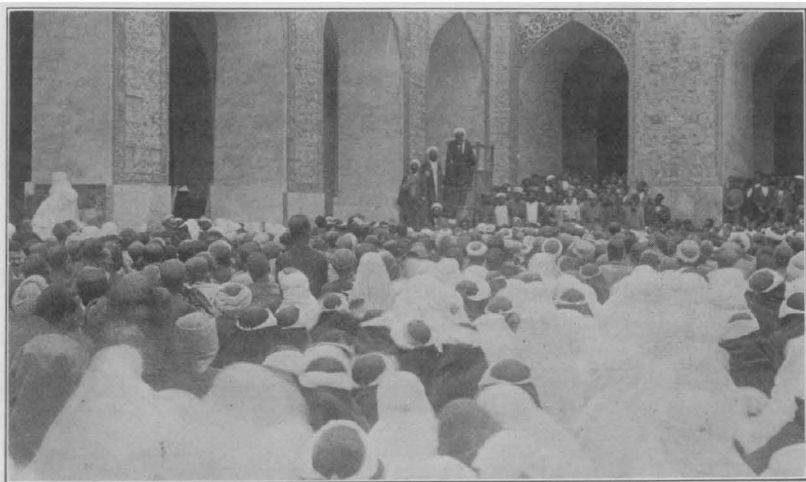
Under the new government the highways are not only safe from robbers, but are being made safe for motor cars. The new Shah is a man of energy and bold leadership, with capacity for hard work. He is not skilled in letters, but can read men and apparently can read something of the future. To solve the urgent economic problem—namely, better roads and communications—a monopoly of tea and sugar (the two essentials of Persian life) has been introduced, and all the proceeds, estimated at a million pounds sterling, have been ear-marked for railway construction. At present Persia has only one short railway from Tabriz to the shores of Lake Urumia and on to the Russian border. Now American engineers have been engaged to build a line from Mohammerah on the Persian Gulf to Resht on the Caspian Sea.

It is not, however, for these political and economic signs of promise that we call attention to the Persian horizon. There are more significant tokens of a new day. Persia faces a future, bright as the promises of God. This ancient Bible land, whose history holds so large a place in the Scriptures, and where one may still visit the graves of Esther and Mordecai, or read the inscriptions of Darius, is today an ideal Christian mission field—a door of hope in the world of Islam. Here we see an unrivaled example of comity and cooperation and Christian unity on the part of all the missions. Like other Moslem lands Persia is a difficult field, one that appeals to the heroic and that tests men's souls. But today, one hundred years after the first Protestant Christian mission was opened at Urumia, the whole land seems white unto harvest. Others have labored and the present small force of one hundred and sixty-two missionaries have entered into their labors.

During our recent visit to Persia last summer it was our rare privilege to witness the joy of harvest and to see marvellous evidence of the power of the Gospel in winning Moslems to Christ. Mrs. Zwemer and I left Cairo for Bagdad by the overland desert convoy on May 4th, and returned from Bagdad to Cairo in a little over twenty-four hours by the same route on August 12th. Between these dates we travelled four thousand one hundred and eighty-four miles on Persian soil, visiting every one of the thirteen Protestant mission stations—except Meshed, Shiraz and Seistan.

Conferences were held with the missionaries and Persian Christians in succession at Kermanshah, Hamadan, Tabriz, Urumia, Resht, Teheran, Isfahan, Yezd and Kerman. Then one whole week was given to a general conference at Teheran which was attended by representatives from every mission station and by Christian leaders representing the Armenian and Nestorian groups, as well as converts from Islam.

Public meetings were also arranged by the missionaries for Moslems, Parsees, Christians, for students at the colleges in Teheran and Isfahan, and, best of all, those inimitable Persian garden parties where one could meet converts individually and see the new joy of Christ shining in their faces. In some places we witnessed public baptisms as at Kermanshah, at Teheran and at Isfahan.



A MOSLEM MULLAH PREACHING IN A MOSQUE IN KERMAN

Never shall we forget that memorable Sunday, July 4th, when twenty-two adults bravely uttered their Declaration of Independence from Islam and all its bondage. One by one these Moslems, twelve men and ten women, were solemnly baptised. They took their vows in St. Luke's Church, before a large audience, of which the greater part were themselves Moslem converts. The native pastor who interrogated each candidate was himself formerly a Moslem and is today an apostle of Christ.

In our long and difficult itinerary was rare adventure indeed; mile after mile we travelled over roads that can only be described as atrocious. An Indian chauffeur drove us in a Buick car most of the way, but their conduct could not always have been truthfully described as Christian. The car, after many mishaps, got safely back in good repair to the Church Missionary Society College in

Isfahan and the chauffeur, after a grievous fall and two attempts at suicide, returned to His Father's home, by the long road of repentance.

One quotation from Mrs. Zwemer's diary must suffice as a description of our many varied experiences:

May 21st., we left Hamadan for Tabriz—428 miles. It used to take seventeen days, but we did it in two long days of fifteen hours each. We spent the night at Zinjan, a very fanatical town where many Behais were cruelly put to death in years past. It also has skilled silversmiths who make wonderful filigree bags, rings, candlesticks and other articles. It seems a pity that such a large town with a population of kindly (although religiously fanatical) people should not be occupied by any mission. Zinjan is 5,546 feet above sea level. On the road we passed many fields with the opium poppy in full bloom, looking sweet and beautiful—flowers of white and pale lavender. What a parable! Such beauty, usefulness and destruction in these lovely blooms!

We left Zinjan at five a. m. and drove all day reaching Tabriz at 9:30 p. m. The road was very bad for about four hours and then for two hours quite good, through a wonderful gorge. We soon left the good road and again bumped over fallen rocks and the usual camel-made roads: the peculiarity of the Persian roads is the method of digging a ditch across at quite frequent intervals in order to carry water to the fields below from some high level—a cheap way of irrigating, but decidedly hard on the car and its occupants. Our heads were the worse for wear before we reached Tabriz.

It was in Persia that we learned a new version of an old proverb: "Late to bed and early to rise makes a missionary healthy, and wealthy and wise." One medical missionary in charge of a large hospital spends two and a half hours daily in prayer and Bible-study—no wonder that his paper on "Spiritual Cooperation" read at the Teheran Conference deeply moved us all.

What are some of our impressions and why do we believe that Persia faces a new future?

I. *Occupation.* The Cross of Christ is in the field. No one doubts it and no one is ashamed of it. The work of evangelization has the right of way in mission policy. Education without evangelism is not dreamed of by any one in Persia. The field is in some parts well occupied and the forces are well distributed. On the other hand, the missions are convinced that "Large sections of this field remain absolutely untouched as yet or are reached only by occasional itineration or colportage work. Such are the Moghan and Talesh districts near the Russian border, the province of Khamseh, most of Kurdistan, all of Luristan, Khuzistan with its growing importance as an oil center, Mazanderan, with about a half a million people in a comparatively small area, the districts of Demghan and Shahrud along the Teheran-Meshed road, the districts of Asterabad, Bujnurd and Kuchan along the Turkestan border, and the whole southern coast from Mohammerah to the Baluchistan border with its seaport towns. In addition to these, are large nomadic tribes scattered all over Persia, comprising over a million souls. And

beyond the eastern border lies Afghanistan with an estimated population of 4,000,000, as yet waiting for the spread of the Gospel. Yet, this country is more closely related to Persia than to any other, through the wide use of the Persian language and will ultimately be occupied, at least in part, from Persia.

The All-Persian Missionary Conference recorded in its findings that unless the present staff of the missions is increased new societies should be invited to occupy certain neglected districts. The outlook is most hopeful. It was the unanimous judgment of the Conference that "to secure a reasonable occupation of Persia three new stations should be established: namely, at Zenjan to reach the 1,200 villages of the Khamseh district; at Barfurush to reach the populous province of Mazanderan; and at Bushire to reach



THE "NEW RULE" IN PERSIA
Bishop Linton distributing literature in the Bakhtiari Country.

the ports along the southern coast. In addition to this a small force will be necessary to allow medico-evangelistic work through permanent residence among the larger nomadic tribes; and the stations near the Afghan border should be strengthened to permit speedy occupation of that country whenever possible. We believe that if the existing stations be adequately manned and these new stations be opened and properly staffed, the missionary force in Persia in cooperation with the Persian Church should be able under God to evangelize the whole country."

To evangelize the whole country—that is the practical issue. The whole country, now open and responsive should be evangelized before new and sinister forces exert greater power. Bolshevism is bidding for the heart of young Persia. At Resht and Tabriz and Teheran we saw Soviet schools where atheism and communism are

taught to lads and lasses whose parents still repeat "There is no god but Allah."

II. *Cooperation.* Over the platform in the college hall at Teheran, where our conference met, was a large map of Persia showing the mission stations as "little candles burning in the night" and over it were the words "All One in Christ Jesus." The old line drawn on the map was still there to mark the division of the Church Missionary Society field from that of the American Presbyterians in north and northwest Persia. But this line became only a historic landmark when in the fervor of love and perfect understanding, the slogan was adopted: "There *is* no 34th parallel." There is none on the map of the new Christian Church and none in the hearts of the missionaries. Bishop Linton is large-hearted enough to open his bishopric to Presbyterians and his horizon includes all Persia. The American "bishops" are eager for close cooperation through organization, exchange of information, and close spiritual fellowship. It was a creative hour when the finding was adopted:

We rejoice in and return thanks to God for the fine spirit of unity and harmony that now exists among the Christian forces in Persia, and it is our conviction that we should use every endeavor to keep the unity of the Spirit. We believe that there should be one undivided Church of Christ in Persia, and that it is a paramount privilege and duty of us all to work for the founding and growth of such a Persian Church. We commend the effort of the Hamadan Interchurch Conference of 1925 to set on foot plans for bringing together this church into closer organization by the establishment of a commission to study the subject and draw up plans to this end; and we urge upon all missionaries and Persian Christians to engage in earnest and united prayer during the coming year for God to lead this commission to lay the wisest foundations for the future unity of the Church of Christ in Persia.

No wonder that the missions prosper when they can claim the promise of Psalm 133, as they can in Persia. We were not surprised that plans were laid for an Inter-Mission Committee, for an All-Persia Medical Missionary Association with a general annual report, and for a united program of Christian education and training.

III. *Literature.* Persian missions are still backward in providing suitable literature and have much to learn from other fields. In the presentation of the Message the appeal through "eye-gate" has been unaccountably neglected. No one can over-estimate the work done by the pioneers in this task—Pfander, Tisdall, Potter, Rice and others, but their books have been more widely used outside of Persia than within. Both in the preparation and the distribution of Christian literature (except the Bible, which has been widely circulated) the missions are not keeping pace with the Moslem or Behai, or Bolshevist press. We collected over eighty different Moslem newspapers and magazines now in circulation. Some of these are well illustrated and come from a large native Persian press at Berlin. Tabriz and Teheran have scores of Moslem book-

shops where every kind of literature is on sale—in Arabic and Persian and French, even such as is anti-Christian. There is no Persian Christian paper, except a small monthly magazine for women published at Teheran.

The Missions expressed their great need for more tracts, booklets, stories, biographies, primers on ethics, home-life, hygiene, and commentaries on the Bible. They are looking to America for help. With adequate financial backing and the setting apart of workers for literary effort the Inter-Mission Literature Committee, to be organized with headquarters at Teheran, faces a unique opportunity. The Persian language area stretches far beyond the political boundaries of Iran into Afghanistan, India and Russian territory. The Persian Church faces the future and needs immediately a shelf of Christian books, including a wider variety than the present meagre list of tracts and controversial pamphlets. Who will give the Persians an illustrated Bible dictionary, a concordance, a life of Jesus Christ, a history of the early martyrs and missionaries? How can we expect the Church to grow in grace when we do not help these Christians to grow in knowledge? I know of no need in the mission field that is more pressing than for Persian Christian literature. Samples of all existing Christian literature in this language make a pile fifteen inches high and can be bought for \$7.50.

IV. *Liberty.* We found few restrictions in Persia and many evidences of a liberal spirit and a love for freedom. The mullahs are "on trek" and have folded their tents to find new pasture for their flocks. Those who have tasted of the new education refuse the old fodder of ignorant fanaticism and childish superstition. While at Semnan, where our car broke down, on the way to Meshed, we had opportunity to converse with Moslems of every type. This is the city where the late Mr. Esselstyn preached in the mosque and his life and words are still remembered. In a gathering of big-turbaned leaders they themselves suggested that we discuss the question "Why Mohammed is *not* the apostle of God." Such freedom of speech was typical of other occasions.

At present religious liberty is not proclaimed as enacted law. Islam is technically the state religion and the mullahs are still jealous of their old power and prestige. But there is far more freedom in Persia than in Turkey, and there is an awakened desire for liberty in the hearts of the people. The freedom taken by the press in Persia has been so startling and precocious that one is not surprised at its present limitations. The Word of God has for many decades had free course and been widely read by Persians. It is quoted in their popular poems. Persian art depicts Christ and Mary and favorite scenes from the Gospel. One Persian woman in Resht after embroidering the portrait of Lenin and of the Shah, asked for Hoffman's picture of Jesus.

Dissatisfaction with the old Islam, especially its low ethical standards and ideals, is not only increasing but is freely, sometimes even loudly, expressed. Cartoons and caricatures in the comic press make fun of the mullahs and their ways. Many of those who have received secondary education have inwardly broken with Islam, and have broken finally, although they have not yet accepted the Christ. One of them said that real progress is impossible for Persia until the religion of Arabia has ceased to be the religion of the State. Another declared: "Our country has had three things imposed on us from without by the Arabs: a foreign government, a foreign language and a foreign religion. We have long been rid of the first, we are ridding ourselves of the second by purifying our language, but we have not yet got rid of the third."

"To get rid of all religion"—that is the program of the emissaries from Moscow. Persia faces two futures. A future full of hope and joy and peace if she accepts again the Christ of God whose Church once had widespread dominion in her borders. Once there were bishoprics in Ray and Herat, Gilan, Yezd, Kerman and Isfahan and Shiraz; now there remain only remnants of this ancient heritage. If Persia now turns from Christ because His message and life are not speedily and adequately presented to her widely scattered population, if schools and hospitals, colporteurs and evangelists find no entrance into the great unoccupied centers, who will be to blame? Persia faces the future. Dare we face the Christ unless we do all we can for Persia and do it now?



A CHRISTIAN PASTOR, MIRZA ABD KASIN KHAN, OF ISFAHAN

Christian Literature for Moslems

BY REV. MURRAY T. TITUS, MORADABAD, INDIA
Missionary of the Methodist Episcopal Church

I. WHAT THE MOSLEM READS

ALTHOUGH there are scarce twelve million readers among the 240,000,000 Moslems (only five per cent), it is amazing how great an influence is exerted by the press over the followers of Mohammed from the Rio de Janiero to Manila Bay, and from Samarkand to Capetown. The sun literally never sets on the world of Islam, and the whole twenty-four hours of every day witness sons and daughters of the "household of faith" who have learned to read and enjoy the varied output of its press from *Al-Keshkul* (the Arabic *Punch*) to *Al-Koran*.

One day while pacing the deck of a P. & O. steamer in the sultry neighborhood of Aden I caught sight of the title of an English book that was being eagerly devoured by an Indian Moslem fellow passenger dressed in Occidental mode. Finding a deck chair empty by his side I sat down and we began to discuss the opinions of H. G. Wells as set forth in the volume he had been reading, "Outlines of History."

My new acquaintance told me of his interest in the scientific literature of the West, in its philosophy and history as well as in French novels, and ended by asking if I thought "Main Street" gave a correct picture of the life of contemporary America. He expressed the opinion that the journalistic press of the Occident was altogether too much under the influence of capitalism and the liquor interests for it ever to become the serious champion of prohibition and the abolition of war. He was convinced that Turkey would one day show the world how beautifully Islam could be adjusted to modern conditions; and then—with a knowing look in his eye—Christianity would have to watch out! "Already," he said, "our scholars, Khwaja Kemal-ud-Din with his 'Sources of Christianity,' and



SOME MOSLEM MAGAZINES IN ENGLISH

Maulana Mohammed Ali with his critical English translation of the Holy Koran are making a splendid start in showing up the inadequacy of Christianity to meet the need of the race, and the value of the Koran as a sure guide for men in all the affairs of life."

This gentleman said that he was spending a few years in Cambridge and London in preparation for an administrative post in the Government of India, and in his spare moments was reading everything in English and Continental languages that he could get his hands on! It was clear, however, that he carefully avoided getting his hands on any real Christian literature—anything that would give him the true Christian viewpoint and perspective. He was as innocent of the works of Dr. Glover, and the interpretative volumes of the Student Christian Movement or the Association Press "as a Bedouin is of soap."

Turn now to another picture. It is the evening hour, and turbaned crowds are surging through the narrow, stiflingly hot streets of an Indian bazaar doing the daily marketing. Above the hum of voices rises the shrill cry of "*Pai-ai-sa-a Akh-ba-ar*" sung out by the ubiquitous newsboy who offers his Lahore Urdu daily for sale to the Moslem passers-by, who eagerly consume the telegrams that come from the ends of the earth. As they sit together in the coffee-shops they discuss the race question in South Africa, Britain and Turkey's Mosul oil squabble, the coming Caliphate conference in Mecca, Ibn Saud's management of the *Hajj*, and the widening breach between Hindus and Mohammedans in India itself.

Just before the call to evening prayer sounds from the minaret of the near-by mosque we note a little group of be-fezzed gentlemen gathered before a tiny Urdu-Arabic book-shop. As one stands by observing, a father asks for a cheap edition of the Koran for his little son who is just learning to read; another purchases a copy of a prayer-manual compiled by a well-known sheikh, noted for his piety, which in one section contains prayers in Arabic with the Urdu translation written between the lines, together with the ninety and nine most beautiful names of Allah for repetition, while another section is replete with numerous prescriptions for charms guaranteed to fulfil the desires of those who use them, though the reputation of the author is carefully guarded by the ironical use of the ever-present Islamic phrase, "*in-sha-Allah*"—if God will! Another of the group asks for a book of Sufi poetry; while a fourth chooses a copy of a cheap Urdu *Novel-Kitab* from an imposing pile that does sentry duty at the entrance.

Verily, the Moslem world is reading—voraciously devouring printed matter of all kinds in all the gamut of languages ranging from Chinese, Malay, Bengali, Persian and Arabic to German, French and English. The literature it reads is increasingly of the progressive type dealing with modern education, the uplift of women,

the removal of polygamy and the veil, and the spread of nationalistic ideas; it is also religious, that is, consciously Islamic, and tinged with a religious fervor, even in the daily papers, that is quite unknown to the dailies of Christendom. Mohammed is glorified, and the hope is solemnly expressed that Islam will one day be acknowledged as the religion of all mankind.

II. THE MESSAGE OF THE CROSS FOR MOSLEMS

In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1530 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared, "The best way and most effectual to overcome and win the Turks would be if they shall perceive that thing which Christ taught and expressed in His life to shine in us. *For truly it is not meet nor convenient to declare ourselves Christian men by this token if we kill very many, but rather if we save very many. In my mind it were best before we should try them in battle to attack with epistles and some little books.*"

Three hundred years elapsed before the Christian world began to take Erasmus seriously, and it is only within the last century that anything like adequate steps have been taken to meet the growing opportunity to provide Moslem readers of the world with literature from the Christian press. In this period two distinct types of literature have been prepared for Moslems, one the frankly polemic or controversial; and the other non-controversial or expository.

The former was written by men of great ability and learning, such as Pfander, Rouse and Talib-ud-Din, but it savored too much of the Crusader spirit, and frequently defeated the very ends it



THE COVER OF A CHRISTIAN KHUTBA

A sermon tract printed by the Nile Mission Press Cairo, with funds supplied by American Christian Literature Society for Moslems.

sought to serve. In these latter days much of what the earlier apologists wrote has had to be either discarded or revised to comport with the revised attitude of the present day, which seeks to deal no less frankly with Moslems, but with more tact and love.

Literature of today, reflecting the newer attitude of heart and mind of Christian missions to Moslems, seeks to appeal as never before to the heart of the reader by laying emphasis on the essential truths of the Christian message, without unduly antagonizing him by straight thrusts at the weaknesses or objectionable features in the life of Mohammed and his religion. The singular confessions of a Moslem convert in Lahore make the value of this type of literature apparent. He had been reading a tract on the sinlessness of Christ, and the beauty of His character. This led him to search the Koran by way of making a comparison between Mohammed and Christ. Here, also, he found, what came to him with the force of a new discovery, that even the Koran itself declares that Christ was without sin, while it distinctly states that Mohammed was a sinner, and that he prayed for the forgiveness of his sins! This discovery, he declares, led him to become an earnest student of the New Testament, with the result that he finally became a devoted follower of Christ, and is today one of the leading Christian laymen of northern India.

Bishop Linton of Persia bears testimony to the value of some small tracts, prepared originally in North Africa, which he gave in the Persian translation to some of his friends. These bore such good fruit in the way of producing earnest enquirers, that he told the incident to a friend and expressed the opinion that if these tracts, prepared originally in Arabic in far-away North Africa, had been so used of God in Persia, it would seem that there was ample reason for gathering together a good selection of the most useful tracts in use in Egypt, translating them into English, and publishing them as a basic copy for translating into all the many languages of the Moslem world. The suggestion proved to be such a good one, that in less than six months after it had been made, a collection of some thirty tracts had been translated and printed in English by the enterprising superintendent of the Nile Mission Press, Cairo, under the suggestive title, "What God Hath Used." These have already been translated again and published in Urdu in India, and inquiry about them is constantly being made from other countries.

It is impossible to estimate fully the value of the printed page in furthering the cause of the Gospel among Moslems. The work of colporteurs who distribute and sell tens of thousands of copies of the Scriptures among them year after year; the work of native pastors and foreign missionaries who likewise sell and distribute countless pages of books and tracts prepared especially with the Moslem prejudices and difficulties in mind; the work of Bible women and women

evangelists in the harems, who carry gospel portions and tracts for the women who read to hide away and study "behind the veil," and become "secret disciples"; the thousands of Moslem boys and young men who study in Christian schools and colleges and are in daily attendance on the Bible classes—all these influences are at work to produce through the agency of the printed page a proper understanding and love for Christ that will one day burst forth into unrestrained praise of Him who alone is Lord of Life.

Perhaps the greatest need at present in the Moslem world is for good clean stories of adventure for young people, and high-grade periodical literature for children, youth, and women. Some attempts are being made to meet this but they are very inadequate. For the Arabic-speaking world the *Ocident and Orient*, a bi-lingual journal, is published monthly in Cairo; while in India the *Treasure Chest* is likewise published monthly in English and several vernacular editions. But a fair commentary on the situation throughout the Moslem world is supplied by the following statement about the situation in North India which I wrote for the "Survey of Christian Literature in Moslem Lands" in 1922:



EGYPT REACHES OUT FOR THE GOSPEL

In Lahore one Moslem Press issues a special paper for children and another for women. Both owe their existence to Christian inspiration, but both were started by a Moslem woman. While the material is prepared chiefly with the Moslem child or woman in mind, yet the character of the stories for children, and the articles for the wife and home are of such a high tone that many mission schools for girls in North India are regular subscribers!

All of this goes to show how great is the challenge to the Church to assist in providing the highest type of literature of this sort in what is an almost virgin field, where the voice of Christ may speak and be heard for the liberation of woman, and for the lifting of ideals among Moslem childhood and youth.

One of the most hopeful and helpful steps that has been taken for the production and circulation of the best types of Christian literature for Moslems, since the day Erasmus turned the attention of the Christian world to "a more excellent way" of attacking the Turks than that of using implements of warfare against them, was that taken in April, 1924, on the Mount of Olives by the Jerusalem Conference, which created a Central Literature Bureau with headquarters at Cairo. Although full effect has not been given to the proposal, still enough has been accomplished to warrant the judg-

ment that the aims for which it was established are sound, and that in due time the effect of its working and its impact on the Moslem world will make itself felt. The objects for which the Bureau was created, and for which support is sought are as follows:

1. "To assist among missions to Moslems throughout the world in the plans for coordination and cooperation between existing producers of literature, in order to remove useless duplication of effort.
2. "To promote production and authorship in each field, and the sharing by as many as possible of the productive energy found in any one field.
3. "To promote plans for the better circulation of literature produced, whether in one field or between various fields."

Of all the objects, none seem to be more important than the latter, for it is amazing with what remarkable facility the Moslems have scattered themselves abroad in the earth, and a central bureau seems to be the only possible agency that could meet the need for supplying Arabic literature for the Moslems of New York and Madagascar, Gujerati and Urdu tracts for the Indian Moslems of South America and South Africa, besides books in Pushtu and Malay for the Afghan camel drivers and the Malay pearl-divers of Australia!

Missionaries to Moslems have ever felt the need for Christian literature. Henry Martyn had no sooner set foot in India than he began his preparation for the translation of the Bible into Urdu for Indian Moslems, and later paid with his life the cost of translating the Bible for Persian Moslems. Naturally this was the first literary work that had to be done in Moslem lands. But we are beyond that stage now in most countries of the Crescent. Everywhere Moslem minds are open for the reception of Christian truth that challenges the highest literary skill of writers to present Christ and His great sacrifice in a way that will quietly, but surely accomplish the work of redemption of one eighth of the human race from false and incomplete conceptions of God the Father, and Jesus the Saviour, who alone has power to give Moslems to drink of that water which will become, even in the midst of their arid plains of spiritual existence, springs of water "bubbling up unto eternal life."

EVANGELIZE

Give us a watchword for the hour,
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.

A word to rouse the Church from rest
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad Evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the
skies—
Evangelize, Evangelize!

To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
Evangelize, Evangelize! —Sel.

A Modern Answer to an Ancient Question

BY REV. JOHN FERGUSON, NEW YORK
General Secretary of the Lord's Day Alliance, New York State

THE ostrich is noted for speed but not for wisdom. With its head in the sand it sees no danger and therefore feels perfectly secure. The present age is likewise noted for speed but not for wisdom. With its head in the sands of materialism it is oblivious to impending perils.

Speed and progress are not synonymous nor are they always coordinated. A father said to his son, "Where have you been today?" "Riding on the merry-go-round." "Where did you get to?" "Nowhere." Much of our speed today is of the same kind.

One of the world's greatest leaders in finance has said, "Our moral and spiritual progress has not kept pace with our material and scientific achievements." He did not explain his statement, but few will question its accuracy. What is the reason?

In former ages marked achievements in the material and scientific realms were events of generations or of centuries. In our day they follow in such rapid succession that they almost escape our knowledge. Never before in history have the energies of life, mental, physical and financial, been directed with such constant and intense application toward material and scientific achievement. Of course such application produces results, and we rightly rejoice in them.

But in the realm of the moral and the spiritual the years are not marked by great achievements. There have been movements; there has been progress; but where are the achievements? The passing generation has been marked by one great movement which almost became an achievement, but it is seriously imperiled today because there has not been the application of the energies of life necessary to make it an achievement. The great Young People's Movement thrilled the heart of the Church two and three decades ago with its throbbing energy and life. That throb is not felt today to the same degree. Something has happened.

Two decades ago the Layman's Missionary Movement stirred the Church with the vision of its possibilities. It enlisted the energies of the men of the Church, challenged their devotion and gave them a clearer vision of their opportunities and responsibilities. Then was felt the throb of a mighty force ready to be directed into the channels of achievement. That throb is felt no more. Again, something has happened.

Both of these movements accomplished much but neither became a real achievement in the sense of becoming an established part of

the life of the Church and continuing to grow into greater usefulness. The need for them is as great as ever, but that need is not being met. Many similar illustrations might be given to show that "our moral and spiritual progress is not keeping pace with material progress"—because something has happened.

The accompanying chart reveals something of what has happened and gives "*A Modern Answer to an Ancient Question.*" This chart is the result of a two-year study of church attendance in New York state, outside of New York city, in the churches of nearly all the representative Protestant bodies. The chart represents a church auditorium, drawn to scale, to seat the members of the average church, using seven representative bodies as the basis of computation.

There were 987 churches included in the study where the attendance was actually counted, not estimated. These churches averaged 211 members per congregation for the entire state. Non-resident members are not included where church records list them separately. All the services recorded were in the morning, save in a very few churches where afternoon services were the chief, or only, services of the day. The squares on the chart represent the actual average attendance at those services, plus ten per cent to allow for those in some churches who do not go to church if they think their pastor is not going to speak, or who have not the courage to face vital problems. The smaller squares represent children. The actual average attendance was 52.8 persons, or 25% of the membership of the average church in New York state. This indicates that in the average Protestant church in the Empire State three members out of every four are somewhere else than in the House of God on the average Sabbath morning.

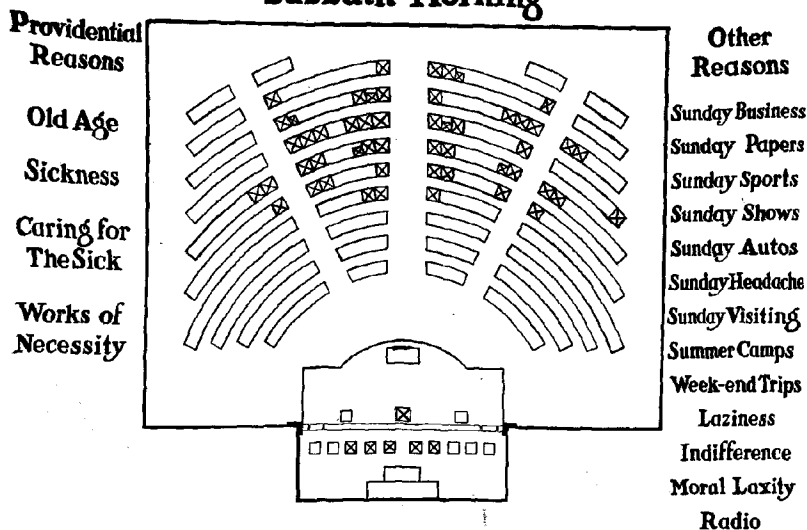
The above figures have been questioned so often and have been found to be correct that there is no longer any reason to doubt their accuracy. Of course there are congregations that are exceptions, but they are on both sides of the account. More than two churches out of three have a membership numbering less than the average of 211, but those with the smaller membership usually have a higher percentage of attendance than the larger churches. One church with a reported membership of 550 had an attendance of 35 persons at the morning service, which is a little less than 7% of the membership. Audiences ranging from 10% to 20% were not infrequent, while those numbering four to twelve persons were disturbingly numerous. Those who attend Bible School and do not attend the church services are not included in these computations.

Exceptions on the other side were too few to offset the record made by the large number of small audiences. In one church with a membership of 520 there was an actual average attendance at the morning service for an entire year of 438 persons. In another

village with two churches each church had an average attendance throughout the year larger than its membership. One of these churches is in an up-state rural district, while the other village is on Long Island, the Sunday playground of New York city. These exceptions prove that the discouraging conditions of church attendance, as revealed by the chart and so widely experienced, need not be so even in these days. This brings us to the "Ancient Question."

When Nehemiah returned from Babylon, where he had been on affairs of state, he found that the ordinances of worship in Jerusalem had almost ceased; the sanctuary was deserted and the

The Average Church on the Average Sabbath Morning



Why is the House of God Forsaken ?

people scattered. He went to those in authority and said in the earnestness of his soul, "*Why is the House of God forsaken?*" He sought and found an answer to his own question which is most illuminating, as he gives it in Nehemiah 13:15 and forward. The sum of this answer is stated in two words, "SABBATH DESECRATION." That was the ancient answer.

What is the "Modern Answer" to this same question? Refer again to the chart, and note the results of a series of "Round Table Conferences" in which this very question was faced seriously by pastors and laymen. They are the answers gathered from the field. Possibly others might be given under each heading, but these are sufficient to challenge attention.

The limits of this article will not permit the discussion of these

answers, but they are sufficiently explicit to speak for themselves. The chart, in the light of the above facts, reveals something of what has happened, and explains, in part at least, why it is that "our moral and spiritual progress has not kept pace with our material and scientific achievements." It shows that the energies of life are not applied to the moral and spiritual activities in the measure that is essential to achievement. If no greater measure of devotion of those energies were to be found in the school, the office, the shop, in business and professions, or even in our sports, than is being given today to the moral and spiritual things, we would not now be witnessing the marvels of achievement in these material and intellectual realms. Instead we find that for five and six days in the week with most people, and seven days with many, the energies of life are devoted with almost feverish intensity to material things; but when the day comes which God has set apart for moral and spiritual development the great majority of the people, even of the members of the Church, not only do not so apply their energies to the moral and spiritual, but actually dissipate them by devotion to the trivial and the commonplace. Many of these things actually war against the moral and the spiritual. God is left out of the count, and the sense of moral accountability is lost. We reap what we sow.

These church surveys show that, in communities where the Sabbath is most honored, there is the highest average of church attendance, and where the Sabbath desecration is pronounced the average attendance is lowest. In one community where there was a marked absence of such desecration the average attendance at morning worship was more than 25% of the whole population, which certainly is *not too large*. In other communities where Sunday business, commercialized Sunday sports and amusements and other forms of Sabbath desecration prevailed, church attendance was under 10% of the Protestant population. These two things do not harmonize.

A little lad whose grandmother had been taking him with her to prayer-meeting was taken one night by his father to a circus. When he reached home that night he ran to his grandmother and said, "Oh grandma, if you'd just go to a circus once you'd never care to go to prayer-meeting any more." The verdict was a bit extreme but the principle was recognized—with most folks a prayer-meeting can not compete with a circus.

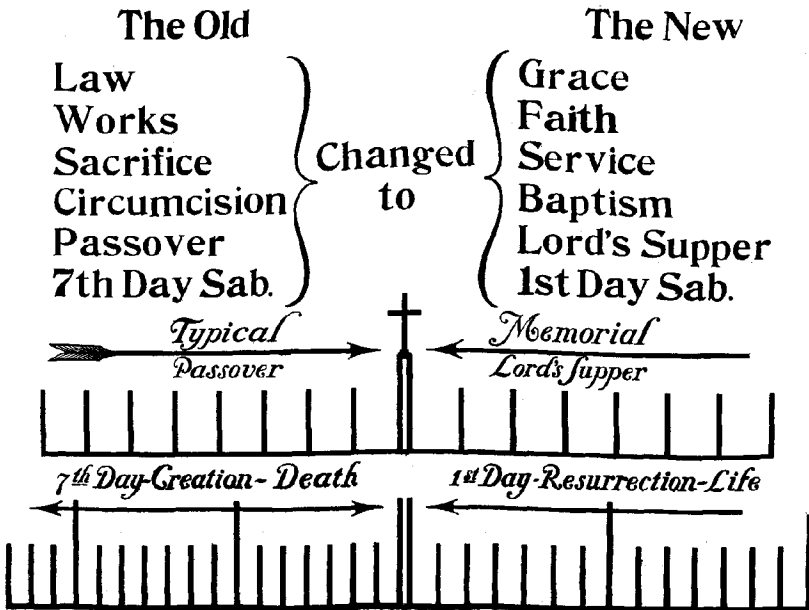
If schools, factories and business enterprises had to meet such competition with the same antagonisms and opposition and no more of public cooperation and support than is received by the Bible School and the Church they would come far short of the present notable achievements in the material and scientific realms. With the "pull" away from the Church capitalized by law, the safe-guarding laws violated and ignored by commercial interests and flouted

by too many judges on the bench, with the lures of pleasure and indulgence paraded before the people in all their gaudy enticements as they are today, it is little wonder that the moral and spiritual agencies find themselves handicapped in the race.

When the energies of life are applied with the same zeal and intensity to the moral and spiritual interests of life on the Sabbath as they are on the other six days of the week to the material and the scientific interests, we shall find our "moral and spiritual achievements keeping the pace with the material and scientific." Otherwise we shall find our boasted achievements becoming "apples of Sodom," broken and valueless in our hands because we have lost our moral poise and spiritual control, and shall find ourselves adrift on the current of a decadent civilization.

The thing that has happened is, there has been a drift away from the House of God and from the Word of God. The "MODERN ANSWER TO THE ANCIENT QUESTION" is the ancient answer in a modern setting, "SABBATH DESECRATION." In no age or nation can a triumphant church be builded upon the ruins of the HOLY SABBATH.

The Two Covenants



Distributing Purity Tracts in Cairo

BY A. T. UPSON, CAIRO, EGYPT

SOME months ago a gift of one hundred dollars was sent to Egypt to publish and distribute certain Gospel Purity leaflets up and down the Nile Valley. No time was lost in putting the money to work. First 800 booklets were purchased from the Nile Mission Press on the subject of "Young Men's Problems." One copy was sent to every member of the Alliance of Honour throughout the Nile Valley. These are young men who have, during the past year, pledged themselves "in the name of and by the help of the Lord Jesus Christ" to overcome the world, the flesh and the devil and to do what they can for the rescue of their fellow-men.

Next a four-page leaflet was printed, entitled "Impurity Forbidden in the Three Religions," of which our stock had become exhausted. A third leaflet was chosen, the English equivalent of the title being, "An Ounce of Caution Is Worth a Ton of Cure." The idea is that a fence at the top of a cliff is far better for the saving of life than an ambulance at the bottom. Of each of the last two tracts an edition of 25,000 was printed so that the total number of leaflets produced was 50,800 copies for \$100.

Now comes the thrilling part, that of distribution. There are slow ways and stirring ways of warning men to flee from the wrath to come and to come back to God to have their sins forgiven. Open-air meetings are forbidden in Egypt but we can preach if we do so according to law. The police regulations are (1) not to excite the people in any quiet quarter, (2) not to revile their religion, (3) to keep moving so as not to collect unruly crowds.

Last Thursday night I started, at first alone, but afterwards was joined by Gohar Effendi (a Milton Stewart evangelist of the American Mission) and Mr. Norton, an earnest American missionary. Before five minutes were passed we had a small crowd around us, for an Englishman in a *tarbush* (fez) is a somewhat rare sight, while an Englishman unarmed in the midst of a crowd of Egyptians is still more rare. What astonishes the military police is the fact that the men who throng round us, and who appear to the police at first sight to be tearing us to pieces, are not in the least angry but all are more or less smiling and are so impatient to get these leaflets that they fall over one another in trying to get them out of our pockets.

Once during the evening I passed into a cafe run by criminals known to the police, sat down by their harmonium and politely waited for their "turn" to end. Then giving a piastre to the proprietor I hired the right to stand in the cafe to speak for five minutes. This was not against police regulations for I was not in the street. The

crowd that gathered were not in a public street but in a brothel lane, so bad a lane that when the police guard marches through they generally come in squads of five for mutual protection.

For five minutes I shouted an extemporized address at the top of my voice to overcome the interruptions of sundry individuals who make their living out of sin. During the address my colleagues were distributing tracts around the edge of our small crowd.

Passing into another street, we were almost mobbed by a crowd of forty young men, most of whom appeared to be of the student type from fourteen to twenty-four years of age. They followed close on our heels and the only way to escape was to turn back suddenly and go through the middle of them.

We went through street after street for about a couple of hours, then we sat down on a street bench, put our heads close together and earnestly prayed for God to bless every message given. On counting up we found that 750 Arabic messages had been eagerly taken, the men clamoring for them long after the last one had disappeared.

The same leaflets are being distributed in Alexandria, Port Said, Mansura, Damanhour, Tanta, Beni Suef, Minia, Assiut and other towns so that the 50,000 will soon be gone. Who can say what will be the harvest from the sowing of this seed?

Handicaps of a Missionary Wife

BY ONE WHO HAS EXPERIENCED THEM

WE work under one of the best organized, most efficient churches in America, and as liberal as the average Protestant church with its workers. The Board is as keen as any for the comfort of its missionaries. It is desirous of getting men and women who must be supported by church funds, thus discouraging honorary workers. Its workers are not allowed to take remuneration above their salary for any work done outside of the mission.

My fellow workers come from middle class people, many of them from the farm, and have put themselves through college. The majority have experienced financial difficulties in youth and have largely made their own way. All this goes to produce a type of missionary who is inured to hardship and able to live frugally—most excellent qualifications for missionaries.

On the other hand this type might best be described as those who relish a bit of penance, although they are farthest from Roman Catholics. They rather glory in their ability to get along on little, in minimizing their hardships. In seeing things for which to be thankful they outdo Pollyanna herself. This most certainly is the stuff out of which to make pioneers whether in new fields or old.

There is a grave danger however in this type of mind. They

get so used to doing without conveniences and with out-of-date appliances and equipment that they not infrequently fail to keep abreast of the times not only of the West but even of the very East where they live. In their devotion to the principle of plain living and high thinking they turn with disdain from luxuries and often from the comforts of life which would add perceptibly to their efficiency. They are so eager to use every cent for their beloved work that they are sometimes guilty of working in unsanitary conditions. They often feel compelled to walk in the tropical heat because there is no allowance for Ford or a carriage, and in some cases not enough even for street car or donkey.

This may sound very ideal in these days of a luxury loving generation but it is not unadulterated excellency. It is decidedly bad for the work and the workers in many instances and for the home church in others. When one's mind is filled with the necessity of having to practice continually the most extreme economy, not only in work but in personal affairs, the mind is so encumbered that one cannot do his best work. The missionary is sometimes underfed and is unable to take any adequate rest from his work, because of the prohibitive cost of travel. He is unable to buy books and magazines needed to keep abreast of the times. He endeavors to "carry on" but too often this means "marking time." In these days of big movements in the foreign field he is incapacitated to take the lead which he should take and which the natives of almost any Eastern land are anxious for a strong leader to take. Many excellent missionaries get so accustomed to their fate that they settle down to be leaders of small groups, instead of arousing the Church at home to its possibilities.

Every missionary should be a statesman, in the best sense of the word. This requires, among other things, an adequate budget and the ability to use it. There are missionaries who think it a virtue to turn money back to the home church. When I came to our field I was confronted with the fact that the wives of the mission were expected to keep their homes, rear their children, if they happened to have any, in the fear and admonition of the Lord amid all the hellish surroundings of a non-Christian land, keep open house for natives and missionaries alike, master a foreign language and to do any job in the mission that no one else wanted—all without any resources whatsoever except the family allowance. Missionary wives are "just asterisks," as a friend of mine calls them, because they are not of sufficient importance to appear even on the mission roll. The men with wives are marked with a star—indicating "married."

We live in a capital city with about a million population. It is the metropolis not only of the country but of the neighboring countries as well. It is a fashionable and cosmopolitan center and is a favorite

resort for tourists from the West. This all makes the cost of living high.

Our salary is \$1,700 per annum with house rent free. We have one child for whom our Board makes an allowance of \$100 a year while the child is under 11, after that it is \$250 a year, till the child reaches 21, when the allowance ceases. When we subtract our tithe, 170 dollars, and another \$170 which we pay yearly on insurance policies the amount left for living expenses is \$1,360.

This makes an average income per month of \$113.33, exclusive of the child's allowance, \$150 of which goes for tuition and books in an American school. As the child is under ten the allowance lacks \$50 of being sufficient for tuition and books. After the child has passed eleven years, there will be \$100 left for clothes and other expenses, unless the price of tuition increases.

My monthly balance sheet shows the following expenditures which represent the average for six consecutive months the past year.

Food and laundry	\$55.44
Milk	6.33
Electricity	3.55
Service	20.00
Dry goods	17.73
Repairs and replenishing	2.88
Drugs .....	.40
Post	1.58
Miscellaneous	3.23

\$111.14

The miscellaneous column contains a bill of \$3.75 for sewing—the total outside help in six months. It also includes one pair of shoes bought in six months. The dry goods item includes all my own clothes for years. My husband still wears a pair of shoes for best which he bought in 1912. I vowed when I came to the foreign field that I would follow the advice of the "Lady of the Decoration" and try to keep within hailing distance of the fashions. This necessitates much remodeling of clothes but even then I cannot possibly help looking *passée*.

The difference between our average monthly income, \$113.33, and the expenditures, \$111.14, is \$2.19. This sum has to buy part of my husband's clothes and help run our Ford, given by friends at home. Owing to inadequate funds, we are allowed only a garage and \$75 a year for the expense of our Ford when used in mission work. Fortunately gasoline has come down from \$3.15 to \$2.00 per tin within the last two years.

In order to reduce our living expenses, I tried to do my own cooking, but as I had a young boy to clean the house to whom I paid \$7.50 a month and as the sub-tropical climate is so enervating and

as our houses have such primitive kitchens it seemed a misguided use of one's time and strength not to add enough to \$7.50 to get a man to cook and to clean. This set me free to devote my spare time to work among women.

There remains only one way to reduce expenses materially and that is by disregarding the scriptural injunction to "be given to hospitality." Many young American men and women are teaching in our mission or are employed in business or government schools and it seems wrong to shut one's door to them. But hard as that would be it does not cut to the quick as does the necessity of refusing the grace of hospitality to native friends. Consequently it has been our custom to shut our eyes to the cost and to keep open house for the young people of all nationalities who come our way. What matter if the cotton covers for our box divans are faded and threadbare and carpets are in similar condition long before the end of our seven years' term? It is compensation enough to be told by the young folks that our house is known to be open to them at all times, and to feel that this is appreciated.

Difficult as it is to make ends meet, and though much energy is thereby consumed, we would not worry were it not for our daughter's future education. The \$250 a year allowed until she is twenty-one will not go very far toward her college expenses. The last Guide Book for Foreign Students in the United States put out by the Institute of International Education gives much valuable information concerning all phases of higher education in the United States. In the chapter on Living Conditions, the following table of expenses is given for universities in various sections of the country:

	EAST	MIDDLE	WEST	WEST	SOUTH	
	<i>University of Cornell</i>	<i>University of Minnesota</i>	<i>University of Illinois</i>	<i>University of California</i>	<i>University of Washington</i>	<i>University of Virginia</i>
Room	\$200	\$85	\$108	\$130	\$90	\$115
Board	400	225	260	300	243	250
Tuition	300	70	75	150	150	200
Incidentals	180	253	175	230	198	45
Total	\$1,080	\$633	\$618	\$810	\$681	\$640

These facts show why the mission family is faced with a period of separation. It is a not uncommon program for the mother to go home for a period of several years while her children are being educated. The father goes through a period of forlorn grass-widowerhood. This condition which Christian people would condemn for any one else at home is condoned by practically all mission boards and churches as being necessary for missionaries. It would not be necessary if the missionary's salary were sufficient or if the child's allowance were enough to provide for board at a good college or university. Is this situation right?

Anti-Christian Agitation in South China

W. H. OLDFIELD, WUCHOW-KWANGSI, CHINA
Missionary of the Christian and Missionary Alliance, 1904-

THE unrest and agitation in China, which has been sweeping through the land with relentless force, has, in recent months, turned against the Christian Church, and missionaries and Chinese Christians alike have been called to suffer. Sometimes even life itself has been threatened. Such an experience recently befell a Chinese Christian in the city of Kweilin.

On March 12, 1926, the students in Kweilin, a large educational center, met to commemorate the anniversary of the death of Dr. Sun Yat-sen. About one thousand students paraded the city, carrying banners and streamers on which were written Bolshevistic slogans of a revolutionary nature. After parading the city, the crowd marched into the Baptist mission compound. Here the parading students cried out, "Down with imperialism! Destroy the Christian Church!" The Christian girls were called by name, saying that they were the dogs of the foreigners. Some were even pelted with stones. The missionaries were cursed to their faces, but, remembering "when He was reviled He reviled not again," they patiently bore the insult.

One Chinese Christian, however, seems to have been less patient, and he was set on by the mob who struck him with their fists and with stones and brick-bats, cutting an ugly gash from which the blood spurted profusely. The man was then bound with ropes and, with blood streaming down his face, was led off to the city square where he was tied to a post amid the hoots and jeers of the frenzied throng. Meanwhile, the authorities had been notified, and were urged to rescue the unfortunate captive, but were either powerless or afraid to interfere. After hours of insult and suffering, gradually the mocking crowd began to disperse, and, when the throng had decreased, soldiers came and rescued the prisoner. The man was taken to the Yamen where he was kept all night. The crowd considered this was interfering with their rights, and soon the rabble again assembled. Going to the Yamen, they demanded the prisoner. This demand was complied with, and the unfortunate victim, with face swollen and hair dishevelled, was once more given over to the mob. He was bound, and, with his accusation written on paper and fastened to his back, he was led through the streets by the howling mob, like a criminal being led to execution. As he was hustled along the streets, his tormentors called out to the people en route, "Come see the way we treat the Christians, and the way we will deal with the others." When, because of fatigue, he lagged in his gait, he was

kicked and pounded and made to walk faster. He was again taken to the city square where he was once more tied to the post. Strings of fire-crackers were then secured and set off at his feet, the sparks flying in his face and burning his skin. Some of the crowd wanted to burn him, while others suggested branding irons. Finally it was decided to tattoo him on the cheeks with the two words "Foreign slave." This was done by the use of needles. After the tattooing was completed, he was released as a marked man. Where he is now, we do not know. The last we heard of him he had called at one of our mission stations where one of our missionaries had dressed his swollen forehead. He also succeeded in scraping away the tattoo marks until they were hardly visible, and was hoping to reach some distant friends where he could find shelter.

Prayer is greatly needed that the Christians, who are passing through the fierce fires of affliction, may prove true in the crisis.

Liuchow also (another C. and M. A. station) has been passing through the fire for about a month. When the report of the anti-Christian movement in Kweilin and the beating and branding of the Christian business man reached Liuchow, it struck terror to our little band. The thought of the three-days' sufferings that this man endured, with the innumerable insults that were heaped upon him as he was led bound through the streets of the city, filled many hearts with fear. Some said they were willing to die for the Gospel, but to have to endure such prolonged sufferings and insults was more than flesh could stand.

To make matters worse, agitators from Wuchow arrived to organize the masses into an anti-foreign and anti-Christian movement with the avowed intention of driving the missionaries out of the province, and compelling the Christians to recant. Posters were issued and pasted all over the city vilifying the Christian Church as an imperialistic institution, organized to usurp China's sovereignty, and saying that the good works of the missionaries were just to blind the eyes of the simple. Other posters contained pictures showing the missionary with an open Bible to which a host of converts were chained and were being dragged into the Church. Would that all were so bound to the Word of God that they would hold steady against the storm of opposition that is sweeping over China today! Other pictures were directed against the present Chinese Government, and the masses were urged to rise in a body and overthrow the Government, to drive out all foreigners, to exterminate the Christian Church and to establish the nationalistic and communistic government. Small posters containing the words "The inmates of this house oppose Christianity" were pasted on the doors of nearly every heathen home in the city. Students, in small groups of six or eight, went from house to house and urged the people to permit them to paste these notices on the doors. Many inmates, rather than have

a fuss, permitted the notices to be pasted up, though in many cases they were torn down as soon as the students had gone away. Some, friendly to us, permitted the notices to remain rather than run the risk of having trouble with the students.

The names of the Christians were also taken down by the students, and threats made that they would be treated with violence unless they left the Church. First, all foreigners were to be isolated, and, as there are no other foreigners in this city, the brunt of the agitation fell on us. Our helpers were ordered to leave us, our water supply was to be cut off and we were to be starved out. Men were selected to attend our services to interrupt the meetings, and then both chapel and residence were to be forcibly taken from us and used as headquarters for the Bolshevistic element and an anti-Christian school! Agents of the anti-Christian movement came into our premises and spent hours trying to intimidate the Christians who are living with us.

The outbreak was to come the next day, and we were to be roped up and shamefully treated. The agitators said that if we locked our doors, the crowd would scale the walls and drag us out. Some stated that the ears of the Christians were to be cut off. This so frightened many that they feared to attend services or to associate with us lest it bring them into trouble, but Christians, at night under cover of darkness, came to see how we were faring. Messengers came repeatedly to warn us of the danger. We told them that we would stand our ground, come what might. We would not try to defend ourselves against the mob, but would commit our way unto the Lord, and trust the Lord to bring deliverance.

The climax was reached on Sunday, May 9th, the day that commemorates the acceptance by China of the Japanese Twenty-One Demands. The government schools planned a demonstration consisting of parades, speeches, propaganda, etc. We took little notice of it, however, as we naturally thought all the agitation would be directed against Japan. As it neared noon, we were sitting in our study when two Chinese officials called. One represented the head military official of the city, and the other a high officer of the police court. The officers said they had called to inform us that there was a demonstration in progress, but that we need not fear as no violence would be resorted to against us. We were still talking when the sound of martial airs reached our ears, followed in a few moments by the loud yells of the demonstrators. Our conversation ended abruptly, and all went to the verandah overlooking the street to see what was taking place. The street was crowded with students marching, while on either side was the usual crowd of hangers-on. Here and there among the students were men carrying pieces of paper on which were written slogans. As the leader called out, his followers took up the strain, and, in savage yells, shouted at the top of their voices, "Over-

throw imperialism! Down with the Christian Church! Out with the foreigners," etc. We smilingly gazed on the crowd, but the sight of several foreigners only seemed to add to the excitement, and the crowd yelled the harder. Some of the leaders tried to increase the hubbub by jumping, shouting and waving their arms. At the same time, many different kinds of posters were pasted on the walls. When the procession had passed I opened the front doors wide and spoke kindly to the rabble that surged around us. Everybody was surprised that we took the matter so calmly.

Presently the demonstrators reached the street chapel where service was just closing. Here it was reported that our place had been looted, furniture destroyed, and that some of the missionaries had been tied up and carried off. One Christian woman quickly hid her Bible so that no one would know she was a church member. The church treasurer stopped counting the collection, shoved all the money into a bag and quickly left the building, while others of the Christians hastily started for our dwelling to see what had really taken place. Presently other Christians came running in and all were surprised to find that we were well and that there had been no outbreak at all.

Later we learned that, unknown to us, when the demonstrators were assembled, the city officials had sent policemen to guard the two small entrances that led to our dwelling, and the officers were on duty when the demonstrators came along, so apart from jumping and yelling, nothing serious occurred.

Passersby were heard to remark, as they walked along the street, "Today Christ has been victorious." Yes, praise God, Christ was victorious, and we believe He will enable us to outride the storm and come off more than conquerors.

During the past month of trial some of the Christians have kept indoors and have not attended services lest it increase their persecution. One man even burned his Bible publicly in an attempt to ward off what seemed to be to him unendurable suffering, but others, praise God, have stood true, and have been willing to go through the fire for the sake of the Master. For these latter we thank God and take courage, and pray that the trembling ones may yet be brought to a place of true repentance and be willing, if need be, to lay down their lives for Christ's sake, that they may find them in life eternal. The storm is breaking all around us. Discordant rumors fill the air, but, louder than the discordant notes, we hear the voice of our present Master calling encouragingly to us, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

Destroying Idols at Ka Ri Bong*

BY MARION E. HARTNESS

KA RI BONG is a Korean town of about seventy homes, eight miles from Seoul; thither we carried food when we heard that the people were starving after the summer floods. A week after our first visit, seven of the villagers came to say that five families of thirty-five persons had decided to become Christians. Would the foreign woman and some others come to teach them the Jesus doctrine. They were drawing up a petition, with all their seals added, asking that the foreign woman would please come. They promised to furnish a room for the services, one for the foreigner, and to destroy the things they had been worshiping if we would but come.

Last week we went with one church leader, three elders, one colporteur, one Bible woman and two deacons. We took our own food, the Koreans taking millet, which was mostly used in feeding those who had not eaten for a day, other families having been added to the number of starving after our first survey was made. Unfortunately these had not been reported to us, so help was later in reaching them. It is hard to write in words all that happened that day. They said that seventeen families were ready to make a stand for Christ, and that all who had articles of heathen worship would destroy them at once.

That day of the defeat of the gods was really a dramatic scene. The group in the courtyard, the man and wife in the doorway. One man who had been sick for six months and had set up spirit worship, brought out his former god in a large black box covered with dust. Opened, it revealed a suit of clothes for the spirit to wear, a broken kettle of beans, a money gourd in which a few coppers had been collected towards having a "koot" (the sorceress's performance). We told the man to wear the clothes, I took the gourd, and then the oldest elder put his foot down on the box, utterly smashing it. The men stood with bared heads while we sang a hymn and prayed. One house had some bits of dirty rag stuck into the rafters of the porch and a placard over the door to represent its spirit. The placard lettered in red is believed to be the seal of the evil spirit which controls the house and never allows another spirit to enter. About half the homes of the newly converted had been destroyed in the flood and the impotent idols swept away. No new ones had been set up.

At the far end of the village was a clean well, the best in the village. The woman who lived next to it had worshipped it for three years. She kept it carefully covered and would let no one wash there or drink of it. Anyone who dared stand near the well was severely berated. Every morning she dipped out two bowls full of the water, put them on a stand in the one little room of her home, and prayed to them. We sat in the little room, saw her take out the bowls and throw away the water. Later we saw the well opened and the neighbors asked to use it. That night the devil entered into her, the Koreans say, and when we visited her the next day she was the angriest woman I ever saw. Rigid and tense, with jaws set, her face a flaming red, she stood and said that she was going on with her spirit worship. We found that she had set up her water bowl in the kitchen and would let no one touch the well. Her husband, however, was determined that spirit worship should

* From *The Korea Mission Field*, Seoul, 1926.

cease in his house. They had a spirit tree behind the house which had also been worshipped for three years. This the man consented to destroy, but the woman became so violent at the suggestion that, fearing for the life of the man of the house, the church leader said to him, "We do not command you to cut down the tree. We only ask whether it violates your conscience to have it there. If so, it should go. You must act only as you feel led by your new relationship to Christ."

Quietly the man rose and went out to get his axe and saw. Did you ever see a spirit tree cut down? I wonder if such a thing has happened before in our territory. Picture the little man steadily sawing away at its base, the elders holding ropes to guide its fall so that it would not crush the little house, the fearful villagers, and the woman reviling us in language which no one translated to me except the phrase, "May you be torn to pieces!" The tree fell, the men came down and washed their hands at the well, urging the villagers to use the water freely. They said that they would gladly do so, but asked that we come out once a week to see that the old virago kept it open. She had been a mild, sweet woman till she took up the well worship and that she must be possessed of an evil spirit. She was beside herself with fear lest the devil take revenge on her, but when twenty-four hours passed with no ill effects she became quiet.

The wife in another home refused at first to let her husband destroy the spirit box, but after another long talk with him, she, too, brought out the black box containing the clothing and hat for the spirit. The man said that he had suffered for ten years with pain in one leg and six months ago had it amputated at Severance Hospital. There he first heard of Christ and now made his stand.

Last of all we went over the hill to the home of a sorceress. She had died two days before and we were told that in her last hours she called on the name of Jesus and said she believed in Him. Her son was one of the converts and asked us to take away the implements of sorcery. No one in the village dared touch them for fear of the spirit. She had made a poor living at her business and her home was one of the poorest we entered. Her clothing and fan had been buried with her but her sword and cymbals were given to me. We told the boy to eat the offerings of grain set out in array in the cupboard. His hunger was strong enough to overcome any fear of evil spirit results.

Twenty families of over one hundred members made a definite stand for Christ. The majority of them are adults, not children. The room given for the services was crowded with women, the porch and courtyard with men and boys, a quiet, earnest audience. On Sunday we sent an elder there to conduct the services and over one hundred people gathered both morning and evening. Next Sunday they will begin a children's Sunday-school. After the morning service they sent two over to the Yang Pyeng Ni church with fifty-seven sen, the first offering taken at their first Sunday service!

One of our leading Korean evangelists said, after hearing the story, "It is greater than any revival ever before experienced in Korea." Is it the answer to our prayers for a spiritual awakening this year? Pray that the way may be opened for this work to continue until Christians are established in the faith and that, in other places where hearts have been opened, the seed may be sown and a harvest gathered for Christ.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

A CHURCH ON WHEELS*

REPORTED BY THE REV. W. J. VINCENT

In the Diocese of Michigan, an experiment is being made, with pronounced success, to reach the isolated rural sections by means of a "Church on Wheels." This is a specially constructed chapel-van, fitted on a truck chassis, and is modeled after the general plan of the chapel-cars of the Church Army in England.

The van is equipped with an altar and sacred vessels, a miniature stone font carved and given by the father of the first child baptized in the van, a portable organ, a victrola with church hymn records, and a radio. The seats, which run lengthwise inside the van, are hinged, and serve the double purpose of seating small congregations for inside services, and beds for the missionaries. Beneath these seats is storage space for bedding and personal belongings. A wash-room and a cook-stove, which also provides heat as required, complete the equipment.

The van is constructed so that the rear step forms a preaching platform for open-air services, and powerful spotlights give sufficient illumination for evening services.

Starting out in the spring, the van follows a definite itinerary, advance notice of its route being sent to the clergy in order to secure local cooperation where possible. The van's biggest work, and that most needed, is in regions hitherto untouched by local church ministrations.

Reaching a rural community, a village or small town, the missionary parks the van in some conspicuous po-

sition to advertise its presence, and proceeds to placard the community with posters announcing the time of services, preceded by a radio concert.

The interested group which usually gathers is invited to inspect the van, and its purpose is explained. During the concert, service-leaflets are distributed. If possible, an organist is secured. Failing in this, the victrola is connected with the amplifier, and records provide music for the hymns printed on the service leaflet.

By arrangement with St. Paul's Cathedral, Detroit, the missionary receives advance notice of the hymns to be used at the Cathedral services broadcast by radio so that by tuning in on Sundays, a rural congregation assembled at the van is enabled to join in the Cathedral song services.

Following each service, notice is given of a Communion Service to be held next morning, and it is surprising how many Episcopalians, isolated, neglected, but hungering for the ministry of their Church, come to receive Communion, perhaps for the first time in many years. Arrangements are made to baptize the children of the community; leaflets and handbooks are distributed to those inquiring about the Church; and manuals for preparation are given to those who desire confirmation.

One feature of the van is the numerous side-trips which the missionary is called upon to make where people, aged or sick, request a visit. Where feasible, the scattered Episcopalians and prospective Episcopalians are put in touch with some clergyman; in every case definite arrangements are made for return visits, so that these church people and others

* From "The Church in the Open Country," by permission.

without money and without price, is made to feel that the Church realizes and assumes its responsibility towards them.

Because of the vast area to be covered, the van usually makes only two visits to a community each season; but the results more than justify the expense and effort. Many lapsed members are brought back to the Church, and much good is accomplished in the sacramental ministrations, and in the constructive work of organizing church schools and the development of small congregations.

During the winter and the early spring, when rural travel is not possible, the missionary, with the van, engages in another much-needed work in the industrial centers of the diocese by conducting noon-day services during the lunch hour for the men of the factories. The novelty of this service is attractive; the van, so efficiently equipped, compels admiration, and the same methods of the missionary and the simple beauty of the service win respect for the van wherever it goes.

MISSIONARY RESULTS OF COM-MON-PLACE CONTACTS

REPORTED BY THE REV. G. B. GILBERT

One day, as I was passing the house of a farmer who had never attended his church, I saw a girl in the yard carrying a pail of water toward the kitchen. When I inquired why she did not use the house pump she replied that it was out of order and had been out of order ever since the house was built. I then made an investigation. The next day I drove up with the necessary parts and repaired the pump.

The family did not believe in churches, and for a good while would not let the children go. Now they are my very best family in that section. I soon began to stay with them all night. With six children on a stony farm, almost anything came in handy. Sitting by the stove one cold winter night, I mused to myself how I had brought that stove more than thirty

miles, when it was given me by a man who no longer needed it in his garage. The man put on a big coat to go to the barn—I had brought him the coat. The girl put on a warm coat to collect some eggs—I had brought her the coat. The woman was churning—it was a churn Mrs. Gilbert no longer used. The boy went to get a drink of water—I had repaired the pump. It made me feel at home.

One night I was staying at a farmhouse and the man had not yet returned home from a long, wet trip to town. "Get the milk pail," said I to the little boy. Together we went to the barn and did all the chores and the milking. Thus the farmer, on reaching home, had only to put up his horse and come and sit down to supper with all nine at the table.

One cold night just at dark, I saw a boy sawing wood alone under an open shed by a farmhouse far down on the Lonely Road. I stopped and went round and took hold of the other end of the saw, and together we finished up the pile. The saw was dull and the woman gave me permission to take it with me. During church the next day I got a man to file it and left it at the farmhouse on the way back. Fifteen years later that boy now a painter in the city, came out with brushes and pails and two or three men, and was a wonderful help, without spiritual ministrations are painting the church where the minister preached who helped him saw the wood that night.

REACHING MEXICANS IN THE UNITED STATES

"Go ye across the border" is written into "Go ye into all the world" as clearly as is "Go ye to lands far distant." For a hundred and fifty years, a border line only has separated twelve to fifteen millions of Mexicans from the people of the United States.

"It would almost seem," comments a man who sees Mexico in the light of missionary opportunity, "as if God had wearied of waiting for us to

go, so during the past fifteen years, through the revolutions in Mexico. He has shaken nearly three million Mexicans out of their country into ours."

Many cities have a considerable number of Mexican inhabitants. Hundreds of communities have, as temporary residents, squads of Mexican laborers. A suggested program of activity for churches includes:

1. HOME VISITATION. One woman who tried this method reported: "A happy morning was spent in visiting the Mexican women in their homes in the box cars and shacks. In response to our knock at the door of one of the shacks a very comely young Mexican woman opened the door. She knew a little English and we chatted for a few minutes, but she did not invite us in. After a time we said,

"'We came out this morning to visit some of our friends.' Her face lighted up.

"'Friend?' she repeated as the door swung wide open at the magic word, 'Friend? Come in, come in.'"

Even though you cannot understand their language there is usually a child who knows enough English to interpret for you, and there's always a baby who knows the universal language of baby talk and baby smiles. Mexicans appreciate friendly invitations to American homes.

2. INSTRUCTION IN ENGLISH. Mexicans are eager to learn to speak English. American women may go to their homes and teach them. One volunteer teacher has two afternoon classes and two classes at night for the changing night and day shifts of laborers. Parallel English-Spanish testaments may be used in classes.

3. FRIENDLY EMPLOYMENT BUREAUS. American families may keep in friendly contact with Mexican families. Is any one sick? Do the children need clothes? Is any one out of work?

One pastor by his employment bureau, established with a telephone and patience as office equipment, kept large numbers of Mexican men and women from dire need. Whenever

men were needed for cutting lawns, shoveling snow, or women for washing or cleaning, he was ready with a Mexican suggestion.

4. CLINICS. A physician may find it possible to fit up a room in the church and give free consultation with clinic hours twice a week, or a lawyer to offer full legal counsel to the Mexicans who are often enmeshed in the laws of a new country.

5. SUNDAY-SCHOOL VISITATION. The superintendent may send out visitors to invite the Mexicans to come to Sunday-school. Special classes may be arranged or a separate Mexican Sunday-school organized. Someone may be found who can teach in Spanish. In many cases however the Mexicans prefer to learn English.

6. FRIENDLY CONTACTS with Mexican young people may be established by the young men and women of the church. They may be invited to church social and picnics or athletic activities. One church in California takes numbers of Mexican boys each summer to camps where they enjoy swimming and fishing under Christian leadership. The men of one church arranged to take the entire Mexican colony to a park for a picnic. They helped to promote a place for the celebration of national Mexican holidays, and gave interested cooperation in helping to make their celebrations a success. At another place a Latin-American club makes for better understanding through frequent discussions and friendly contacts.

Sewing circles, classes in cooking and a day nursery for the children of mothers who are out at work offer large opportunity.

7. CHURCH ATTENDANCE. In a number of communities automobiles or busses are provided for Mexicans of Mexican colonies, which are usually on the outskirts of the town, to attend church services. In one town a men's missionary society was formed which engaged in special activity among Mexicans. As a result there is now a good Mexican church with a parsonage and an interested

membership. Sometimes a hall may be rented or special services held in a home in the community.

8. LITERATURE CIRCULATION. Bibles and tracts printed in Spanish may reach scores of people. Handing out a tract affords an opportunity to open conversation and give an invitation to church services.

The suggestions for work among Mexicans may be adapted for other foreign-speaking groups.

CHRISTIAN CENTERS

BY JOHN M. HESTENS

Much can be said about the work and happenings in the many Christian centers conducted cooperatively by our Home Mission Societies. In fact, each center is a thrilling story all in itself. Take for instance the Japanese Center in Seattle. Here the workers are meeting with astonishing results, especially among the young people. On Sunday evenings, while the fathers and mothers are assembled with the Japanese pastor, the young people have their own service under the leadership of an American pastor, and the interesting fact is that the young people's service far outnumbers that of the older people. There is a kindergarten in this institution with a daily attendance of more than 100. Throughout the Japanese community the center is held in high esteem and is privileged to minister in a hundred ways to the needs of these people. What is true of the Japanese Center is true of most of our other centers.

Not all centers are so situated that churches can be organized in the center, but all have religious services conducted on the premises, at some places in several languages. In one center there are five foreign-language groups meeting every week for religious worship. These have their membership in the nearest American church, but in a number of places we are now facing the question of organizing into a definite church group the young people from the foreign homes. Like the Japanese young people in

Seattle, the young people of other foreign-language groups demand that their services be conducted in English.

In one of the steel towns of the East, where several years ago it seemed we should have to abandon our work, today looms up the possibility of having to establish a second church as a direct result of the center activities. Under the leadership of a young, energetic pastor and director, this work has grown rapidly and gained the favor of the townspeople and mill officials alike.

FIRE DEPARTMENTS AND MISSIONS

A successful method of approach among people for some years without the ministrations of any religion, is indeed one worthy of consideration. A missionary of the Episcopal Church, located in the Diocese of Central New York, was appointed with oversight of several districts. He was confronted with the problem, not only of establishing religious services in these communities, but equally of being a leavening influence in constructive recreation.

Supported by an endowment fund, this missioner tackled his problems by first evincing interest in the everyday life of the community. Incidentally, by what better way than creating an endowment fund, can one immortalize one's name? He chose as his initial effort, because of the opportunities of actual contact with the people on their own ground, the organization of fire departments, which phase of community life had, in many cases, been neglected. A minister possessed of such practical ideas of life must certainly be just as practical in ways of religion.

Thus he instilled in his people confidence in himself, and together they worked to prepare a place of worship. They purchased with community money, a vacant house, removed the partitions and installed the necessary equipment, using the rooms upstairs for Sunday-school and club meetings.

When the doors were opened for service, the little chapel was filled with the members of the fire company and their friends.

He commandeers the services of local school teachers once a week to conduct Bible classes. Lay readers are developed and are pressed into service. Each mission has an advisory council which has representation on a county council.

This minister takes an active interest in all of the recreational activities of the young people. He stresses the organization of woman's auxiliaries and rather more than the usual variety of guilds, clubs, etc., and takes the women members in his car to branch meetings of the auxiliary.

Thus a man with a little common sense, and a great deal of apostolic zeal, meets a situation, which some might consider insurmountable.

TOWARD INTERNATIONAL FRIENDSHIP

The students and faculty of Union Theological Seminary, New York, have provided a friendship fund of \$1,500 for a year's special study for a Japanese student. A Christian pastor in Tokyo on hearing of the invitation to one of his countrymen wrote:

"This action by the students and faculty of the Seminary will mean something greater than you can imagine, as you know your anti-Japanese law gave a great disappointment even to the Christians here in Japan. America lost a great opportunity in this action. So we appreciate this fund ever so much. The fine Christian spirit will promote a better understanding here in Japan of your country, and surely increase the good will of the Christians. I, with my fellow workers, say: 'Banzai.'"

READING IN COSTUME

Verses read or stories told may be made more effective by simple costuming. At a meeting, in which the program centered around the rural church, a girl dressed simply as a milk maid, with sunbonnet hanging

over her shoulder, and a milk pail and stool may recite these lines from Margaret Widdemer:

Where the patient oxen were, by the ass's stall,
Watching my Lord's manger, knelt the waking cattle all;
'Twas a little country maid vigil by Him kept—
All among the country things my good Lord slept.
Fair was Rome the city on that early Christmas morn,
Yet among the country-folk was my Lord born!

Country-lads that followed Him, blithe they were and kind,
It was only city folk were hard to Him and blind:
Ay, He told of lilies, and of grain and grass that grew,
Fair things of the Summer fields my good Lord knew,
By the hedgerows' flowering there He laid His head—
It was in the country that my Lord was bred.

When the cross weighed down on Him, on the grievous road,
'Twas a kindly country man raised my good Lord's load;
Peasant-girls of Galilee, folk of Nazareth
These were fain to follow Him down the ways of death—
Yea, beyond a city wall, underneath the sky,
Out in open country did my good Lord die.

When He rose to Heaven on that white Ascension day
Last from open country did my good Lord pass away;
Rows of golden seraphim watched where He should dwell,
Yet it was the country-folk had my Lord's farewell:
Out above the flowered hill, from the mossy grass,
Up from open country did my good Lord pass.

THE THIRD CONFERENCE ON CONFERENCES

REPORTED BY MRS. SAMUEL SEMPLÉ

The "Conference on Conferences," a serious gathering which for two seasons was held in Asbury Park, N. J., was repeated last autumn, November 3-7, at Pocono Manor, among the mountains of northeastern Pennsylvania. For four days a group of over fifty men and women met and considered in detail the purposes,

problems, and purports of the great array of religious conferences that now mark the year, and especially the summer months. The groups of conference leaders most fully represented were those of the Y. W. C. A., the Y. M. C. A., Missionary Education Movement, the denominational organizations for young people, and the women's missionary organizations, affiliated with the Council and the Federation. Those notably not represented were the leaders of men's and of Sunday-school conferences.

The enormous importance and probable effect of such a serious attempt to appraise the conference movement and procedure may be glimpsed in the fact that the clientele represented in the group of leaders there present ran into the hundreds of thousands. One system of religious institutes there reported numbered in itself over 40,000 young people last year.

In view of the proportions to which this popular method of religious education has grown it seems highly fitting that its leaders should take concerted action in asking such questions as these:

What factors and interests should primarily influence the nature and planning of a conference? How can the immediate and felt interests of a conference group be allowed room for expression, and how can provisions be made for the varying personal and organizational needs and interests? How may a diversified program be provided that shall meet all these needs and at the same time enrich spiritual experience and create new needs? How, in the limited period of a conference may age grouping and educational grading be accomplished? And finally, how may the "carry-over" of the conference be secured?

In attempting to answer these questions it was pointed out that the basic function of a conference is a meditorial service between the needs of the delegates on one side, and the resources represented by the leaders and speakers, and by the corporate conference body as a whole on the

other side. This conception of the function of a conference makes it imperative that full opportunity be given for discussion, and for cooperative thinking on the part of the conference body.

The functions and aims of a conference were analyzed along the following lines of training for those in attendance:

1. Personal adjustments.
2. Social adjustments.
3. Organizational needs.
4. Meeting responsibilities.
5. Knowledge of materials.
(Bible, textbooks, etc.)
6. Emphases and attitudes in life.

Among the many practical points that emerged in the discussions these may be mentioned: That emphasis should be laid on the aim of a conference rather than on its process; that the conference faculty should do teamwork, correlating courses as far as possible; that there should be co-operative thinking and planning in preparation for a conference, and that, as far as possible, the influence of the constituency should be secured in the selection of the courses of study.

Of the Pocono Conference itself it may be said that it was a valuable demonstration of conference procedure; and that the spirit of earnestness which marked it recognized the responsibility imposed by the conference opportunity of today. The place of worship in its sessions was pervading. And yet in the last analysis perhaps it was not so much a "conference on conferences" as it was a training class for leaders in this great modern movement of popular religious education. As teaching experts in this training class there were present, Prof. Harrison Elliott, of Union Theological Seminary, and Prof. Watson, of Teachers' College; and the form of teaching and training that was presented to the group of conference leaders was the example and method of Jesus who met people in the actual experiences of their lives, and "taught them, saying—."

Woman's Foreign Mission Bulletin

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

THE RESHAPING OF CHINA

Our readers will be interested in a portion of the following report prepared by the Executive Secretary of the International Missionary Council. This is the latest and most authentic statement regarding the situation in China. Every lover of this great nation of four hundred million people will rejoice when he or she reads these thrilling facts. I wish there were space to give the complete report for there is not a word but that is significant, prophetic and inspiring.

The Present Situation in China

BY DR. A. L. WARNSHUIS

Introductory Note: The purpose in preparing this statement has been to comment upon recent developments in China as they affect the work of the mission boards. It is impossible within the limits of a brief statement to review all the events of the last year or more. To do so is also unnecessary for the facts are sufficiently well known, at least in their general outlines, to the leaders of the mission boards for whom this statement is intended. These comments are therefore intended to provide some background against which the current events will stand out more clearly, to call attention to various movements of which these events indicate the developing tendencies, and especially to remind the reader that the reports that appear in the daily press are only fragmentary statements, not always accurate, that do not give a complete account of the whole situation.

Much of the difficulty experienced by all in seeking to understand the present situation in China is due not only to the distance from the scene at which we in America are placed, and the resulting meagerness of information available, but also to the fact that the source of our information is so often biased. Most of it comes from the treaty ports, and the color of the news is that which is reflected from interrupted commerce and depressed trade. In some cases, the reports have been exaggerated, apparently

for the purpose of arousing opposition to one or the other party. Even the books on China that have been recently published by Europeans or Americans resident in China are occupied almost wholly with tales of woe and the misfortunes arising from the incomplete outcome of China's political, social, and economic revolution which has been begun in China, but for the full fruition of which much more time is needed. These writers complain because the China that was had not in one day become a China that excels the countries of Europe in the very things which she is expected to adopt of European laws and customs. Moreover, these newspaper reports and these books do not show the real progress that is being made.

It is therefore of great significance to observe whether "public opinion" is becoming more influential, whether education is developing along lines that will aid the people to fulfill their political responsibilities, whether progressive and liberal forces are increasing in power. Time is an element that must be taken into account, and it is a serious danger lest the new developments in China move so rapidly and on so large a scale that their effects cannot be controlled nor their results assimilated. The Chinese have never been mere imitators nor will they take on a veneer of Western civilization. Time and patience are needed so that the multitude of China's people may receive and absorb the influences that are coming to them from without and may recreate for themselves the new China that is to be.

It may be added that it is a mistake to think that China is divided for that is not true of her people. The military chieftains and the politicians are divided and are fighting one another. But the educational

system of China is being developed as a whole. The same is true of the courts and laws. Chambers of commerce and the bankers have a national association. Even the soldiers employed by the various chiefs easily change their loyalties. This unity of the Chinese people is an important fact which makes the political situation not as hopeless as some think. That spirit of unity in the Chinese people has never been so strong as it is today.

EDUCATIONAL PROGRESS

The constructive forces at work in China and the progress that is being made along many lines must not be overlooked. There is not space here to do more than to refer briefly to some of these things, but it is not mere sentimental enthusiasm that considers them as the determining factors in the situation that will shape the future. In the tremendous transformation that is taking place in China, the present governmental and political chaos is only symptomatic and when the readjustment of intellectual, social, economic and other ideas has proceeded somewhat farther, the establishment of a satisfactory government will come about naturally.

Among the constructive forces in China, that are increasingly effective, is the growth of education on modern lines. The latest statistics available are those for 1922-23, and these may be compared with those for 1910-11, the year before the founding of the Republic.

	1910-11	1922-23
Schools	57,267	178,972
Students	1,626,529	6,819,486

It is important to observe that this phenomenal advance has not been in higher education so much as in elementary schools. The figures for 1922-23 are:

Elementary school students.....	6,601,802
Secondary school students	182,804
College and university students...	34,880
	<u>6,819,486</u>

In quality as well as in quantity there has been real progress. Each year has added to the ranks of China's educational leaders a considerable number who have graduated from the best educational institutions of Japan, America and Europe, together with an increasing number of men and women from the modern universities in China itself.

The use of the modern vernacular has aided in increasing greatly the number of readers, and newspapers, journals and reviews have appeared by the hundreds. This movement, too, has affected the educational program, of which the present tendencies have been well summarized under the following headings: (a) social emphasis, (b) freedom from classical bondage and liberty for educational experiment, (c) vocational preparation, (d) scientific improvement, and (e) character building.

Only a few years have passed since these changes were inaugurated, but in spite of disorder and confusion and military usurpation of funds, the reality of achievement will be found along several lines. (1) Teacher-training has made much progress. There are 275 normal schools in the country, of which 67 are for girls. The students now total 31,553 men and 6,724 women, in addition to many others who are taking educational courses in universities. A relatively high standard of training has been set. An enormous quantity of modern literature on educational problems and methods has been produced. The enthusiasm of those modern teachers is evident by the devotion with which they stick to their profession in the face of the most disheartening financial conditions. (2) The education of girls is making rapid progress. It was not until 1907 that any governmental provision for girls' schools was made, but in 1922 there were 418,170 girls in government and private schools. Since 1920 all the higher institutions have become co-educational. (3) Popular education is a prominent feature in the program.

Lecture halls, reading rooms, half-day schools and night schools are very numerous. The students of college and secondary schools voluntarily maintain free night schools for the poor children of the vicinity. In the summer of 1925 in one province alone, (Shantung), there were more than 500 daily vacation Bible schools conducted by such students. The new method of combating illiteracy by the use of one thousand of the most commonly used words has been supported with great enthusiasm, and over two million of such textbooks have been issued.

ECONOMIC PROGRESS

Still another evidence of the soundness of China's life is found in the continued growth in foreign trade.

It would not be difficult to refer to a number of other movements that are constructive or that give evidence which justifies hopefulness regarding the situation in China. To explain these movements, however, would unduly lengthen this statement, and it will be more useful at this point simply to quote the testimony of a well-qualified witness. Mr. Roger S. Greene was formerly a United States Consul-General in China, and is now the Director of the China Medical Board. With his permission, we quote the following from a letter from him, dated New York, October 29, 1926:

I have just returned from a visit of nearly a year and a half in China. Conditions in many ways are difficult there, as you are well aware from your correspondence and from press reports, yet I return with a greater feeling of satisfaction with the progress which I observed there in matters of fundamental importance, than I have ever brought back before. Let me enumerate some of the facts which give some justification for my position:

1. The steady growth of the total trade of China reported by the Customs during the past ten years (Taels 1,200,000,000, in 1916 to over taels 2,300,000,000 in 1925), an increase of over 90%, with only a slight decline between 1924 and 1925. This means that some very powerful productive forces are at work in defiance of political difficulties.

2. The increase in the number of men with modern education who have now made good in actual work in China over a period of

years. You find them in many kinds of business, in industry, in education, in the professions and in government departments. Since apparently the military evil cannot be done away with immediately in China, it is at least a sign of progress that two of the most important armies are led by men who can and do enforce discipline and prevent their men from robbing the people. The number of such modern men is still far too small in every line of activity for the work that has to be done but twenty years ago they could hardly be found anywhere in the country.

3. The astonishing fact that throughout central and northern China (outside Manchuria), the great Chinese banks of issue have kept their notes at par through these last few difficult years.

4. The progress of education. While many of the government schools have had to mark time on account of lack of money, many private Chinese institutions and the colleges maintained by the missions have developed almost beyond recognition in the past ten years. Well-trained Chinese are being found who are capable of replacing foreigners as teachers in many departments, and are in some cases doing better work than their foreign predecessors.

5. The organization of the China Foundation, which under Chinese control is using the portion of the American Boxer indemnity lately remitted to promote education. This fund, which is derived from the Chinese customs revenue, is being intelligently and honestly administered, and a public accounting certified by a reliable firm of auditors is being rendered for every cent disbursed.

6. The increase in national consciousness which has given rise to most of the disquieting developments of the past few years. All may not approve the way in which this national consciousness sometimes expressed itself but essentially the movement is natural and sound and it is likely to supply much of the motive power for other movements that will do much for China. The feeling against foreigners of which so much is heard has been much exaggerated. It cannot be compared with the feeling against foreigners which formerly existed in China and even in Japan thirty years or more ago. I have travelled alone during the past year on every important railway in China and spent five days on a river steamer in north Manchuria in close personal contact both with the common people and with the educated classes and never encountered any signs of hostility. Even the bandits usually treat their foreign captives better than the Chinese.

I feel so strongly that the time is ripe for important and gratifying developments in China that I am planning to return there next summer in order to take full advantage of such opportunities as may present themselves.

Woman's Home Mission Bulletin

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

AN INTERPRETATION OF CHURCH

By A. F. WICKES

Abstract of address delivered at Annual Meeting of Home Missions Council and Council of Women for Home Missions in 1926.

The rectangular auditorium is fast gaining its place among Protestant groups, but a large number of plans sent in for suggestions and criticisms, provide for square auditoriums. It would seem that this type is still popular, judging from catalogue illustrations, and from the general opinion that it is a matter of choice whether a room is square or rectangular; that both are suitable. In every way a square-shaped room has proved inferior to the rectangular. It costs more to build it. It will seat fewer people, though the floor area be the same, when curved pews are used.

It is admitted that the one feature connected with design of church buildings, given the greatest consideration, is the worship room and its equipment. It does seem to be the very heart of the whole building problem. The reason is revealed in the New Testament. The Church was founded on the mighty fact, so well stated by Peter, "Thou art the Christ, the Son of the Living God." The Church lives by the same confession today. Now if this is really believed, this takes into consideration the greatest fact the world knows. In erecting, then, a building for the Church so founded this fact must be emphasized or a falsehood is built.

"The history of a people is written in their architecture." Every force, law, art and emotion to exalt the One we would worship should be used. Cease to speak of the church building as a "workshop" or "plant." There have been enough of these to retard progress. The road is long and such a little way has been traveled. Build that which will give us momentum,

develop our sense of beauty, stir our imagination, enliven our interest and challenge our best efforts.

This is the starting point for planning such a worship room as will properly and fittingly exalt the Christ. As a background to all of Christ's public ministry, his baptism by John impresses us a great commitment. It was the initial demonstration. Without making a play on words or acts, the baptistry does make a fitting background, against which other symbols and memorials may be presented fittingly. To many it symbolizes the entrance into the Church.

What is the arrangement or the setting of these vital symbols that will best present a picture, a situation dramatic to the eye for the congregation who sit in the pews? The broad, flat wall of a square room cannot gather attention. How much less can be done with the same type of room with the platform in the corner. Such an arrangement is distinctly negative and is the least desirable for worship.

So, too, can the rectangular room be used to gross disadvantage by placing the platform on the long side, speaking across the narrow way of the room. The very proportion of the room invites attention sideways and not toward the pulpit. Change this about so that one enters one end of the rectangular room and sees, at the opposite end, the vital emblems relating to worship.

With the eye looking down the length of this room, attention forward is naturally easy, and if, added to this, the eye can rest upon an object worthy of attention, such as the Lord's table, exalted and beautiful, nothing more is needed for orderly attention, which is the beginning of worship. Focus thus gained is intensified if a chancel is formed. Here the sacred emblems are gathered before you. In the back-

ground is the baptistry with its opening just high enough (forty-two inches above the chancel floor), so that the act of baptism may be easily seen by all without moving the pulpit or a single piece of furniture. The Lord's table and chairs are placed before it, but they do not obscure. They become part of the picture. The pulpit should not be placed in front to obstruct the view of the table, but be placed to one side and forward so as to be close to the worshipers. This completes the picture. The chancel frames the picture. Such description is only sketching the plan.

The sharper the angle, the more intensive becomes the attention. Get attention, but get it the right way. Some ministers employ religious vaudeville for securing attention.

The windows, wall and roof are quite as important. Usually the worship room has too much daylight; this is disconcerting. The daylight should be tempered and softened by the use of simple, diamond pane, leaded, amber-toned glass. Avoid the commonplace geometrical gew-gaws and figures. They interpret nothing except a salesman's ability to get the committee's hard-found money. The windows should be modest in size with sills well above the floor. Keep the attention within the room. Do not invite folks to sit inside and look out.

The walls need not be high. If a balcony is not required, thirteen feet to the wall plate is enough. Let the window head come just under the plate. You can easily get twenty-five feet ceiling height by using a half pitch or more for the room, supported by exposed wood trusses and rafters. By use of proper insulation the acoustics can be assured, and the heat and cold can be kept where they belong. It is well to use stone, if local, or brick in simple, honest, Gothic type, avoiding the Classic type with the huge columns, which so often looks like some public institution.

This is the physical side. From the spiritual aspect there have been exalted those things which should be above all, because Peter's confession

has been remembered; even our confession.

PAR STANDARDS

The Par Standard presents a goal of effort for individual churches. Three charts are given to suit as many types of possibilities. They really amount to Efficiency Charts which might well be adopted and hung in the vestibule to show toward what an enterprising church should attain.

Chart C*

For a rural church with considerable means, equipment and leadership

Physical Equipment

1. Comfortable, attractive parsonage, with modern conveniences, rent free.
2. Church built, or remodeled, to meet needs and opportunities revealed by a careful study of the community.
3. Auditorium with seating capacity adequate for maximum attendance at regular church services.
4. Rooms, or a near-by building, for social and recreational purposes; separate spaces (curtained or built), for individual Sunday school classes or departments.
5. Organ or piano.
6. Deleo or acetylene lighting system where there is no local electricity plant, and, if possible, "indirect lighting."
7. Ample ventilation, preferably by ventilator at top of room.
8. Well planned and adequately furnished kitchen.
9. Moving picture machine, or stereopticon, or both.
10. Sanitary lavatories.
11. Bulletin boards for church announcements.
12. Near-by recreational field with equipment.
13. Parking space for autos, or horse-sheds.
14. Properties kept in perfect order and good repair, inside and out; the best and most sightly in the community.

Finances

1. Church budget including local expenses and benevolences, adopted annually by congregation.
2. Every Member Convass for weekly offering made annually on basis of budget; all church members, attendants and unattached persons solicited.
3. Benevolence budget meeting the denominational apportionment or a sum equal to one half the current expense budget.

*Chart A appeared in June issue.

4. Use of weekly envelope system, with effort to have each member of every family a regular contributor.
5. All current bills paid monthly, and arrangement at bank whereby the minister's salary is placed to his credit on the first day of the month.
6. Church Treasurer to keep accurate accounts rendering statements to contributors at least once a quarter.
7. Systematic plan of payments on principal and interest of any church indebtedness with provision for any yearly refund payments due the Church Building Society.
8. Properties adequately insured.

Meetings

1. At least one service of worship and Church School each Sabbath in the village with one or more out-station appointments.
2. Regular mid-week service, church night or cottage prayermeeting.
3. Junior Church, or the like, connected with Sunday worship.

Religious and Missionary Education

1. An every-Sunday Church School with one or more out-station schools.
2. Enrollment equal to resident membership and an average attendance of two thirds of its membership.
3. Graded lessons as far as practicable.
4. Quarterlies, lesson leaflets and Sunday-school papers recommended by denominational board.
5. Provision for enlistment and training of leaders for church and Sunday-school work.
6. Efficient Home Department and Cradle Roll.
7. Daily Vacation Bible School and Week Day School of Religion.
8. Definite and regular attempts to bring children into church membership, with specific preparation therefor.
9. Systematic mission study classes held regularly.
10. Missions regularly presented from the pulpit and in Sunday school.
11. At least one representative in professional Christian service.

Ministry

1. Pastor resident within the community, giving full time to the parish.
2. A salary of at least \$2,000 with free use of parsonage.
3. Financial assistance in matter of parish car, gas and up-keep where there is considerable farm-stead visitation and out-station work needing to be done.
4. Church helping its pastor to membership in the Annuity Fund, and with his wife to attend local and state denominational meetings, summer schools, etc.

Program

1. Consistent attempt to meet every need, condition and opportunity for service as revealed by a careful survey of the parish, such service to include all occupational classes and racial elements not otherwise provided for.
2. Definite plan and program setting goals for the year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
3. Assumption of responsibility for some part of the church program (i. e., regular stated service), by at least twenty-five per cent of members.
4. Systematic effort to extend the parish to the limits of the "trade zone," with use of the Larger Parish plan.
5. Constant effort to mix town and country peoples with view to promoting a felt "community spirit" inclusive of the entire area.
6. Parish Council consisting of regularly appointed representatives of all agencies or neighborhoods cooperating in the community program, meeting every two months to consider and plan for needs and opportunities.
7. Systematic evangelism of the educational type reaching entire community and every person in it, with special attention to children and youth.
8. Definite organized activities (religious, social and recreational) for various age and sex groups.
9. Community service a definite part of parish program.
10. Regular scheme for farm-stead visitation participated in by both pastor and people.
11. Established goal for yearly increase in membership.
12. Use of busses, or a volunteer auto brigade, to bring children and others in to church, Sunday school, or other activities at the center.
13. Bi-annual survey of the area served to determine church relationships of all persons living in the immediate community or adjacent countryside with such mapping of parish (trade zone) as shall show the relationship of every family to local and other religious institutions.
14. Cumulative study of social, moral and religious forces of the community with the aim of constant adaptation of program to changing needs and opportunities as they may arise.

Cooperation

Cooperation with:

1. Local and near-by churches.
2. State and county interdenominational religious agencies.
3. Local and community organizations.
4. Local and county agricultural agencies.
5. County, state, national welfare agencies.
6. Denominational boards.

NEWS FROM MANY LANDS



GENERAL

Congress of World's Religions

FOR the purpose of bringing the influences of the world's leading religious faiths to bear upon the problem of world peace, an international religious congress will be held at Geneva in August, 1928, under the auspices of the Church Peace Union. Eleven religions will take part; namely, Christians (including Protestants, Roman and Uniate Catholics and the Eastern Orthodox), Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindus, Parsees, Jains, Sikhs. The problems to be discussed will be human brotherhood as an essential part of all religions the establishment of world peace through the recognition of this universal brotherhood and the cooperation of all religions of the world in establishing this brotherhood.

The League of Nations and Religion

THE World's Student Christian Federation reports: "A suggestion has been made that the League should establish a Commission of Religious Cooperation parallel to its Commission of Intellectual Cooperation. On this Commission there would sit representatives of the leading religions of the world, including those of the most important sections of Christendom. The method of their selection would probably be that of direct appointment by the Council of the League, though care would naturally be taken that the Commission should be fully representative of all religions. What would be most aimed at would be that its members should be men and women animated by a sincerely religious spirit of good will, such as is founded in the best and most enlightened Christians, Hindus, Mohammedans, and Buddhists. The

field of the Commission's work would be very varied; its functions would be mainly advisory and educational; there would be referred to it all matters of the League's concern into which the religious factor entered; it would give its advice, for instance, in regard to questions affecting religious minorities, the welfare of backward races, and such moral questions as have already occupied the attention of the League. Once created, the usefulness of the Commission would become increasingly apparent."

The Post Office for Christ

THIS is the slogan of an organization, with headquarters in London, which has been in existence for nearly fifty years, and which, in its latest report reiterates the twofold purpose of the Post Office Christian Association; namely, "(1) To band together Christians in the Postal Services in fellowship and work. (2) To seek to win souls in the Services for the Lord Jesus Christ." The Association has its own representatives in India, China, South America and South Africa, and cooperates with other agencies in several countries. In describing the work in various remote parts of the British Empire, the report says: "The touch may be but slight in some of these countries, but the link that these scattered friends have with the whole is valued. Many in their letters speak appreciatively of the *Quarterly Mail* and other literature they receive, and the annual circular letter which goes together with our *Calendar* to each member, is warmly responded to."

The Bible in Esperanto

AN INTERESTING feature of the Esperanto Congress, held in Edinburgh last August, was the dedi-

cation in St. Giles' Cathedral of a copy of the Bible in that international language. In the Congress sermon, preached by Rev. Dr. Grahame Bailey, formerly Church of Scotland missionary at Wazirabad, India, it was stated that this was the first time the Bible had been translated into an artificial language. The Old Testament translation is entirely the work of the late Dr. Zamenhof, of Warsaw, the inventor of Esperanto, and himself, as a Jew, familiar with the Hebrew original. The translation has been revised by a British Committee, of which Professor J. E. M'Fadyen, of the United Free Church College, Glasgow, was a consulting member. The New Testament was translated a few years ago by a Committee of British Esperantists. It is claimed that the translation will be of value in mission work, and especially to those who have to translate the Bible into native dialects.

In view of the fact that the translator of the Old Testament is the creator of this international language, the Bible will become the fundamental classic of Esperanto. Because of this many Jews and other non-Christians will read it who otherwise would never have been acquainted with the sacred text of the Old or the New Testament.

NORTH AMERICA

Y. M. C. A. Council Meeting

CURTAILMENT of activities in the Far Eastern zone, including China, Japan, Korea and Asiatic Russia, and notable expansion of the program for South and Central America, were suggested in the annual report of the Foreign Department of the Y. M. C. A. to the National Council. Because of the progress of the native movement in China and adjacent countries, the American leadership no longer is paramount there, while in the Spanish-speaking countries to the south, recent developments have opened an opportunity to the "Y" organizations of the United States. A yearly budget slightly less than that of \$4,086,000, adopted a year ago, was recommended by the general board. R. W. Ramsey, of

Cleveland, chairman of the council, reported a national membership of 912,733 and a staff of 5,263 full-time secretaries. The 1926 percentage apportionment of expenditures was: City associations, 46.7; student enterprises, 20.9; Negro branches, 11.4; town and country, 10; transportation branches, 6.4; and industrial branches, 4.6. Projects of the home division thus far this year have called for \$886,276, against \$845,519 last year.

Disciples' Missionary Work

THE sixth annual report of the United Christian Missionary Society, submitted to the Disciples' convention at Memphis, Tenn., in November, showed a total expenditure of \$2,957,196.76. This was approximately \$25,000 less than the appropriated budget of estimated expense. The department of foreign missions reported work on ten foreign fields with 4,827 baptisms during the year. This is the largest number in any single year of the work. The department of home missions made appropriations for pastoral support to 141 churches, of which 13 came to self-support. These churches report a total of 2,122 additions to the membership during the year. Special and general evangelists in the employ of the United Christian Missionary Society report 2,591 additions during the year. The net gain in membership of the denomination was 6.1 per cent.

Methodist Financial Goals

THE Board of Bishops of the Methodist Episcopal Church, at its meeting in Denver, Colo., in November, agreed to ask the denomination to increase benevolence gifts from \$97,000,000 to \$300,000,000 this year. To make this possible Rev. R. J. Wade, Secretary of the General Conference and Executive Secretary of the World Service Commission of the denomination, suggested a trebling of the number of tithers. He also declared that the World Service Com-

mission was planning to devote its entire energies during the coming year to the education of missionaries, while for the year following the program called for a concentration on the study of evangelism.

Baptist Missionary Program

THE Baptist Board of Missionary Cooperation, at its recent annual meeting in Chicago, adopted the following resolution:

1. That the time has come when we should challenge ourselves and our Baptist churches to a great Forward Movement, believing that we cannot under present conditions fail to respond to the demands of this hour.

2. That we should plan for a program covering a three-year period; that for the year 1927-28 we should concentrate on an effort to secure adequate housing for the churches under our city, state and home mission agencies; that for the period 1928-29 we should concentrate on a similar effort to provide for Judson College and other advances abroad; and that for the year 1929-30 a like effort should be made for our Ministers' and Missionaries' Benefit Board and schools and colleges.

3. That the amount to be distributed as quotas to the churches be fixed at the same figure as the current year, namely, \$5,360,000, and that the balance of \$1,075,000 be raised by gifts from individuals.

Lutherans Consolidate Boards

THE United Lutheran Church, which reports a membership of 886,000, held its biennial convention in Richmond, Va. An important action of the convention, and one that is in line with current tendencies toward the unification of missionary agencies, had reference to the consolidation of the boards of home, northwestern, West Indies, and Jewish missions into a single organization to be known as the Board of American Missions. To draft the constitution of this new agency and to prepare for its taking over the affairs of its five constituents, a commission of twenty-one men has consulted during the past two years. The United Lutheran Church has two hundred foreign missionaries, of whom one hundred and six are in India, forty in Japan, thirty-two in Liberia, sixteen in

China, four in Argentina, and two in British Guiana. The total missionary and benevolent budget for 1928 was set at \$2,200,000, as recommended by the finance committee, a ten per cent increase over the budget of the present year.

Presbyterians Cut Budget

THE General Council of the Presbyterian Church (North), met in Chicago on December 18th and adopted a budget of \$12,000,000 for the fiscal year beginning next April 1st. This is a cut of 20% compared with the budget of the last five years. The 1927 budget is distributed as follows:

National Missions, \$3,902,640; Foreign Missions, \$3,019,900; Christian Education, \$1,351,986; Ministerial Relief and Sustentation, \$929,200; Women's National Missions, \$1,354,000; Women's Foreign Missions, \$1,354,000; American Bible Society, \$69,690; Federal Council of Churches, \$18,584.

A special committee to consider whether women should be granted more privileges of participation in church affairs than they now enjoy, by virtue of representation on benevolent boards, will report at the March meeting of the General Council.

Indian Bible Class Popular

AT SHERMAN Institute in Riverside, Calif., one of the largest of the government Indian schools, 425 out of a possible 625 students gave up their afternoon daily play hour to attend a week-day Bible class. C. W. Cell writes in the *Presbyterian Advance*: "These students range in age from eight to twenty-one years and come from forty-seven different Indian tribes. On Palm Sunday morning a plain invitation was given to every Indian student under Protestant leadership to sign up for a seven-day Bible course. It meant the giving up of the play hour from four to five each day. Four of the star baseball players gave up their baseball for a week to attend classes, and

others made sacrifices as striking. . . Several of our best students are preparing themselves for definite full-time Christian service. I am receiving letters daily from these Christian boys and girls who have gone back to their homes and are honoring God in many different ways."

Filipino Immigrants

THE large number of Filipinos (now said to reach a total of 20,000), coming into the Pacific coast states is described by one church paper as constituting "a new Oriental problem," and by another as "creating a new task for the Church." Most of these newcomers are young men, and about ten per cent of them are students. The pension system of the Philippine government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in our colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks and waiters in hotels. About one hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. The Filipinos are very closely organized into lodges. Of the laborers on farms, the larger number come from the Hawaiian Islands, where they have had experience on the sugar plantations.

Among the Spanish-Speaking

THE Interdenominational Council on Spanish-Speaking Work in the United States has recently published a Directory which contains a list of denominational field executives; denominational lists (names and addresses of all workers and their stations), a list of schools, a directory of literature and a statistical table.

Eleven societies have enrolled 21,920 members with 563 paid workers and 333 organized churches. Copies of the Directory may be obtained (25 cents), from Dr. Charles E. Vermilya, Home Missions Council, 156 Fifth Avenue, New York City or from the Executive Secretary, Rev. Charles A. Thomson, 756 Union Street, San Francisco, California.

Five New Mormon Temples

MORMONISM has had only one great temple, that in Salt Lake City, but it is reported that five others are now to be erected in different parts of North America. One, to cost a million dollars, is in process of erection at Mesa, Ariz. A Lutheran missionary, quoted by *The Christian Century*, visited the growing temple and says: "To our surprise we learned that no preaching services, or periods of worship, are ever held in the temple. It is devoted solely to the ceremonial and instructional exercises for the 'perfecting of the saints.' Near the rear entrance on the ground floor is a vast bapistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's temple, and like it to be supported by twelve oxen. Into this bowl the administrator and the candidate enter, and at either side of the rim are to sit the scribes who make close and particular record of the candidate and his ancestry."

LATIN AMERICA

New Opportunities in Mexico

REV. JAMES H. WRAY, of the Southern Presbyterian Mission Toluca, Mexico, who, according to the *Christian Endeavor World*, was "a celebrated and daring aviator in the World War," writes: "The activities of the missionaries have been affected by the new conditions; but as old doors are being closed, we are finding new ones open. Especially is this true of the layman. Never before has this mission been faced with the wonderful opportunity that it now has. . . . With printed tracts and Scrip-

ture portions and with Testaments and Bibles we hope to improve this time when many people are turning to the Gospel with a new interest that has been aroused by all this controversy and religious difficulties. We also hope to put on a real social service and recreational program."

Labor Laws in Mexico

MISS ELENE RAMIREZ, who is engaged in the educational and health work of the Y. W. C. A. in Mexico City, is the daughter of a former Secretary of Education in the Mexican Government and granddaughter of an early Congressman. Her patriotism makes her eager to have the good things in Mexico widely known. "How many Americans know that Mexico has the eight-hour day and equal pay for equal work regardless of sex?" she asks. "The best labor laws were studied from all countries when the constitution for the new republic was made. Industrial conditions were then wretched and workers were poor and overworked." The Y. W. C. A. in Mexico City includes in its membership factory girls as well as students and girls of leisure.

Moravian Church in Nicaragua

AMERICAN Moravian missionaries in Nicaragua recently dedicated a church in the town of Bilwi. In *The Moravian* Bishop Grossman writes of the occasion: "The congregation at the morning service, which was conducted in English, was a gathering of many nations; there were Americans, English, French, Germans, Spanish, Central and South Americans, Chinese, West Indians, Miskitos and Sumus, with perhaps a few others. At noon, we had a service for the Miskito Indians, when Brother Fisher spoke to them in their own language. In the afternoon, we had an evangelistic service, which was very well attended. The climax, however, came at night, when we workers and some helpers and evangelists, who had come to Bilwi for the

occasion, celebrated the Holy Communion."

Believers in Western Brazil

REV. C. ROY HARPER, Presbyterian missionary in Cuyaba, Brazil, says in a recent letter: "Visits have been made to Rosario, an isolated village on the Cuyaba River, since 1916. Certain people seemed to be interested and would attend services when held, but not until two years ago were there any conversions. After a period of intensive instruction and probation, in November, 1924, eighteen persons professed faith in Jesus Christ as their personal Saviour and were received into the Church. The membership today is thirty-six. Publicly professing one's faith in Christ here in South America is very different from taking such a step in the States. Here there are family ties and traditions which bind very closely. Many of these believers have come out of lives of degradation and shame and the Gospel has given them new life."

"Bible Coach" in Argentina

THIS is one of the agencies used by the Evangelical Union of South America for spreading the Gospel. A writer in *The Neglected Continent* says of it: "Our coachman tells of a town passed through recently where they found a few believers who were doing their best to establish a meeting, but like many another group they had no leader. Our men arrived in time to give their efforts a good start, and a splendid meeting was the outcome. Many of the well-known hymns were sung with great enthusiasm and after the meeting a young fellow came forward and said he could play the violin and would be glad to help with the musical part of the program; he also said he would do his best to attend regularly and help to teach the people new hymns. Our two brethren pressed on their way rejoicing. The journey has covered huge tracts of open country and our men almost apologize for the scanty

sales, but these amount to 35 Bibles, 33 New Testaments and 301 other books."

Schools for Paraguayan Girls

THE Disciples conduct a school for girls in the city of Asuncion, Paraguay, of which Miss Lillian L. Binns writes: "At the opening of the second term of school a mother brought her daughter to us, very desirous that we take her into the dormitory and enter her in the secondary department of the school. There is no secondary school in her town and no place here where her mother cared to have her board. I hesitated to take the responsibility while we are carrying pretty full work, but finally agreed to do so, since it is so seldom that a woman here gets a chance at higher education. I note this that you may realize that Paraguay women are looking forward and that we must look forward with them in our planning of future work."

EUROPE

Loan Fund for European Churches

THE Executive Committee of the Central Bureau for the Relief of the Evangelical Churches of Europe, has taken steps to found an Evangelical Credit Association, which will provide loans for the Protestant churches of Europe to rehabilitate their educational and welfare institutions. The proposed Credit Association is to secure its capital fund through the budget of the Central Bureau, and by a popular subscription of stock in Europe and America. Loans are to be made at the rate of five per cent, the interest payments being applied to the amortization of the loans. The regular rate of interest in many countries of central and eastern Europe is now twenty-four per cent. With old endowment funds swept away, with their supporting constituency so impoverished, the churches are in desperate need of funds for the repair and upkeep of their institutions. They feel confident that they will again become self-

supporting when the effects of the post-war economic crisis are over.

Growth of Waldensian Church

THIS church has a continuous history for seven centuries, and is said to be the oldest evangelical body in the world. Fred S. Goodman, formerly of the Y. M. C. A., and now General Secretary of the Waldensian Aid Society, calls the Waldensian Church in Italy the "ancient, long-suffering, patient and dynamic evangelical minority." He says: "In spite of difficulties and poverty, the Waldensians have pushed out and down into the peninsula with their missionary program. Churches have been established in Milan, Venice, Florence, Naples, Rome, Palermo and in fifty other cities and towns, beside from seventy to one hundred preaching stations. Every section, from the borders of France to the southeast corner of Sicily has been touched by the light of the evangel."

Varied Needs in Bulgaria

REV. PAUL L. MISHKOFF, of the Russia Evangelization Society, writes of the more than 600,000 refugees in Bulgaria—Greek, Jugoslavian, Russian and Armenian—in a total population of only about 5,000,000. This proportion, as he says, would give the United States 13,000,000 refugees needing care. He writes as follows of the religious outlook in Bulgaria: "I have a letter from a priest, who is one of the leaders of the Orthodox Greek Church in the country. He is living in Bourgas, where we had a splendid evangelistic meeting with wonderful results. He says, 'The greatest need of Bulgaria is the Gospel as the Protestants understand it. We need the Evangelical religion. The Orthodox Church, which has been a political propaganda, gave nothing to the nation, save icons. We want no more of them.' He wants me to find in America a place for his boy where he may have Christian training and education. Praise God, by His mercy, we

are facing a new and brighter day. There is a deeper want and need than the physical."

The "Y. M. C. A." in Central Europe

DONALD A. LOWRIE, Y. M. C. A. Student Secretary at Prague, writes: "A new word has appeared in the languages of Central Europe, a word with a significance which makes some of those who helped introduce it wonder if they can live up to the standard it sets. The long-familiar initials of the Young Men's Christian Association have become a word, written simply 'Ymca' and pronounced 'Imka.' The students in the Academy of Mines, in a town near Prague, have for several years chafed under their connection with one of the local youth movements, their chief complaint being that the program of this organization was not distinctly enough Christian. Now the word 'Christian' has different meanings in different places. For most people in Central Europe it is synonymous with clericalism. Calling themselves simply a student Christian movement, the Academy of Mines group felt, would be impractical. How could they find a name for their organization which would indicate its Christian purpose and also avoid the prejudice attached to the word? The solution of their dilemma was found, and recently some of us went to Pribram and attended the official inauguration of the Student Ymca."

Merger of Interests in Greece

A RECENT consolidation of philanthropic interests in Greece has merged with Near East Relief the activities of The Fatherless Children of Greece and The American Friends of Greece. A new American committee will direct its work. The Fatherless Children of Greece, which was backed by Mrs. Theodore Roosevelt and Miss Margaret Woodrow Wilson, was founded by Madame Michael Tsamados while her husband was Greek Minister in Washington. It supports 1,000 Greek refugee children in

broken families, chiefly children who are fatherless and whose mothers are incapacitated for work. The American Friends of Greece, Inc., was organized in 1923 to aid Greece at the time of the great refugee influx by the establishment of workshops to give employment to refugee women with dependent children, and the consolidation is expected to make possible an increase in production of industrial work at a decreased expense and to enable the joint organization to employ many competent and needy women.

Russian Religious Situation

THAT communism has failed to break down religion and that Russians now go to church pretty much as in old days represents the conclusions of Bishop James Cannon, Jr., of Washington, D. C., who has just completed a survey of the church situation in Soviet Russia. As quoted in the *New York Times*, the Bishop said: "There is no doubt that the Communists ridicule, denounce and repudiate religion as hurtful to the development of their ideal social order. But there probably are not many more than 1,000,000 members of the Communist Party among 140,000,000 Russians, and as strongly as they opposed religion and tried to suppress it they have been obliged to recognize that they cannot carry the Russian people either into atheism or desertion from the Church. . . . The governmental attitude toward marriage is a greater menace to religion in Russia than any restrictions which have been placed on worship." The latest law passed in regard to marriage is reported to be that the only license required is a stamp on the personal identification cards to the man and woman. These stamps may be cancelled at will in place of divorce and a new stamp may register a new marriage. This is official sanction to practical polygamy and polyandry in Russia—a succession of husbands and wives by mutual consent.

AFRICA

Egyptians Directing S. S. Work

THE Synod of the Evangelical Church of Egypt (United Presbyterian) has a committee, reports Rev. Stephen van R. Trowbridge, which is favorably considering the plan of establishing a Sunday-school union for Egypt and the Sudan. "This committee," he says, "composed entirely of Egyptians, is publishing weekly 13,600 lesson-helps in Arabic; is studying the question of preparing indigenous courses; is investigating the Daily Vacation Bible School idea; is promoting plans for an Egyptian delegation to the Los Angeles Convention and is organizing eleven provincial conferences and one at the capitol in 1926-27. The Synod reports a gain of 29 Sabbath-schools and 2,627 scholars during the year, making the total for this denomination 303 schools and 25,495 enrollment. The total Protestant enrollment comes to 29,900 and that in the Orthodox Coptic Church to 9,000."

Nile Mission Press Colporteurs

THE colportage work of this great organization, which seeks to "bring the simple but all-sufficient Gospel of our Lord Jesus Christ to the knowledge of Arabic-reading people all over the world," is carried on under a joint committee of representatives of the Egypt General Mission, and the American Mission in Egypt. Ten colporteurs are employed in Egypt under this committee in different districts, each under the supervision of a local missionary. Two of these men are converts from Islam, the others were either Copts or members of the native Evangelical Church.

Rev. G. B. Mitchell, reporting a conference recently held for these men, points out their need for spiritual help, saying:

Chosen with as much care as possible, they are still men of humble position, born among surroundings in which very low standards are accepted, with comparatively little Christian training, and with little Christian fellowship in their daily life and

work. This work throws them constantly among conditions which are far from helpful to spiritual life and standards. While so much of their success as colporteurs depends upon commercial skill and energy that there are many temptations to doubtful methods, trickery and falsehood, the opposition of Mohammedans, bigoted "Christians," and less reputable traders, taxes their faithfulness as true witnesses for Christ to the utmost.

Moslem Teacher Driven Out

IN a portion of Sierra Leone where the Christian and Missionary Alliance is at work, this report comes from a new station: "So far we have every reason to believe that God is with us in coming here. The natives have shown every appreciation of our coming. Though this means to some extent only material benefits, nevertheless their hearts are with us. This was distinctly shown when they were called upon to choose between a Mohammedan or a Christian teacher. We told them that two teachers of opposite faiths could not teach in the same town without conflicting, and if they had decided to accept this Mohammedan faith they must let us know. They beat the official drum and put the palaver before the people, who made their decision for Christianity and escorted the Mohammedan teacher out of town. So far their hearts are very responsive to the Gospel."

Baptist Tithers in the Congo

AMERICAN Baptist missionaries in the Belgian Congo have found it difficult, says Rev. P. A. MacDiarmid, to develop in African Christians the grace of giving to God's work. For some years the standard offering of rich and poor alike has been a certain coin. Recently, however, one of the ablest native pastors became convinced that he ought to tithe, so he and his wife set the example. "When he presented the matter to the first church in his circuit one woman promised to join them; in the next church one man agreed to do the same. On the second round he found quite a number in each church who joined the

group of tithers. He said others were afraid to for they knew it would mean the giving of much more money than they had been giving to the Lord. With this as an incentive, a sermon was preached at Sona Bata on stewardship, and tithing as a good minimum standard. The next day one of the men came and said he wished to keep a teacher out in the district with his tithe. This, with the weekly offerings from himself and family, will mean much more than a tenth of his pay. He has a family of six sturdy children to look after. So the start has been made!'

No School Because of Lions

THIS was the entry in the school register in a village on Lake Nyasa early this year. When the missionary from the Universities Mission came to visit he found that a lion had taken eighteen people in two months, in some cases climbing on to the little thatched houses and breaking in. At one station the whole village took refuge in the Christian teacher's house.

Training South African Natives

THE Report of the Chief Native Commissioner, Southern Rhodesia, refers to schools which have a peculiar appeal for those who are interested in African education, in that they follow in large measure the system inaugurated by the late Booker Washington at Tuskegee, where as much time must be given by every pupil to a trade, handicraft, or farming, as to book education. The desire for industrial education is not (with the Mashona, at any rate), his first object in coming to school; it comes afterwards from the atmosphere of the place. Pupils are in school on only three mornings a week, yet progress in literary subjects in no way suffers. Meetings of chiefs and headmen convened by the Native Commissioners have been held in nearly all districts. At these meetings the natives have been encouraged to express their views on matters affecting their well-being and happiness, and to suggest

means of improvement. It is intended that the meetings shall serve as a school or training ground to prepare the people's leaders to play their part in native councils when established.

THE NEAR EAST

Latin Characters for Turkey

THE latest step in the Westernization of Turkey is reported by the *Missionary Herald*, which quotes a newspaper report that the Congress of Turkology held recently at Baku passed a resolution to supersede Arabic by Latin in the writing of Turki languages in the Trans-Caucasian republics. "It is stated that to some extent the hands of the Turks were forced by the action of the Russian Bolsheviks, who started in February a Turco-Tartar paper, *Yeni Yol* (New Way), printed in Latin characters. It was obvious that the Angora Government could not allow Moscow to gain the advantage of anticipating them in this respect. It appears to be the ultimate purpose of the Angora authorities to supplant the Arabic characters by the Latin in all parts of the Country." The principal advantages claimed for the adoption of the same type of lettering as is used by the rest of the civilized world are stated by advocates of the measure to be:

- (1) Alphabetic simplification and reduction of the number of letters.
- (2) Increased facility of typographic composition.
- (3) An end of spelling troubles.
- (4) Facilitation for the learning of Turkish, both by Turks and foreigners, and the development of Turkish as a commercial language.

New Arab Views on Palestine

PROGRESS in Palestinian resettlement has been greatly hindered by the refusal of the Arab communities to cooperate with the Jews in administrative affairs. According to the *London Christian*, a correspondent in Jerusalem now reports what "may prove to be a highly important change in the attitude of the extremist Arabs. In the latest issue of *Falastin* (the

organ of the Arab Executive), a writer points out the mistaken policy of the Arabs in rejecting the Government's offer of a legislative council, an advisory body, and an Arab agency. The local newspaper goes on to submit that Great Britain has become convinced that the Arabs of Palestine are incapable of self-government, and is therefore not setting up parliamentary institutions, although these were enjoyed under the Turks. *Falastin* then makes what is for the Arab Executive the astonishing statement that, in refusing to recognize the Balfour Declaration, the Arabs are neglecting their own interests. This sign of a more hopeful attitude upon the part of the Arabs suggests a state of affairs likely to facilitate the return of Jews to the Promised Land."

INDIA AND SIAM

Pastor of Ninety Villages

MISSIONARY work was begun in 1904 among the Popotu people in a district outside Etah, North India. Mrs. A. G. McGaw throws interesting light on the church life which has developed among them when she says: "Mr. McGaw is following the Brahman custom, of having the Christians receive the wine, a teaspoonful, in the palm of the hand as an 'individual cup.' This is the way the Brahman pandits distribute the holy Ganges water. Our hearts are rejoicing today in the spiritual changes we can see in the people. I wish, too, that I might introduce to you the pastor, his wife, and family of four little sons. They are undertaking to shepherd ninety villages and towns, in thirty of which are Christian communities.

An Indian Call to Prayer

THE National Missionary Society of India set aside November 14th as a day of prayer. Paul Appasamy and A. C. Mukerji, respectively Chairman and General Secretary, issued a leaflet in preparation for the day which contains the following:

India is undergoing vast and rapid changes, giving us hope that our Lord is coming to His own in this dear land of ours. Let us look up and see what great things God is doing for us. It is not without significance that the students of the National College at Ahmedabad should ask Mahatma Gandhi to teach them the New Testament. It is not without significance that at the last National Congress the hall should have been decorated with only two pictures, one of the President of the Congress and the other that of our Lord wearing a crown of thorns. These changes are taking place outside the Church and, it will not be wrong to say, independently of the Church. But the Church cannot and dare not sleep over the matter. There is cause for humbling ourselves before God, if the Church has not been instrumental in bringing about such a change. But now that such a favorable atmosphere is being created is there not need for praying that the Church may realize its opportunity?

Move Rather Than Deny Christ

MRS. V. E. COAPMAN, of the American Presbyterian Mission in Lahore, India, writes of a new Christian community: "The people in this region had been *masalis*, that is, Mohammedan converts from the low caste. Of their own accord they had decided to become Christians, moved out into the jungle, and built a church. The quality of these Christians coming from the Mohammedan faith was manifested when the landlords, opposing Christianity, cut off their water supply, and refused them land for cultivation. But rather than to deny Christ, the Christians are tearing down their homes and church, which they built at a great sacrifice, and are returning to their old village. This loyalty no doubt will have a great influence on the non-Christians."

Ahmednagar Training School

THE latest report of this union school situated in Ahmednagar, a well-known station of the American Board, states that this year seventy boys from ten different missions in Bombay Presidency are enrolled. "Every subject is studied from the angle of the prospective teacher. Besides training in the regular secular subjects prescribed by government

code, the boys have a course in religious education, in connection with which they are doing supervised teaching in the Sunday-schools in the city. We are trying to work out for them a course of lessons which they can use for religious instruction in their schools on weekdays and continue the same in Sunday-school. A part of their course is visiting in the homes of their pupils and helping the latter individually to put into practice during the week the lesson taught on Sunday. The big ideal which we try to keep before them is that they are to be ambassadors of Christ and leaders in the bringing in of the kingdom in the community to which they are going, and not merely teachers in a school for a certain number of hours each day."

"Hand-Grip Offerings" in Assam

IN THE American Baptist Mission in Assam a custom has grown up which is described by this title. A few years ago, the women in a certain church felt the need of giving in a way peculiarly their own. In Assam, the cleaning of rice is done by the women, who bring it from the field. A gift of rice seemed, therefore, especially a woman's gift. It was decided that whenever rice was being cooked for a meal, as much should be put aside as could be gripped in the closed hand, the handgrip-full repeated for each member of the family. Not very much can be grasped at one time in this way, but the patient and faithful carrying out of the plan resulted in the accumulation of enough rice to provide for the pastor's salary. After the church was able to pay the latter, the gifts of the women were used entirely for advance mission work. The custom has spread all over Assam.

Indians Conduct a College

THE story of a little-known and in some ways remarkable institution in South India is told by a member of the Church Missionary Society, who says: "The Alwaye College in Travancore is the only college in In-

dia started, owned, and managed by Indian Christians. A little group of Syrian graduates who were lecturers on the staff of the Christian College at Madras, had a vision of a fellowship of Christian men drawn from all the churches doing Christian work together in love and oneness. These graduates resigned their posts, their pensions, and their security, and started the Alwaye College—a union Christian college whose aim is, India for Christ. Without an endowment, without the support of any church, they have taken all the risks. They have to pay themselves their very reduced salaries out of the fees they receive. One December they voted themselves no salary, to make the budget balance. The C. M. S. lends the services of one of its missionaries to this college."

Dr. Stanley Jones' Meetings

CONCERNING three meetings held by Rev. E. Stanley Jones and Professor Oscar M. Buck, of Drew Theological Seminary, in the Meerut District, India, Rev. Benson Baker writes: "In each of the district conventions five or six hundred Christians were present. We had most enthusiastic meetings. One convention was held at Ghaziabad, which is under the leadership of the Rev. C. A. Lartius, one of our ordained preachers. Groups came marching in from various towns and villages with banners flying, drums and cymbals making delightful music, and the people shouting '*Yisu Masih ki Jai*' ('Victory to Jesus Christ'). Then in the evening we had a meeting for educated non-Christians, addressed by Dr. Jones for an hour and a half. These leaders from among the Mohammedans and Hindus listened with great earnestness to a great message concerning Jesus. At the close of the address the people broke out in spontaneous applause; they seemed to be tremendously moved. Really in all my years in India I have never seen people so eager to hear about our Christ."

Siamese as Missionaries

ARRANGEMENTS were completed early in October for the formal opening of a mission station at Luang Prabang, on the Mekong River, on the Siamese Indo-China boundary, the station to be manned entirely by Siamese nationals. The Siamese missionaries are Rev. Toma Wong and Elder Boon Tah and their families. They were to start from Nan, a mission station of the Presbyterian Church (U. S. A.). The party was expected to arrive at Luang Prabang about Nov. 12th. Luang Prabang is an inaccessible town in the dense jungle hinterland of north Siam. It has been visited by missionaries at various times, but this is the first time that an attempt has been made to establish permanent Christian work there. That it is being done by the Siamese, rather than the missionaries, is a favorable commentary on the development of the missionary spirit of the Siamese Church.

CHINA

Christians Fighting Vice

THE autumn bulletin of the National Christian Council of China contains an article on what it calls "a threefold campaign against gambling, prostitution and concubinage," which was inaugurated at the suggestion of a Chinese friend of the Council who made it financially possible. Reports had come in from fifty-six places. Churches, schools, Y. M. C. A.'s, labor groups, business men and others joined in these demonstrations, no less than thirty-six of the groups being outside distinctively Christian circles. Almost every denomination working in China was linked up at some point. The main emphasis of the work seems to have been on enlisting local workers in more active speaking and in the organization of fresh societies to combat these evils. In some cases the campaign was connected in a special way with the Week of Evangelism. In other cases series of lectures were inaugurated.

Christian Loyalty in Hunan

REV. A. H. BIRKEL, of the American Presbyterian Mission in Chenchow, Hunan Province, writes: "On two long trips of about 400 miles I was able to visit practically all the chapels in our extensive field. The ruins of burned houses, neglected fields, and depleted village populations all told the horrible tale of brigandage, suffering and death. Although all the church members in these bandit areas have passed through years of grave danger and suffered severe losses, some having been killed and others taken captive by the outlaws, it was gratifying to see how nobly these congregations have held together. I wish you might have heard and understood a sermon preached by our local Chinese evangelist from Phil. 1:20 on magnifying Christ with boldness, 'whether it be by life or by death.'"

Chinese Comments on the Church

REV. JOHN T. BICKFORD, of Shunteh, North China, tells of a non-Christian Chinese gentleman who recently said to him: "Your religion is going slowly in China, at present, but give it ten years more, and it will go like wild fire. I have been wondering why Christianity does not spread more rapidly at present, and I have come to the conclusion that there are three changes that will have to come in the Church itself: The first is that the converts must not flock to the foreign compound, but must stay in their own families and among their old neighbors, and show by their lives that their belief is real. The second is that the Christians must tell their doctrine more. The third is that the Christians must prove to the people that they believe in their doctrine by giving more money."

Prayer of a Chinese Youth

MISS MOORMAN, of the Central China Mission of the Southern Baptist Church, has sent this prayer written by a young teacher in a gov-

ernment school in Yangchow, who has been a pupil in her Bible class for several years:

O Lord! Our Father in Heaven! I pray thee for thy blessing upon thy world, which was, is and will constantly be in trouble and full of sin. We know that nothing is so weak as human hearts; people have long now lost their reasoning, even their conscience, and even conscience is incredible. So I pray thee, Lord, to give me light that I may take thee as the guide in getting along in the dark, and thus not be lost. I also pray thee, Lord, to give me strength that I may cleanse myself from all filthiness of the flesh and spirit, and stand unmoved from all the temptations of the world, and if possible fight against them. I also pray thee, Lord, to give me knowledge, the true knowledge which comes from thee alone, that I may know what to do in thy will, and have the *spiritual understanding* which I have hitherto been ignorant of. And I also pray thee, above all, to give me ability so that I may do something for thee and save some lost souls from this utter bitterness of sins, if it is thy will to accomplish any little of such service through my hands. I pray in the name of Jesus Christ. Amen.

Year's Gains in the Y. W. C. A.

THE annual report of the Young Women's Christian Association in China enumerates as follows: "Some of the concrete gains during 1926: In addition to starting the year with the first Chinese national general secretary, there are now five of the thirteen city Associations with *general secretaries who are Chinese*. The year has seen the thorough grounding of the new system for *secretarial training*. The Association is especially helping to secure for China highly-trained directors of Christian social service, and directors of health and physical education. Over one hundred Chinese young women have now graduated under Y. W. C. A. auspices as thoroughly trained physical directors. These who have not married are making a remarkable contribution to China's standards of health and play, in government or mission schools and Y. W. C. A.'s. The school started by the Y. W. C. A. has just completed its first year as a department (still financed by the Y. W. C. A.) of Ginling College for Women, so the profession has been

put upon an academic basis. The local *volunteer workers* in the China Association are, save in a very few instances, all Chinese. This year in spite of travel difficulties they and the staffs have managed to hold two or three regional conferences which have brought them a new feeling of possession of the Y. W. C. A. as their own, to develop along Chinese lines.

Standards for a Husband

MISS ALICE B. BRETHORST, of the West China Union University in Chengtu, Szechwan Province, tells of a Chinese Christian girl who said that she had thought deeply of the whole question of marriage and had decided that she would remain single unless she met a young man who could fulfill the conditions that she laid down. The first one of these was that he must be a good Christian and of strong character, with a good healthy body. For the second one she stipulated that his parents must be Christian, too. "I told her," says Miss Brethorst, "that I thought the latter was rather a difficult stipulation. To this she replied: 'I know Chinese society. If his parents are not Christian, I shall have to worship his ancestral tablet when I go to his home. I have never worshipped anyone but God and will not bow down to anyone but Him.' It is girls like this who will build up a new social order in this hoary old land, not only establishing model homes but bringing the men up to a much higher moral standard than they have ever known."

Schoolboys Give for India

REV. OTTO BRASKAMP, of the American Presbyterian Mission in Ichowfu, Shantung Province, reports: "Last year here in Ichowfu City we had twelve Vacation Bible Schools, while this year we have seventeen with over 500 pupils. The children's contributions this year go to India. In spite of the hard times, unrest, war, banditry and famine, the children are filling their mite boxes. Four little boys in one school

found a poor beggar boy in the street. They took pity on him, brought him to school, bought his books, supplying him daily with food and teaching him about the love of Christ. I wish you could have seen our parade, 500 children strong. We hired eleven rickshaws and ten wheelbarrows to carry a great many little tots. They could not walk the entire distance. Besides I loaded sixteen on my Ford. Many stood on the running boards. The streets were crowded with spectators. We had the military band take the lead, and the schools sang while marching."

JAPAN-KOREA

Japanese Social Outcasts

THE work being done by the missionaries of the Methodist Episcopal Church among the *Suiheisha*, or social outcasts, is becoming intensely interesting. There are a group of 5,000 of them in one section of Kumamoto. City officials employ them for the "unclean" jobs, which the "better classes" do not want—killing stray dogs, burying the dead, collecting garbage and the like and they are excluded from social contacts, marriage relations with the upper classes, and public offices. A Japanese Methodist preacher and his family have gone to live among them, to put into practice the principle of the brotherhood of men. The *Suiheisha* throughout the empire are well organized for self-protection. The police live in constant fear of a *Suiheisha* uprising, and often oppress them. Freedom of speech and action they scarcely know. A few are educated; some are rich and by hiding their relationship have risen to high places—but in general repression, unjust discrimination and constant espionage are their lot."

"No Girls Here"

MANY houses in Japanese fishing villages bear a sign reading "No Girls Here." According to Miss Elsie McIntosh, Y. W. C. A. Industrial Secretary in Osaka, parents put

this sign up to keep away recruiting agents from the mills. She says: "The girl workers are such a constantly shifting population that recruiting must go on. Eighty per cent of the workers are unmarried between the ages of sixteen and twenty-two and live in factory dormitories. Recruiting agents are sent down by the big mills to the tiny fishing villages, farms and islands along the Inland Sea. Life is so hard in fishing villages and on the farms that by comparison factory life sounds attractive." Government figures, according to Miss McIntosh, state that forty-three per cent of these village girls return home in less than a year broken in health. Night work for women is gradually being done away with by law. In five years there will be no further night work allowed for women in factories.

Book Making in Japan

JAPAN today ranks next only to Germany in the publication of books. In support of this striking statement the paper published by the Japanese Student Christian Association in this country quotes the recent report of the Bureau of Police Affairs of the Ministry of the Interior (which Department, strangely enough, controls the publication of books). In 1924 14,061 new titles were published, in 1925 18,028. Figures for the first part of the year indicated that 1926 would pass the 20,000 mark. Germany (or rather books published in the German language in Germany, Austria, Switzerland, etc.), led the field in 1924 with 30,734, and Great Britain followed with 12,706. In the United States, the number is surprisingly small, the record for 1924 being only 9,012, of which only 6,380 were new books, while the others were pamphlets and new editions.

The Gospel in a Japanese Prison

WHEN the workers of the Scripture Gift Mission were distributing gospels in the City of Sendai, northern Japan, the governor of the

prison received a copy of St. Mark's Gospel. After reading it in his home, he decided to get into touch with someone who knew more about the One he had read about in the Gospel. The result was that he sent for a worker in the city, and after asking several questions he asked this worker if he could come and give talks on the life of Christ to the 800 convicts in the prison. He said he was most anxious that his men should hear about this remarkable person Jesus Christ. Arrangements were made and the worker went to address the convicts. "The first meeting," says *Evangelical Christendom*, "was full of power and intense conviction rested upon all present, including the Governor and two Buddhist priests. He has gone again to address them, and when the report reached us the other day, over 200 men were seeking to know Jesus as Saviour."

Korean Lepers Spread the Gospel

CHRISTIAN lepers in Fusan, Korea, according to Rev. J. Noble Mackenzie, have always had a remarkable zeal for the propagation of the Gospel that has done so much for them, and bands of them have gone out during the warm summer months when they could sleep outside in order to preach the Gospel to their fellow-countrymen. For a year they supported a non-leper evangelist out of their scanty allowances, but were not satisfied with the results of his work. One of the Bible Institute students is now their own special evangelist among the heathen, and they are expecting great things from him, for they are earnestly supporting him with their prayers as well as by their contributions from what is barely sufficient for the support of their own diseased bodies.

Sunday-schools in Seoul and N. Y.

SEOUL, Korea, with about 250,000 people, has more Sunday-schools of over 1,000 members each than are to be found in the boroughs of Manhattan, Richmond and Queens in New

York City, with their combined population of 3,113,371. Officers of the World's Sunday-School Association were led to make this comparison by a letter from Rev. Charles A. Clark, treasurer of the Association in Korea, in which he reported as follows what he found in visiting four schools one recent Sunday morning in Seoul: "There were 1,313 in attendance at one Sunday-school, over 1,400 in another, 800 in another and 1,000 in another—all graded in at least four grades and one in seven." In Manhattan only two white and one colored Sunday-school claim an average attendance of over 1,000. Two other colored schools may have such an attendance at times. Just one school in Richmond Borough reports an average attendance of 1,000 and none in Queens. Seven in Brooklyn are in the 1,000 class.

Fruits of Hospital Evangelism

THAT the American Presbyterian Hospital in Syenchun, Korea, is busy in pointing its patients to the Great Physician is evident from the report that during the past year the two evangelists in the hospital had spoken to 4,700 men about their souls' welfare. There were 800 who professed to have believed on the Lord and 165 have been followed up and are known to be definitely believing. As a result of the work of these two men five new groups have been started this year and in five households the gods and ancestor tablets have been burned. One man who came from fifty miles away to be operated on professed the Lord as his Saviour and went home. An urgent request came from his town for the evangelist to go there for a month and the result was thirty earnest Christians.

ISLANDS OF THE SEA

A Centenary in the South Seas

THE people of Tonga—the modern name for the group of islands in the South Pacific which used to be called the Friendly Islands—have

been celebrating the centenary of the beginning of work among them by the Methodist Missionary Society of Australasia. The present population of the islands is about 24,000, including about 500 Europeans. Tonga is the only one of the Pacific groups that has retained its political independence. Fiji is a Crown Colony; Papua is a territory of the Australian Commonwealth; Samoa and New Britain are under mandate. But Tonga, although a British protectorate, has its native sovereign, cabinet and Parliament. It administers its own affairs, elects its own Parliament, and constitutes its own cabinet and executive. And it governs itself economically and efficiently. It has no national debt; its people can all read and write; and there is neither poverty nor unemployment from one end of the group to the other.

C. E. Society Leads to Church

IN THE Marshall Islands in the South Pacific, there are Christian teachers on all the islands that are inhabited. One of the last to receive the Gospel is Bikini, which has a population of eighty souls, and until only a few years ago, when Rev. C. F. Rife landed on its shores, the people were all pagans. "At that time," writes Mr. Rife, "we held a service under the cocoanut trees. The teacher, his wife, their two children, and my four or five boys were the only ones that took part in, or could assist in, the singing. Some of the people asked what we were doing. In the course of five months they all began to repent, and in a year they were trying to follow, in the Christian Endeavor Society, the light that they had. The Christian Endeavor Society was organized before the church, and it was through the Christian Endeavor training that church members were gained."

Filipinos Eager for Education

THE educational transformation which has taken place in the last few years in the Philippines is due, says W. R. Warren in *World Call*,

not only to the American teachers but also to the fine cooperation which they have received from their Filipino associates. He continues: "Great credit is reflected upon both groups by the rapid transfer of the work to the Filipinos. Few Americans remain, even in the positions of greatest responsibility: three out of twenty-three in the splendid provincial high school at Baguio, eight or ten in the high school and normal school at Laoag with three or four thousand students, none at all in excellent municipal schools of a thousand or more students like Calamba and Pasuquin. It would be hard to find anywhere else such zeal for education as nearly everybody in the Philippines manifests. . . . The most effective missionary cooperation in the educational movement has been in the maintenance of Christian dormitories adjacent to the large provincial and national schools to which students come from a distance."

The Meeting of the Coins

AN ALLEGORY tells of a "special meeting of coins held in the offertory-plate." The pennies attended in large numbers and the nickles were well represented. Several dimes and quarters stated that although they had been in the habit of attending offertory meetings with fair regularity, they had, of late, been so much employed at the moving picture shows, even on Sundays, they found it difficult to attend the offertory. The dollar wrote that he was so much needed at the golf club, that he had retired from offertory-plate duties. A telegram was received from A. Cheque, Esq.: "Expected to come, but detained to settle motor-car transaction." One penny that had a golden look reported that he had been brought by a poor widow filled with love.—*London Outlook*.

THE MISSIONARY LIBRARY

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

Raj, Brigand Chief. Amy Carmichael.
Illus. 8 vo. 312 pp. \$2.50. New York.
1926.

The story of Robin Hood has a perennial fascination for young and old. Here is a story of a modern Robin Hood in Southern India that is of even more compelling interest than that of his prototype in England. It is a true story of the adventures, outlawry, the transformation and subsequent trials of a young, well-born, and prosperous Indian athlete. He was driven into a life of banditry by the false accusations of the native police, and lived a lawless but daring and gallant life with many acts of kindness to the poor. Raj was finally won to Christ, but his life was not to be long spared for he met a tragic death.

Miss Carmichael tells the story in the same fascinating style as that which marked her "Things as They Are" and other books on India. The record is a spiritual stimulus as well as tale of adventure. It reveals the difficulties and trials of mission work in South India, as well as its allurements and recompense. The history of Raj shows the power of Christ and His Gospel to triumph over the greatest obstacles and to win all classes of men. This is one of the outstanding missionary books of the year, both for its fascination and its inspiration.

The Romance of Japan Through the Ages.
By James A. B. Scherer. Illus., maps.
\$3.50. New York. 1926.

This is "an interpretive outline of the story of Japan from the introduction of Buddhism in 552 A. D. to the passage of the manhood suffrage act in 1925." After revisiting the Japan of his young manhood the author has written this volume which he wishes to supersede his three earlier books.

Captain Brinkley and his collaborator, Baron Kikuchi, a decade ago gave us an excellent history of the Empire from mythological ages to the time of writing; Lafcadio Hearn's volumes, especially "Japan, an Attempt at Interpretation," have nearly realized his aim; H. H. Powers has variously enabled the reader to visualize the land, its art, its institutions and people; and Trowbridge Hall has done his "silhouette" work within a year. Our author has rendered all these services for Japan and for us in a single volume, and has done it in a literary style that is rarely equaled in such works.

From Yamato Dake, "bravest in Yamato," and Prince Shotoku, the Japanese "Father of Civilization" and early introducer of Buddhism, through nearly fourteen centuries, there is no important hero or era of national progress which has not been haloed with the glory of intimate pen pictures derived from the locality or from interesting bits of literature or resurrected from prosaic history. "It is written for the Man in the Street, in the belief that he is interested in history as a means to a practical end—as the necessary means, in this case, of understanding somewhat more clearly the Japan of today, America's next-door neighbor. The attempt is here made to pick out the high lights of history, and so to arrange them as to illuminate the main steps of Japan's progress, with special reference to her position today."

All the acts in the fascinating drama, too often tragedy, are wondrously told. So far as the reviewer's knowledge goes, there is no other equally well staged story of Japan in print.

H. P. B.

The New Japanese Womanhood. Allen K. Faust. 12 mo. 164 pp. \$1.50. New York.

Missionaries in Japan, by their intelligent and sympathetic interpretation of Japan to America, are rendering large service to the betterment of international relations, as well as to the cause of Christ. The author is admirably qualified to write of the new Japanese womanhood because he has been for a quarter of a century a missionary of the Reformed Church in the United States and for a large part of that time President of the Woman's College in Sendai. Much has been said about the wonderful development of the men of Japan, but the moral level of a people never rises above the level of its wives and mothers. This book deals with a vital problem and with admirable wisdom and sympathy. Its pages throb with human interest as they trace the progress of Japanese women from the days of Oriental subservience to the new day in which women are emerging from old and repressing conditions into a new sphere of activity and influence.

A. J. B.

Constantinople—The Challenge of the Centuries. Victor Murdock. 288 pp. Illustrated. \$2.00. New York. 1926.

"Constantinople—The Challenge of the Centuries" is a gripping book, up-to-date and full of color. The author writes in the crisp, condensed style of an editor. There are thirty-six chapters in the book, no one of which is in any way connected with any other chapter. Each one was probably an article struck out hot at the place of observation.

In these chapters description is mixed with history, tradition and romance in a way that holds attention and provokes thought. It would be impossible for one to read this book and not want to visit Constantinople and stand there, as did the author, in the presence of the past centuries and glimpse the future.

Mr. Murdock, with an acumen to read the signs of the times, as so many fail to do, weighs again and again the

effect upon the traditional Islam of Turkey of a democratic form of government. He says (page 134): "Beneath the surface, Constantinople is in a social convulsion. . . . Youth everywhere here leads in the assault upon the old and in placid acceptance of the new. . . . Can the Mohammedan creed survive here against the disregard of the young? For a generation? Yes. For two generations; No."

In Chapter III he speaks at length of "the Waiting Christ," referring to the mosaic of Christ in the Karie Djami which was not defaced as were all other representations of Christ when the Turks took Constantinople. It is now in a mosque. The last chapter closes with a final reference to the "placid, patient figure of the Waiting Christ."

J. L. B.

Our Missions in India. 1834-1924. E. M. Wherry. 12mo. 356 pp. \$4.00. Boston. 1926.

The author, who arrived in India fifty-eight years ago, was prominent in the development of Presbyterian Missions in that Empire and hence gives his readers an authoritative, though sometimes a too detailed documentary report of the Presbyterian Church (U. S. A.) activities during its first eighty years. It has its thrills in the Sepoy Mutiny slaughter at Cawnpore, when eight missionaries and two of their children were ruthlessly slain and thrown into the well over which now stands one of the finest marble monuments of India; in Mr. Owens' account of the Mutiny at Allahabad, hardly alleviated by his being able to save his "Hebrew Bible, Greek Testament, Turretin's Theology, Witseus' Economy of the Covenants"; and in the lesser tragedies of the assassination of Levi Janvier, immediately after a communion service, by a Sikh fanatic and of the sufferings and deaths of Indian Christians (page 115).

More instructive is the development of the work and the growth in appreciation of Indian ability and equality—too slowly in later years—and the

ultimate establishment of a union of nine Presbyterian bodies in the Presbyterian Church in India, and partial union with other denominations in West and South India. As Dr. Wherry could have said "*Magna pars fui*" in connection with the development of methods evolved in many departments of missionary activity, readers are certain that this evolution is not of the armchair type. Mass movements have not been a specialty of the Presbyterians, as with the Methodists, but they have done a more fundamental work in education, as in the Forman Christian College, of which Sir J. C. R. Ewing was for some years the distinguished principal. In theological education Drs. Wherry and S. H. Kellogg were among its able professors. Too little is said of the wonderful medical work under Dr. Wandless—not Wandless as Dr. Wherry spells the name—at Miraj. The Index is also woefully inadequate for a book that must be largely one for reference.

H. P. B.

Ten Weeks With Chinese Bandits. Harvey J. Howard. Illus. 8 vo. 272 pp. \$3.00. New York. 1926.

Many books have been written to describe adventures with bandits in China and elsewhere, but we know of none more thrilling than this that tells of the experiences of the American Professor of Ophthalmology in Peking Union Medical College among the bandits in Manchuria.

Dr. Howard tells a graphic, straight forward story of his capture, while on a visit to his friend, Major Palmer, who was killed in the attack. Then followed ten hard weeks of forced marches, of cold and hunger, with constant danger and repeated threats of torture and death. The story is very vividly told, but without melodramatic effort or any attempt to harrow the feelings of readers unnecessarily.

In addition to a stirring tale of adventure, there is much information about bandits—their motives, their characters, their manners, their ways

of living. We also learn many interesting facts about Manchuria, Chinese medicine men, and soldiers. Twice Dr. Howard, who was formerly a student missionary volunteer, mentions God in his narrative—once when he records a prayer for courage in the face of death, which prayer was immediately answered; and once when he sang to the bandits, "Nearer My God to Thee." This song reduced one bandit to tears, since it reminded him of his days in a mission school, but Dr. Howard does not seem to have followed up his advantage. It is interesting to read this story in conjunction with that of Dr. and Mrs. Howard Taylor's experience with bandits, "With P'u and His Brigands." Both are worth reading.

Our Church Abroad: The Foreign Missions of the Lutheran Church in America. George Drach, Editor-in-Chief. 258 pp. 7 maps and many illustrations. \$1.25. Philadelphia. 1926.

This book is the outgrowth of the work done by the Lutheran Foreign Missions Conference. At the time when the Lutheran missions in all parts of the world were affected by the course of the World War and many mission fields were denuded of foreign workers, the Lutherans of America determined to save for the Church the fields that had so suffered. The relief was carried on principally, though not entirely, by the National Lutheran Council. The several Lutheran bodies which were principally concerned in the conservation of the Lutheran fields united in 1919 in what was known as the Lutheran Foreign Missions Conference of America. This book, describing the history of foreign missions as carried on by the various Lutheran Synods and general bodies in America, was prepared by the Rev. George Drach, a general secretary of the Board of the United Lutheran Church. It does not give any details concerning other Lutheran missions. Several chapters were furnished by men prominently identified with the work of foreign missions of

their own general bodies carried on in India, China, Africa, Japan, South America, Madagascar, New Guinea. To these histories are added many pages of statistics, a directory of American Lutheran Foreign Mission Boards and Societies and a bibliography of works in English, German, Swedish and Norwegian. It is the most complete presentation of the subject hitherto attempted and is written from the standpoint of each mission described. C. T. B.

Ecuador. A Story of Missionary Achievement. W. F. Jordan. 130 pp. Illustrated by Photographs of Life and Scenery of the Country. \$1.50. New York. 1926.

Paul's missionary journeys excite the admiration and interest of all Christians. Are we less interested in the present regeneration of South America than in that long-ago conversion of Southern Europe? In this story of missions in Ecuador, we have a thrilling account of travels in lands difficult and little known, of the expenditure of lives in patient preaching and teaching amid persecutions, of Bible distribution among those hungry for the Word, of reborn souls eagerly bringing others to Christ. It is a record as full of meaning to South America as was Paul's work to Europe.

Because of its wealth of detail, this account of the advance of the Gospel in Ecuador is most compelling. Native homes and sordid towns, bleak mountains and hot plains, marshy streams and steep trails, hold our interest, while across the pages frequently flash the brilliant hues of tropical birds and butterflies; yet the value of the book lies in its careful showing that today Christ makes over men and nations just as He did in Paul's time. Slowly they are transformed, one by one, a steady growth from within, where by the loving word of some friend, or the teaching of a stray Bible, a little seed of His Spirit has been planted. The book abounds in arresting word-pictures that are true to life. M. N. W.

Christ in the Four Gospels. John H. Cable. 375 pages. \$2.00. New York City. 1926.

This book is based on a harmony of the gospels, and is intended for students in groups, or for individuals, who desire to know the Wonderful Life more completely. The author has used the material in his own classes in the Missionary Training Institute at Nyack, and evidently is no dry pedagogue, for his comments have much interest and zest. There is also evident a genuine devotion to Christ which is refreshing. The headings in heavy type, showing the divisions, the index of subjects, and scripture index are helpful.

An example of the work of this author is seen in the account of the Temptation of Jesus, in which the problem is considered as a subjective or objective temptation. But he concludes by saying that, whatever form the testing took, the Adversary came to Jesus, as he comes to us today as an angel of light. He notes however: "Peloubet says that he comes not in the sparkle of the wine cup, but in its dregs."

Many authorities are quoted, frequently at length and in most cases very aptly. The author is conservative, but he is in no sense reactionary, and gives useful information and illustrative material to throw light on the Word. J. F. R.

Medizin und Mission im Fernen Osten. By Dr. Ludwig Aschoff. Berlin. 1926.

This is a lecture by a professor of medicine in Freiburg University on medical missions. It is also one of the study booklets of the Ostasien Mission.

Through Teakwood Windows. Ethel Cody Higginbottom. Illus. 129 pp. \$1.25. New York. 1926.

Not since Amy Wilson Carmichael gave to us her clinging portraits of India's little temple girls and their tragic life and rescue, has anything appeared so concrete and intimate as this book.

Ethel Cody Higginbottom, a near relative of Buffalo Bill, is not afraid

Pure Linens

Pure quality in Linens is the corner-stone upon which McCutcheon's has built its reputation as "The Treasure House of Fine Linens in America." And every woman who appreciates beauty of design in Linens knows that she will find here merchandise to meet her taste. Exquisite patterns in Table Damasks, the latest novelties in Fancy Linens, handsome Towels as well as simple or elaborately embroidered Sheets and Pillow Cases await her selection.

McCutcheon's

FIFTH AVENUE

Dept. No. 20



FORTY-NINTH ST.

New York

*"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."*—LONGFELLOW.

IN THE minds of the American people two great men are always associated with the month of February. And with the coming of this month, to the minds of many Christians the world over, comes the name of another great man born in February.

Washington brought forth our nation; Lincoln preserved its unity; Moody ministered pre-eminently to its spiritual life. Of each it can be truly said, "He being dead, yet speaketh"; for the ideals of Washington and Lincoln are the ideals of our nation today, and Moody's work goes on through the institutions and movements he founded.

One of these is the Moody Bible Institute, a school for training Christian workers of which he himself said, "It seems to me the largest thing I have ever undertaken, and that it is going to accomplish more than anything I have yet been permitted to do."

Some one has well said, "The world of tomorrow depends upon the schools of today," and we might add that the church of tomorrow depends upon the Christian training schools of today.

The Moody Bible Institute affords to Christians an opportunity to leave behind them, likewise, "footprints on the sands of time." This can be done by an investment in its Life Annuity Contracts. Write for complete information.

THE MOODY BIBLE INSTITUTE

Box Y2, 153 Institute Place

...

Chicago, Illinois

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

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR FEBRUARY, 1927

	<i>Page</i>
FRONTISPIECE A SCENE IN RIADH, CAPITAL OF THE NEJD	
EDITORIALS	85
CHINA DISTURBED AND DISTURBING FOREIGN MISSIONARY COOPERATION	
COOPERATION IN HOME MISSIONS	
RESULTS OF MEDICAL MISSIONS IN ARABIA L. P. DAME	89
<i>The story of how Christian doctors have opened closed doors in Arabia and have won Arab friendship.</i>	
WOMAN'S PLACE IN HOME MISSIONS MRS. W. C. WINNSBOROUGH	95
<i>A remarkable address showing what women have done in promoting national welfare through home missionary work in America.</i>	
CHINESE RELIGION SEEN THROUGH CHINESE PROVERBS	
. HARLAN P. BEACH	102
<i>A review article of a recent book by C. H. Plopper, showing how the popular proverbs in China reveal the religious thought and life of the people.</i>	
A CHINESE CHRISTIAN LAYMAN G. W. SPARLING	107
<i>The story of Liu Tze Ruh, converted from Buddhism as a young man, and for twenty years a consistent Christian business man connected with the Singer Sewing Machine Co., using his time and money for the spread of Christianity among the Chinese.</i>	
STUDYING MEXICAN RELATIONS AT EL PASO COE HAYNE	110
<i>The report of an interesting and important conference of missionaries and executives on the present conditions among the Mexicans in the United States and Christian work among them.</i>	
WHY I LIKE MY MISSIONARY JOB ALBERT D. HELSER	113
<i>The convictions based on experience of a missionary in Africa.</i>	
FROM MOHAMMED TO CHRIST HABIB YUSUFJI	117
<i>The life story of a young Mohammedan who was converted to Christ and has had varied experiences travelling around the world until he has entered a theological seminary in America.</i>	
CHINESE TURKESTAN G. W. HUNTER	123
<i>Interesting facts about a little-known part of Central Asia as yet almost untouched by Christianity.</i>	
NANNING—A CITY IN CHINA H. LECHMERE CLIFT	126
<i>A picture of life and work in one of the cities of Southwest China.</i>	
EFFECTS OF CHINA'S TURMOIL ON MISSIONS	
. REPORTS FROM MISSION BOARDS	131
<i>Detailed facts about the experiences of missionaries and hindrances to missionary work in various parts of China due to the present state of unrest and anti-foreign agitation.</i>	
WOMAN'S FOREIGN MISSION BULLETIN EDITED BY ELLA D. MACLAURIN	135
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	138
NEWS FROM MANY LANDS	141
THE MISSIONARY LIBRARY	157

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

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

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

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

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

SAFE and SANE

Both for YOU and for the CHURCH

FOR YOU:

- A guaranteed regular income for life
- A future of assured freedom from financial worry
- An assured support for relative or friend

FOR THE CHURCH:

- A memorial church or school in some needy field
- A permanent support for effective workers
- The Extension of the Kingdom

Life Annuity Agreements

Write for information to

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

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

PERSONALS

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

* * *

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

* * *

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

* * *

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

* * *

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

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

Do You Know?

Who

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



Send for this 5-minute Bible Test, FREE

Are you satisfied with your knowledge of the Bible — the most interesting book in the world? See if you can answer the questions in our free 5-minute Bible Test. The ten Moody Bible Institute Home Study Courses give you the Biblical knowledge necessary for the most perfect daily religious life. They are non-sectarian and there is one suited to the needs from the beginner to the advanced Christian. The wonderful experience of 34,000 men and women students is waiting for you. Find out from this free test if your Bible knowledge is what it ought to be. Mail coupon now.

MOODY BIBLE INSTITUTE CORRESPONDENCE SCHOOL

Dept. 4682, 153 Institute Place, Chicago, Ill.

Moody Bible Institute

Dept. 4682, 153 Institute Place, Chicago, Ill.

Please send me, Free, your 5-Minute Bible Test. No obligation.

Name

Street and No.

City

State

col, of the United Free Church of Scotland Mission.

* * *

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

* * *

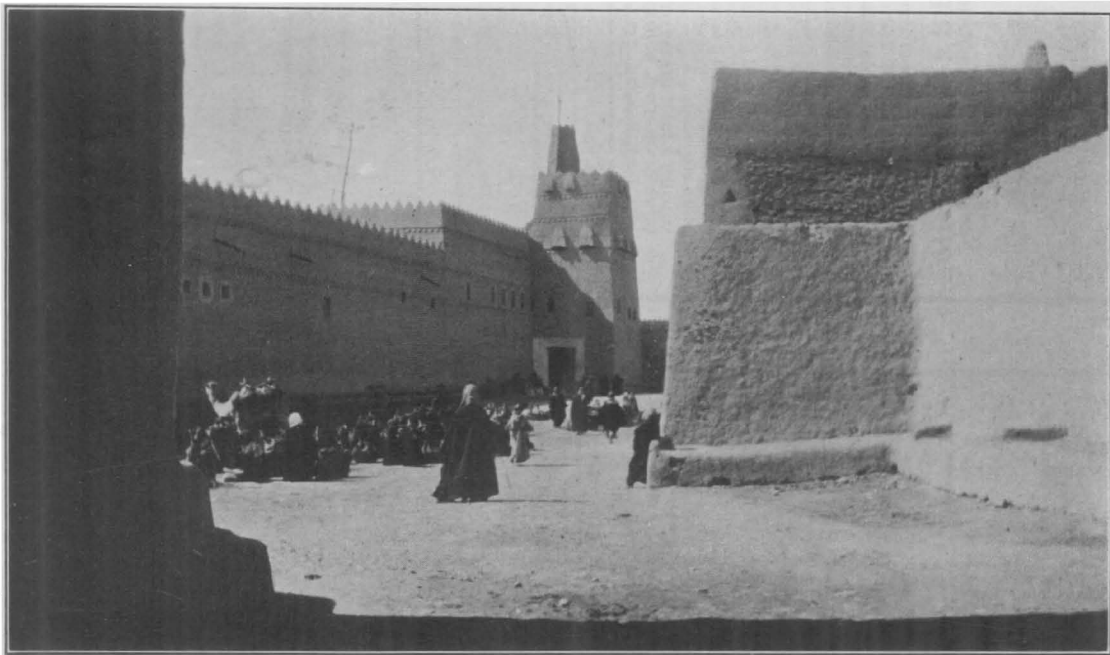
REV. LLOYD CRAIGHILL, an Episcopalian missionary, and Arthur J. Allen, a Y. M. C. A. secretary, effected a truce between the northern and southern forces around Nanchang, China, by carrying to them the peace terms of the Nanchang Chamber of Commerce.

* * *

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

* * *

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



A SCENE IN RIADH, THE CAPITAL OF THE NEJD—THE CASTLE OF THE RULER, IBN SAUD

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

FEBRUARY, 1927

NUMBER
TWO

CHINA — DISTURBED AND DISTURBING

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

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

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

Szechwan Province in the west is another center of student strikes and anti-foreign agitation. The Christian University at

Chengt'u has been closed, a number of missionaries have been captured (later released), some missions have been destroyed and priests driven out.

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

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

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

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

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

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

FOREIGN MISSIONARY COOPERATION

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

1. A united study of the relation of missionary work to governments where missionaries are laboring; and a united approach to these governments for a satisfactory solution of problems. The results have been especially helpful in securing passports, in matters relating to education, in connection with property and special problems in Turkey, Africa and China.

2. A united study of special fields. In times of crisis, as in Mexico, China, Japan or Africa, conferences of executives and missionaries have brought about a clearer understanding and a more harmonious principle and policy of action. Causes of friction have been removed and unifying policies have been adopted. The Committee on Cooperation in Latin America represents one phase of the work.

3. A united study of special types of work. Conferences of medical missionaries, of educational workers and of those producing Christian literature have brought about an interchange of experience and closer cooperation on the fields to promote effectiveness and to prevent waste of effort and money.

4. A united study of methods of publicity and of promotion in the churches at the home base. Smaller Boards have been enabled to learn by the experiences of larger Boards; joint meetings have been held in various cities and there has been an exchange of promotion literature and promotion ideas.

5. The large Missionary Research Library (at 25 Madison Avenue, New York) has been collected at great expense and effort and has placed at the disposal of all interested in missions rich resources in books and periodicals that no one Board could gather together.

6. A united study of the preparation of missionaries: The problems of recruiting and of passing upon candidates for foreign service are so similar that they can best be studied and promoted together. The one thing needful is that candidates for missionary service shall not lose their spiritual ideals and power and their missionary passion based on devotion to Christ and faith in His Gospel.

7. Various other special problems and phases of work are best carried on in united effort—such as English-speaking churches in foreign cities, work among foreign students in America, peace programs, health and furloughs of missionaries, work among Jews in all lands, cooperation with the International Missionary Council and with National Councils in India, Japan, China and Moslem lands.

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

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

COOPERATION IN HOME MISSIONS

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

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

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

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



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

Some Results of Medical Missions in Arabia

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

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

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

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

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

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

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

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

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

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

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



ARABS TRAVELING ON A BOAT IN PERSIAN GULF

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

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

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

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

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

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

We have made medical tours into these provinces, but that does not mean that they are fully open to the Gospel. It is generally understood that we have the privilege of opening our dispensary with Scripture reading and prayer wherever we go, and because we

insist on this privilege we cannot establish a permanent foothold. The answer of the Sultan to requests for opening a hospital anywhere in the interior is—"Without your Book and your prayers, come and we will build you a hospital; with your Book and prayers, we do not want you, though we will be glad to invite you occasionally for a few months' stay."

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



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

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

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

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

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

THOUGHTS FOR THINKING CHRISTIANS

If there was more abiding in Christ there would be less abiding in America.

We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

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

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

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

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

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

Woman's Part in Home Missions*

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

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

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

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

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

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

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

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

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

* An address given at the Home Missions Conference in Philadelphia, Jan. 4, 1927.

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

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

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

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

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

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

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

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

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

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

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

Such a list must include the promotion of better race relations.

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

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

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

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

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

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

THE MIGRANT PROBLEM

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

THE COUNTRY CHURCH

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

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

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

Another worker writes:

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

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

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

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

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

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

SOCIAL SERVICE

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

EVANGELISM

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

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

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

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

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

THOUGHTS FROM CHRISTIAN THINKERS

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Let us fail in trying to do something rather than sit still and do nothing."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Consistent giving keeps the soul from shrinking."

"God will not look you over for medals, degrees, and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

"With God, over the sea; without Him, not over the threshold."

“Chinese Religion Seen Through Chinese Proverbs”

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

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

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

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

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

"Heaven is father and Earth is mother."

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

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

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

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

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

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

Omitting all reference to a host of deities mentioned in proverbs and connected with nature, we introduce the Dragon, regarded as the

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

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

The next chapters relate to later animism and current beliefs concerning spirits good and bad, demons, the phenix, tortoise, and magic in popular religion, fortune telling, charms, *fêng shui* in its thousand forms, and the graceful pagoda, protector of the far-reaching countryside from malignant spirits.

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

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

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

Her estimate of its value is thus stated: "It is a little thing to starve to death; it is a serious thing to lose one's virtue."

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

Summarizing for men the proverbs declare:

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

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

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

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

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

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

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

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

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

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

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

"Each man must suffer for his own sin."

"How can you escape the great reckoning?"

Yet Fate, following Indian ideas of transmigration connected

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

"It was determined in the former life."

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

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

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

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

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

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

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

A Chinese Christian Layman

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

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

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

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

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

with the increase of his income and he began to look around for the best way to use his money. He early adopted the motto that all he had belonged to the Lord and after deducting sufficient for the needs of his family was prepared to use the remainder in definite Christian enterprises. His liberality was first brought to the notice of the public when he decided to open an orphanage for boys which was afterwards followed by one for girls in which over a hundred children are working and studying. Several of these pupils have graduated and are now taking responsible positions in mission schools and elsewhere while many others have learned trades which have enabled them to earn a respectable living. In this enterprise as in all others he has insisted that it shall have a Christian atmosphere; Christian worship is held regularly and the Bible is one of the school textbooks.



MR. LIU TZE RU

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

generation would have opportunities which were denied to their parents.

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

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

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

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

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

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



DELEGATES AT THE EL PASO CONFERENCE ON MEXICAN RELATIONS

Studying Mexican Relations at El Paso

A Conference to Further Interracial and International Goodwill

BY COE HAYNE, NEW YORK

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

Radically transforming results arising from the conference were not predicated by its sponsors. A unity that resides in the desire cooperatively to find and face the facts presented by the five commissions that carried on a pre-conference study of the major problems affecting Mexicans and Spanish-Americans in the United States

was named as a cherished goal by Dr. Charles E. Vermilya, conference chairman, in his introductory remarks. "We may not all interpret the facts in the same way," he said. "We can at least be charitable and sympathetic toward each other, and the presence in El Paso of any delegate is evidence of a mutual interest in a common cause. We meet not to discredit any organization, social or religious, but to discover, if possible, the privileges to which Mexicans and Spanish-Americans, who are a part of our common social life, are entitled, and the means by which these can be provided. This conference ought to make allies of many who heretofore have had very little to do with each other."

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

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

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

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

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

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

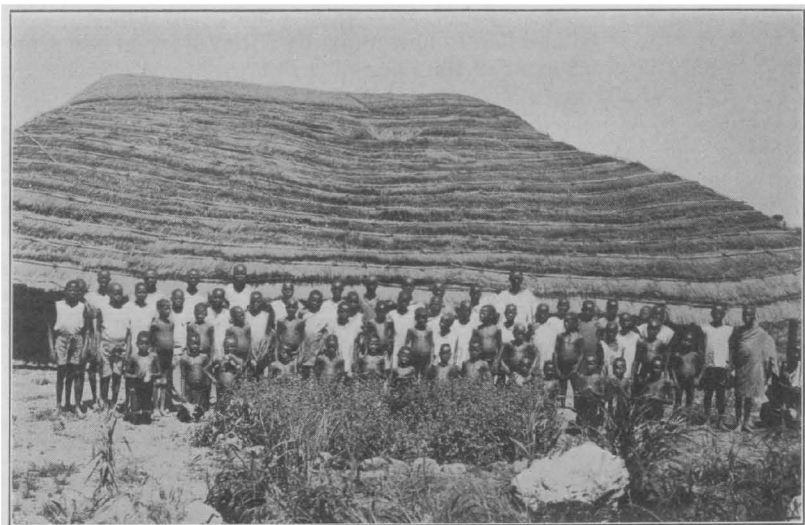
The Mexican industrially: How shall our schools, our churches, our community houses make any impression upon Mexicans who move constantly from place to place? What shall we say of an economic system which, by the very nature of the case, makes homes impossible? What have you to say about the little children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

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

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

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

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



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

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

Why I Like My Missionary Job

BY ALBERT D. HELSER, F.R.G.S., NIGERIA, WEST AFRICA

Author of "In Sunny Nigeria"

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

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

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

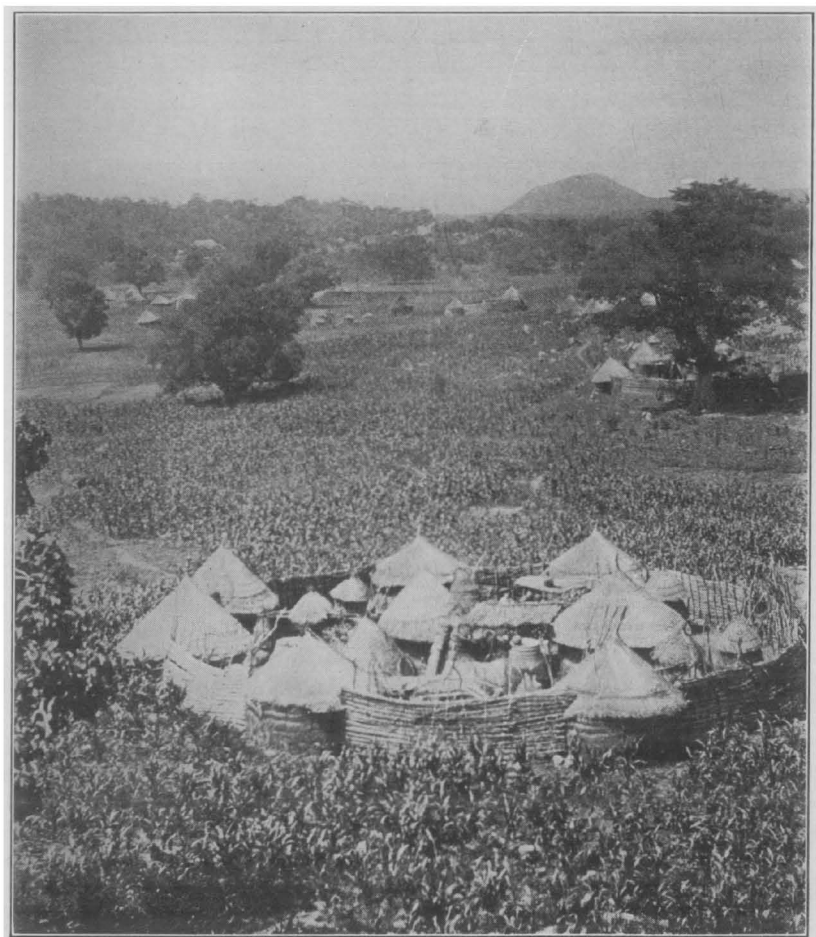
On a crisp November morning we set our faces toward the land of our heart's desire. Six years in college and graduate work had made me a little impatient to be off.

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

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

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

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



A BURA COMPOUND IN THE MIDDLE OF A CORNFIELD

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

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

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

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

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

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

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

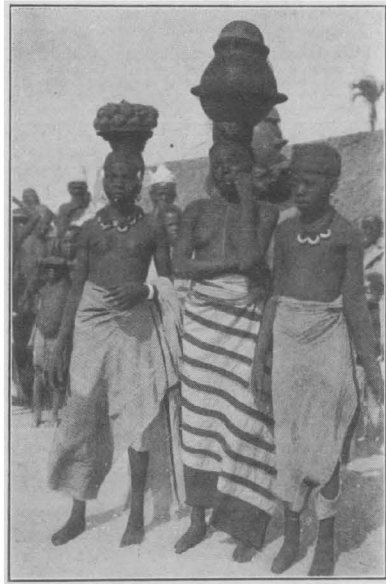


LITTLE MOSES TRYING TO SEE WHAT
IS GOING ON

write on the tablet of the hearts of the youth we are determining the future of the nation. We hope to see established a training center for teachers and preachers that will wield a determining influence over millions of men who are now pagans and Mohammedans. There is a great opportunity in our pagan area to win the people to Christ before they have been misled into accepting another religion.

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

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



THREE CENTRAL AFRICAN GIRLS ON
THEIR WAY TO MARKET

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

SEED THOUGHTS FOR MISSIONARY SPEAKERS

"The only relationship big enough for one man is all the rest of mankind."

"It is of less consequence what truth a man holds than what truth holds the man."

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

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

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

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

From Mohammed to Christ

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

BY HABIB YUSUFJI, PRINCETON, NEW JERSEY

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

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

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

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

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



HABIB YUSUFJI

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

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

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

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

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

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

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

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

One Sunday afternoon I came near a group of boys who had been gambling on the bank of the river. They robbed me of some sixty cents, which I had in my vest pocket, but failed to find three or four dollar bills in my coat pocket. I was so terrified with New York

that I left it the next day, finding a job on the Lackawanna Railroad at Analomink, near Stroudsburg. I worked in a stone quarry until the laborers went on strike a few weeks later. Then I returned once more to New York and was employed by the Erie Railroad to go to Union City to work on the section gang. I was given an old freight car for living headquarters, but one night was sufficient, as I found there unmentionable creatures ready for a real feast!

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

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

One day I asked Mr. Baldwin if there was any chance for me to go to a school. He said "Surely, there is a place where they take care of boys in your condition and that is Oberlin Academy, Ohio, where one of your Albanian friends entered just recently." The season

was so far advanced that I could not get in that year, but I made arrangements with some teachers in the town to give me private lessons in grammar and arithmetic. The first year in Oberlin was especially hard because of my unfamiliarity with the language.

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

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

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

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

“He that loveth father and mother more than me is not worthy of me.”

“He that taketh not his cross and followeth after me is not worthy of me.”

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

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

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

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

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

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

A MOSLEM PREACHER CONVERTED

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

Chinese Turkestan

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

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

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

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

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

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

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



AN OLD STYLE MONGOL OFFICIAL

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

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

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

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

MONGOLS

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

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

MANCHUS

There are also three different tribes of Manchus in the Ili district; namely, Manchu, Sipo and Soluen. The Sipo and Soluen are mostly farmers dwelling on the south side of the Ili River and as a rule only speak Manchu. The Manchus are mostly soldiers and policemen in the Ili and Chuguchak cities. Many of them can speak Chinese though they read Manchu. The British and Foreign Bible Society has also printed the Gospels especially for these people, as they are the only Manchus who still speak their own native tongue.

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

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



TONGAN MOHAMMEDAN



A MOTOR BOAT APPROACHING NANNING

Nanning—A City in China

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

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

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

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

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

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

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

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

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

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

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

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

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



THE EMMANUEL MEDICAL MISSION IN NANNING

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

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

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

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

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

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

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

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

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

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

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

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



MRS. CLIFT AND A CHINESE BIBLEWOMAN

Some Effects of Chinese Turmoil on Missions

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

American Advent M. S.—Chao-hsien (Anhwei). Hospital closed. New station to be opened.

Wuhu, (Anhwei). Student strike in academy. Now quiet. Chinese friendly. Church stronger.

American Board C. F. M.—North China Mission (Stations in Chihli, Shansi and Shantung) in war area. Some interruption of work and in touring. Main Chinese attitude friendly. Some disturbance from "Youth Movement."

In Fukien District. Missionaries robbed by bandits. Some unfriendliness. Christians taking more responsibility.

American Baptist F. M. S.—Only disturbance reported is attack on Prof. George B. Cressey of Shanghai while on tour. General attitude of Chinese is friendly.

American Bible Society.—Colporteurs report difficulty from bandits but there is progress in Scripture distribution.

American Protestant Episcopal Mission.—Chief disturbance in Nanchang (Kiangsi) and Wuchang (Hupeh). For about six weeks work was suspended except in Wuchang hospital. School and parish house occupied by soldiers during siege. Buildings damaged by shells. Bishop Gilman's work recognized by Government. Bishop of Hankow robbed.

American Friends (Ohio)—Kiangsu. No interference. Chinese friendly.

American Friends Bd. F. M.—Chengt'u, Szechwan. Some interference. Student strike. University closed.

British Friends F. M. A.—In Chungking, (Szechwan) last September, soldiers interfered with mission and threatened missionaries. Chinese teacher beaten. Conditions more quiet but still difficult. Mob destroyed missionary bungalows during anti-foreign agitation. At Tungling, soldiers threatened missionary. He escaped but home was looted. General attitude of people is friendly.

English Baptist M. S.—In Taiyuan (Shansi) there was a pupils' strike and number of students was reduced. Christianity considered imperialistic.

Sian (Shensi) was besieged for eight months. Mrs. Shorrock died from hardships. Work again opened. Hospital at San Yuan practically destroyed. Fu-Yin-Tsin (a Gospel Village) was occupied by armies and practically destroyed.

British and Foreign Bible Society.—Colportage interrupted in war areas. All of five hundred colporteurs (except 10 or 12) are Chinese. No hostility to Society's work. Two Chinese colporteurs killed by bandits.

Baptist, Southern Convention.—At Wuchow (Kiangsi) hospital was closed for a season. A Chinese worker was maltreated by mob. Some things were stolen and hostility was shown by mob.

In most stations friendliness is shown to missionaries.

Seventh Day Baptists M. S.—Luiho (Kiangsu) property badly damaged in fighting in September. Missionaries escaped to Shanghai. No unusual hostility shown. Mission not molested.

China Inland Mission.—In Yuanchow (Kiangsi) missionaries were annoyed and robbed by soldiers. (Kuling station is reported closed.)

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

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

Chengtzu University (Szechwan) closed.

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

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

Wanhsien (Szechwan) buildings occupied temporarily by soldiers.

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

Sian-fu and Tatung missionaries besieged many months.

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

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

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

Four Chinese Christians, captured in 1925, released in Jan. 1926.

In West China people are friendly.

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

Church Missionary Society.—In Fukien, two missionaries were robbed. Rev. B. G. Parsons of Kutien was captured and released.

In Pakhoi (Kwangtung) Chinese doctor was captured while traveling. Threatened and held for ransom. Not released. One college in South China closed. In other sections attitude is friendly.

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

Church of God Mission.—In Kiangsu the attitude of people is friendly but Chinese think they can dispense with foreign missionary workers.

Church of the Nazarene.—At Taming, (Chihli), hospital was occupied after battle, but Government paid for use of building and medical service. Attitude favorable.

Christian Reformed Church.—Students in Jukao school (North Kiangsu), held protest meeting but were satisfied. Attitude favorable.

Evangelical Church Mission.—At Yuhsien (Hunan), the hospital staff went on strike. All buildings were occupied by soldiers and residences broken into. Some Christians joined southern army.

At Liling two residences were broken into by soldiers.

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

Miss Koebbe of Tungjen (Kweichow) kidnapped in October and held 18 days. Other missionaries molested in travel. Missionary freight looted.

Hepzibah Faith Mission.—In Chahar District (Mongolia) little interference. In Ping-tu-chuan last October, missionaries suffered a little from retreating soldiers. Work progressing and interest growing.

Hebron Mission.—At Kunshan and Awong Tung (Kwangtung) no interference by armies.

At Sai Chiu (Kwangtung) student agitation in 1925, but now quiet. Attitude friendly.

United Lutheran Church in America.—Mission station at Tsingtao (Shantung) was crowded with soldiers. Some attended services. Bandits listen to preaching. Attitude friendly.

Evangelical Lutheran (Missouri).—In Hankow (Hupeh) work was discontinued for short time because of warfare. Travel difficult and unsafe. Strong anti-foreign and anti-imperialistic feeling.

Norwegian Lutheran Church of America.—Chengyang and Sihsien (Honan) were molested by bandits and the missionaries compelled to flee. One missionary captured and held four weeks in 1924. Several Christians killed. Mission buildings occupied and damaged. In Kinyang Rev. Daniel Nelson killed by stray bullet on Feb. 9th.

In Sianyang (Hupeh) buildings were damaged in fighting. General attitude is friendly.

Lutheran Free Church.—Station at Luyi (Honan) besieged and missionaries were unable to leave the city for two weeks. People friendly.

Mennonite Board F. M.—Kai-chow (Chihli), is in the war area. Anti-British strike has brought students from British schools which are closed. Hospital cares for wounded.

Tamingfu mission compound occupied by refugees. Officials are considerate of missionaries. Travel very difficult.

Mennonite Brethren of North America.—Fukien.

No special trouble at Engtung and Shanghang. Chinese committee ready to assume responsibility if missionaries should leave.

Mennonite Society of China.—Tsaochow Mission (Shantung), under fire for several days. Missionaries and Christians not molested last year. Attitude generally friendly.

Methodist Episcopal Bd. F. M.—In Central China, mission work in Fukien and Anwhai has been interfered with. In Foochow (Fukien) a mob damaged the Methodist Church and Fukien Christian University, which is now closed.

In Nanchang and Kiukiang (Kiangsi) work has been very difficult. Hospitals have been crowded with wounded soldiers. Buildings occupied during fighting.

In Chengtu (Szechwan) there have been student strikes which were adjusted. The university is closed.

Methodist Episcopal, (South).—At Huchow (Chekiang) refugees and wounded have been cared for in compound and hospital.

At Changchow (Kiangsu) soldiers were billeted in school buildings during holidays. Wounded were cared for in hospital.

In Soochow (Kiangsu) refugees were cared for in church and wounded soldiers treated in hospital. The power and prestige of the church increased. The Ka-ding church was destroyed by shell fire. In some

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

Free Methodist of No. Am.—Mission buildings at Chengchow (Honan) occupied by soldiers. Rev. T. S. W. Ryding captured by bandits and released after two weeks. Work going forward with revivals and steady increase.

United Methodist Church, (England).—In North China (Chihli) mission centers invaded by soldiers. No personal injury.

In Yung Ping (Chihli), mission buildings were occupied by soldiers and damaged. Christians were robbed and Chinese medical attendants driven away.

In West China (Yunnan) colporteurs were robbed and some were killed. Rev. F. W. Cottrell of Chaotung was held by bandits in 1925 for a few hours and released.

In South East China the attitude is friendly but student agitators cause trouble. Native church is assuming more responsibility.

Methodist Protestant.—Mission compound in Kalgan (North China) searched but no loss. Refugees and wounded cared for. Ill-feeling against foreigners. Mission helped by Gen. Feng.

Wesleyan Methodist M. S. (British).—At Liuyang (Hunan) a mob attacked the mission. Missionaries escaped to Changsha.

At Fatshan (Kwangtung), the Chinese pastor was threatened and imprisoned, but released.

At Wuchang, (Hupeh), the mission premises were occupied by soldiers and property was left in bad condition.

At Hankow (Hupeh) on December 24th, agitators entered the mission and denounced Christianity. The School for Blind was invaded and anti-British literature distributed. An Anti-Christian Society was formed to drive out the missionaries.

Presbyterian Church, U. S. A.—In Shantung Province, bandits make itineration difficult.

In Ningpo (Chekiang) and Peking (Chihli), on the whole, the attitude of people is friendly in spite of anti-Christian propaganda.

In Chenchow (Hunan), the southern army occupied mission buildings during their march. In Hengchow, there were threats against foreign physician. Some damage was done to buildings.

Sheklung (Kwangtung) station in South China was evacuated. Labor strikes, etc., threaten to close the John G. Kerr Hospital for Insane.

Kachek and Nadoa (Hainan Island) were evacuated but now are reopened. Missionaries and Chinese Christians were ill-treated. Government students formed mobs. Conditions have improved.

Presbyterian Church in U. S. (South).—In North Kiangsu very little hostility. Relief given and appreciated.

In Hangchow (Chekiang), Soochow and Nanking (Kiangsu) some anti-foreign and anti-Christian feeling manifested.

Cumberland Presbyterian.—Strike leaders in Go-tai-kai have taken possession of mission. In general, the Chinese are friendly.

Presbyterian Church of Scotland.—The station at Ichang (Hupeh) reports no interference and attitude friendly.

Pentecostal Church of Canada.—At Tsaap (Kwangsi), the mission was attacked. Mr. Williamson escaped but lost all property.

From Sainaam (Kwangtung) Mr. and Mrs. E. J. Morrison fled to Hong-Kong but have now returned. The work is running smoothly.

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

In Amoy district the feeling is friendly. Chinese independence is encouraged.

Reformed Presbyterian Church in N. A.—At Loting (Kwangtung) South China, some demonstrations reported against the church, but no decrease in attendance at schools. Less opposition now. Increased responsibility put on Chinese.

Swedish Evangelical of America.—At Kingmen (Hupeh) in September bandits robbed missionaries. Efforts were made to disturb school work. Attitude of people generally friendly.

Scandinavian Alliance of North America.—At Sianfu (Shensi) the work has been interfered with, but the general attitude is reported friendly to the mission.

Finish Free Church Mission (C. I. M.).—In Kiangsi warfare interferes with missionary travel. Near Yungsin the summer cottages of missionaries and out-station chapels were occupied and damaged by soldiers. General attitude of people is friendly but students staged anti-Christian demonstration.

German Evangelical Protestant Mission.—At Tsingtau (Shangtung), Dr. Seuffert was twice attacked by robbers, but without loss.

Schleswig-Holstein Evangelical Lutheran M. S.—At Liuchowfu (Kwangtung), some hostility has been shown. On the whole, attitude is friendly.

United Brethren in Christ.—In Canton (Kwangtung), the Union Middle School was attacked by bandits. Travel is precarious but no injury to missionaries. No unusual hostility to Christian missions manifested.

United Christian M. S.—No inconvenience or molestation reported in missions of this society in Anhwei, Kiangsu and Szechwan. The attitude of the Chinese is friendly. (Recently missionaries have been recalled from Szechwan.)

Mission to Lepers.—Work at Taikam Island (South China) interfered with by stoppage of coastwise commerce. Attitude of people friendly. Work indirectly affected elsewhere.

United Free Gospel M. S.—In June, 1925, two lady missionaries and Chinese worker were robbed on way to Hongkong.

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

Mission at Pak Nai (Kwangtung) molested.

Woman's Union M. S. (Shanghai).—Attitude friendly. Increased opportunities. Increasing responsibility placed on Chinese.

Yale-in-China.—Changsha (Hunan), Campus occupied by soldiers during vacation. Anti-Christian movement active. Student strike. College closed.

Y. W. C. A.—At Chengtu (Szechwan) anti-foreign feeling intense; not anti-Christian.

Y. M. C. A.—At Foochow (Fukien) cable dispatches of January 16th reported that property had been looted by Chinese mobs. Most missionaries have left.

World's Sunday School Ass'n.—Field work seriously interfered with.

Bible Institute of Los Angeles.—Evangelistic bands delayed on tours. Conditions difficult.

Roman Catholic Missions.—From Szechwan it is reported that priests have been driven out and their missions have been burned.

From Foochow (Fukien) it was reported on January 16th that all Spanish priests and nuns (except the Bishop) have left for Hongkong by steamer. Students attacked the Dominican Orphanage, vicarage and church and abducted some of the girls.

Woman's Foreign Mission Bulletin

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

MAKING CHRISTIAN EDUCATION IN CHINA MORE CHINESE

BY MRS. T. C. CHU

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Loving, yet no response,—

Search inwardly and examine your benevolence;

Ruling, yet without order,—

Search inwardly and examine your wisdom;

Showing respect to others, yet with no return,—

Search inwardly and examine your own feeling of respect.”

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

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

AHMET JEVDET.

Woman's Home Mission Bulletin

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

WEST INDIES' PROGRESS AND PROBLEMS

BY CHARLES S. DETWEILER

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

Porto Rico

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

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

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

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

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

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

Cuba

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

Santo Domingo and Haiti

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

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

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

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

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

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

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

Conferences

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

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

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

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

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

NEWS FROM MANY LANDS



CHINA AND TIBET

A Chinese Christian Daily

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

National Christian Council

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

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

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

Chinese Christian Endeavorers

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

A Ricksha Coolie's Devotion

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

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

Going to School in a Flood

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

True Christian Humility

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

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

Chinese Gifts for Bible Schools

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

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

Leadership in Indo-China

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

Disciples' Tibetan Mission

SECRETARY Stephen J. Corey, of the United Christian Missionary Society (Disciples), writes of the plans which the Society had made to open a new station at Yengin, five days' journey from Batang, the place on the Tibetan border made famous in missionary annals by the late Dr. Shelton. The carrying out of these plans has been postponed, because, in view of the troubles in West China, the American Government would not consent. He says of the work in Batang:

The church has about eighty members, the school one hundred and twenty pupils, the orphanage seventy boys and girls, and the hospital is serving many people from over a wide area. There have been a number of other groups than our own at various places near the Tibetan border, who have done earnest work as they have waited for Tibet to open. This work, however, has suffered many changes, and has not, as a rule, been so established and equipped as to be of a permanent nature. The work at Batang, however, is looked upon both by other missionaries and travelers in Tibet as an earnest and substantial effort to establish really permanent work among the Tibetans themselves. We have a real base with the foundations which abide, in church, school, orphanage and hospital work, as well as excellent equipment.

St. Mark in Tibetan

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

JAPAN-KOREA

A Japanese on the Spiritual Outlook

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

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

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

Results of Newspaper Evangelism

REV. CLARENCE E. NORMAN, of Fukuoka, Japan, who has been in charge of the work of newspaper evangelism which Rev. Albertus Pieters began so successfully, reports of the present methods: "Since the beginning of April there has appeared every Sunday morning in the western edition of the *Osaka Mainichi*, which is circulated principally in the island of Kyushu, a five or six inch advertisement of Scripture truth. They are easily noticed, and a number of people have informed us that they read them every Sunday. The space is small—too small, in fact, to explain and apply the Bible text, but still it is enough to call people's attention to the message of salvation. And it may be that because the articles are short many more people read them than would otherwise. In these three months there have been over 750 applications for free tracts. This makes an average of 250 monthly, which is all we can take care of with our pres-

ent budget. For some reason the proportion of persons joining the reading club has fallen from about twenty per cent to about fourteen per cent. However, we have 495 members who are reading books and being instructed. A number have recently begun the correspondence course in Bible instruction."

Buddhist Missionaries to America

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

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

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

Demands of Korea's New Day

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

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

Kwangju Sunday-School Growth

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

Rural Y. M. C. A. for Korea

ONLY very recently the Y. M. C. A. has made plans to reach the young men and boys in rural communities in Korea (of which there are said to be over 26,000). The Association recognizes that these young men are in special need of help in personal and social development. The National Council of the Y. M. C. A. in Korea hopes to assist in dispelling literary blindness, and to bring in economic encouragement and moral discipline to the young men and boys in the villages of Korea. Frank M. Brockman, the Secretary, writes: “We conceive the main objectives of

the rural work in Korea to be spiritual, cultural and economic. We shall seek first to help men to live in right relations with God and with each other and to realize the spiritual values in their daily tasks. We shall endeavor to eliminate illiteracy in the villages and to stimulate such other educational processes as may prove suited to the needs of the agricultural population. We shall promote better economic conditions, through improved farming methods, the development of household and village industries, and legitimate and brotherly expressions of the cooperative spirit.”

ISLANDS OF THE SEA

Training Papuan Preachers' Wives

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

Filipino Endeavorers in Prison

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

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

Moros at a Student Conference

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

Bible Campaign in Hawaii

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

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

NORTH AMERICA

Federal Council Executives

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

Women and Interracial Problems

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

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

National Student Conference

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

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

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

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

Episcopal Bishops' Crusade

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

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

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

A \$1,000 Prize Offered

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

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

"China Around the Corner"

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

LATIN AMERICA

Christ in Mexico's Congress

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

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

Evangelical Seminary, Porto Rico

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

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

"Porto Rico for Christ" is the

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

League to Combat Illiteracy

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

Influence of One Chilean Woman

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

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

Weekly Payments for a Bible

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

EUROPE

Church Reunion in Scotland

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

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

Portuguese Decree on Missions

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

Danish and Finnish Missions

THE outstanding fact reported for the foreign missionary organizations in Denmark is the increasing place being given to women. The boards of societies sending out missionaries all contain women members. This was a matter of continued agitation for many years. Now the Danish Missionary Society has a special

women's committee for work among the women of Denmark, principally for candidate work. Among the thirteen members of the Danish Mission Council, which includes all Danish missions, there are two women. In the committee for missionary studies the influence of women is even greater.

The Finnish Missionary Society reports lights and shadows concerning its work. Among the lights must be mentioned the fact that its work has increased sixfold since 1913. Then there were 3,523 baptized members. Now there are about 20,000 and there are native pastors in every field. For the 64 schools of that period there are now 211, and the educational work in Africa has moved forward in all the schools. Medical missions have increased steadily. But while the gifts for the work have increased, the society has run more deeply into debt with every succeeding year.

Transformation of Corinth

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

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

Service of Friends in Russia

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

AFRICA

Reaching Moslems in Morocco

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

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

Christian Endeavor in Egypt

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

Christians on the Police Force

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

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

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

Jubilee of the Uganda Mission

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

Primary Schools in the Sudan

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

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

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

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

Spiritual Growth on Kru Coast

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

THE NEAR EAST

Signs of Turkey's New Life

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

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

"Inhabitants of Heaven"

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

great liberty. They are all eager to send their children to school and their wives to our Sunday women's meeting."

Evangelizing Jews in Palestine

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

"Work Scholarships" at Teheran

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

Youth, published by the students, comments:

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

INDIA AND SIAM

Beauty in an Indian Church

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

A Hindu's Gifts and Prayers

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

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

Help for Village Schools

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

A Hospital Patient's Prayer

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

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

The Church of England in India

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

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

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

Judson College Progressing

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

Retreat for Siamese Workers

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

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

GENERAL

Industry as Related to Missions

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

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

Daily Vacation Bible Schools

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

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

World's Evangelical Alliance

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

THE MISSIONARY LIBRARY

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

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

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

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

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

H. P. B.

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

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

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

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

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

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

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

W. H. W.

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

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

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

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

J. F. R.

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

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

what he continued to do for forty years.

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

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

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

Amid dangers and heavy burdens he is so buoyed up by a living faith that one cannot read the record without an abiding uplift. His cathedral city was Pao Ning, "protecting Serenity of mind" or "peace," which describes the Bishop, whether in his home, in his shipwrecks on the Yang tze, in perils of robbers, or when perplexed as to duty by the call of the Archbishop of Canterbury from his remote western outpost to the Mid-China Bishopric—an honor which he declined. Bishop Cassells had no "small talk" to waste, and humor was sadly lacking; but heavenly conversation, upbuilding addresses and sermons wrought a rich harvest during the forty years at his inland post. Here is an apostolic memoir of our own day, the portrait of a spiritual giant as he strives personally to overcome besetting evils and as he leads his scattered flocks into the green pastures and beside the still waters of the Christian life. Well did the Archbishop of Canterbury, write of him: "The death [Nov. 7, 1925] of Bishop Cassells removes from among us one of the very foremost missionaries of our time." H. P. B.

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

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

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

Pure Linens

Pure quality in Linens is the corner-stone upon which McCutcheon's has built its reputation as "The Treasure House of Fine Linens in America." And every woman who appreciates beauty of design in Linens knows that she will find here merchandise to meet her taste. Exquisite patterns in Table Damasks, the latest novelties in Fancy Linens, handsome Towels as well as simple or elaborately embroidered Sheets and Pillow Cases await her selection.

McCutcheon's

FIFTH AVENUE

Dept. No. 20



FORTY-NINTH ST.

New York

HARTFORD

SEMINARY FOUNDATION

**Theological Seminary
School of Religious Education
Kennedy School of Missions**

W. DOUGLAS MACKENZIE, President

A UNIVERSITY of religion. Three separate schools of Christian training grouped on one campus. The Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service. Courses in any of the three schools are open to all students. Thus opportunity is offered for full-rounded religious education. Hartford Seminary Foundation is located in the center of the intellectual and cultural life of New England, half way between Boston and New York.

A series of handsome and well-appointed buildings makes its campus one of the most beautiful in its section of the country. The Case Memorial Library containing 125,000 volumes is for the use of the three schools. This is one of the richest theological libraries in the country. The faculty is composed of twenty-eight scholarly men and women who have attained distinction in their respective fields.

HARTFORD SEMINARY FOUNDATION
Hartford, Connecticut

Big Dividends

can be secured during your life-time and you can help spread the Gospel at the same time.

Investigate

Annuity Agreements

Address:

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

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

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

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR MARCH, 1927

	<i>Page</i>
FRONTISPICE.—A FAMILY IN WESTERN MEXICO—FRIENDLY AND LAW ABIDING	
EDITORIALS	165
ASIA'S GREAT NEED AND THE NEED OF ALL MEN	
LOOKING AROUND AND LOOKING UP	
CHINA IN BOXER TIMES AND TODAY	
A WORLD CONFERENCE ON JEWISH WORK	
FRESH IMPRESSIONS OF JAPAN	173
<i>A report of some interviews, observations and conclusions on the recent visit and conferences with missionary workers.</i>	
MEXICO FROM WITHIN	181
<i>First-hand view of the political and religious situation in Mexico, counterbalancing some false reports.</i>	
MEXICO BEFORE AND AFTER THE REVOLUTION	186
<i>An interesting account of the influence of the political disturbance on Christian missionary work in the Republic, by a missionary of long experience.</i>	
IN MEXICO, FAR FROM THE BEATEN TRACKS	193
<i>Light on Mexican people of the interior who have been helped by contact with evangelical Christian workers.</i>	
CAN YOU BEAT THE DUTCH?	195
<i>A remarkable record of some things that have been accomplished by Dutch churches in the Middle-West—a stimulating example for all American Christians.</i>	
NO HOPE FOR AMERICA, EXCEPT —	197
<i>The report of an address at the Home Missions Conference in Philadelphia showing the only way in which America can build up a strong, national life.</i>	
THE HUMAN FACTOR IN COAL MINING	199
<i>The story of what has been accomplished in some mining communities by social service workers of the Y. M. C. A.</i>	
A STORY OF CHANGES IN NEW GUINEA	203
<i>An account of remarkable transformations that have taken place in one generation among former cannibals and ignorant savages of the South Seas.</i>	
AN UNKNOWN CHINESE CHRISTIAN	214
THE OLD, OLD STORY IN TURKEY	215
"WHAT CHRIST MEANS TO ME"	216
<i>By Korean Students</i>	
WOMAN'S HOME MISSION BULLETIN	218
<i>Edited by Florence E. Quinlan</i>	
WOMAN'S FOREIGN MISSION BULLETIN	221
<i>Edited by Ella D. MacLaurin</i>	
NEWS FROM MANY LANDS	224

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

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

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

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

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

THE MISSIONARY REVIEW ANNUAL MEETING

The annual meeting of the Company was held at 156 Fifth Avenue, New York, Thursday afternoon, February 10th, at 3 o'clock.

The treasurer's report showed net assets amounting to \$38,701. The expenses for 1926 amount to \$31,743.89. These expenses were met by income from advertising, subscriptions, sales and by donations to the Maintenance and Promotion Fund. The last item amounted to \$8,600 and was contributed by Mission Boards and friends of the REVIEW. These contributions made it possible to put the magazine into the hands of over 500 ministers in small churches in America and to send it to missionaries in 500 frontier stations on foreign fields.

The Secretary called attention to many interesting facts connected with the history of the REVIEW and it was voted that a Jubilee Number be printed, reviewing the progress of missions at home and abroad during the past fifty years.

The President's address called attention to the present critical situation in many mission lands, and to the need for a thorough knowledge of these conditions and of the progress of Christian missions, such as is given through the REVIEW.

The following were elected members of the Board of Directors for the year 1927:

Harlan P. Beach	Walter McDougall
Samuel McCrea Cavert	Eric North
William I. Chamberlain	Delavan L. Pierson
Frederick L. Colver	Fleming H. Revell
Mrs. E. C. Cronk	Robert E. Speer
	Charles L. White

Respectfully submitted,

DELANVAN L. PIERSON,
Secretary.

* * *

PERSONALS

REV. JAMES CANTINE, D.D., of the United Mission in Mesopotamia, founder of two missions to Moslems, has been given by his Board the status of "Missionary Emeritus," since the health of Mrs. Cantine makes it improbable that they will be able to return to Iraq at present. Dr. Cantine also has been elected secretary of the American Christian Literature Society for Moslems.

* * *

BISHOP GILMAN, of the Protestant Episcopal Church in Hankow, China, on his recent departure for America was presented with a silver shield bearing an inscription, which expressed the gratitude of "the Wuchang Chamber of Commerce and representatives of thirty myriads of suffering people" for the help he had given during the siege of Wuchang.

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

Do You Know?

In what book of the Bible the Sermon on the Mount appears?

Who commanded the Sun and Moon to stand still?

Who was the first King of Israel?

FREE—Send for this 5-minute Bible Test

Find out if your Bible knowledge is what it ought to be. A complete grasp of the Testaments comes only from directed study. The 34,000 students who have taken Moody Bible Institute Home Study Courses are happier, better men and women because of them. Ten courses—non-sectarian—one suited to the needs of the youngest beginner to the most advanced Christian. You'll be surprised to see how much Biblical knowledge helps you in simple, everyday affairs. Send for our free 5-minute Bible Test. See if you think your knowledge measures up. Mail Coupon today.



MOODY BIBLE INSTITUTE CORRESPONDENCE SCHOOL

Dept. 4689 153 Institute Place, Chicago, Ill.

Moody Bible Institute
Dept. 4689 153 Institute Place, Chicago, Ill.

Please send me, Free, your 5 Minute Bible Test. No obligation.

Name

Street and No.

City

State

OBITUARY

PROFESSOR WILLIAM H. HALL, for twenty four years head of the preparatory school of the American University of Beirut, died in Beirut early in January, aged fifty-five.

* * *

DR. MARY HANNAH FULTON, Presbyterian medical missionary in China from 1884, until her resignation on account of impaired health in 1918, died January 7th at Los Angeles, California. Until only a few years ago, it could be said that all the Chinese women physicians in South China were trained by either her or her students.

* * *

ELEANOR S. ADAMS (Mrs. Joseph S.), a beloved missionary wife and mother, of the American Baptist Mission, entered into her heavenly rest in Kuling, China, in October. She was seventy years of age and had been for fifty years a missionary in China.



A FAMILY IN WESTERN MEXICO — FRIENDLY AND LAW ABIDING

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

MARCH, 1927

NUMBER
THREE

ASIA'S GREAT NEED—AND THE NEED OF ALL MEN

IF EVER a country needed all that Christ can do for nations and their people that country is China today. There is no accepted united government. Hundreds of thousands of men are in armies employed by ambitious military leaders for their own aggrandizement, and supported by money extorted from the people or diverted from the railroads which are falling into ruin. The best schools of the Government are closed for want of support and their teachers and students are scattered. There are strong and worthy national impulses, but they have not yet found any adequate expression or leadership. The old order is broken down and no new order has taken its place. Yet the fields and rivers of China are there and the Chinese people are there, and no matter what happens to government or to ancient institutions and ideas, China and the Chinese will remain. They need help more than words can tell. While there are many misunderstandings in China and about China and while there have been and may be again anti-foreign outbreaks, either with or without justification, the worst of all misunderstandings would be the idea that China does not need Christianity and is not ready to accept it wherever and whenever it is preached in truth and love.

The need and opportunity are as real, in their own measure, in Japan and Korea. Dr. William E. Griffis, who at the age of eighty-two recently returned to visit Japan after an absence of more than fifty years, says that one of his first sights in Japan in the early days was a long line of men and women and children, dressed in red (the criminal color) being led off to prison, for the crime of being Christians. There is no such crime in Japan today. Christianity is one of the most clearly recognized and deeply respected forces in the Empire. Multitudes who have not yet embraced it openly and individually, nevertheless see in it the only hope of the country.

From our recent visit to Eastern Asia, we have seen more clear-

ly than ever that the mightiest forces are the simplest. There is nothing that we can do to refashion the nations and the world that will be of as great avail as the winning of individuals one by one to Christ and gathering them together into Christian churches which will support and propagate themselves. The world may smile at this idea now as it did in Saint Paul's time, but we know that the power of God for saving men is today just what it was then and that the Gospel, which is the "Good News" of that power, is unchanged. Christian missions rest on this basis. They cannot endure or prevail on any other.

There ought not to be any standing still or going back in our missionary work now. All that is needed and that can be wisely and efficiently used ought to be provided. The lack of adequate support for this great enterprise causes us to view the situation with deep concern. A whole-hearted response on the part of the entire Church must be made if the needed funds are to be supplied. Will you help?

R. E. S.

LOOKING AROUND AND LOOKING UP

A STUDY of world conditions brings a feeling of uncertainty, if not of discouragement. Whichever way we look—to China, India, Moslem lands, Russia, European nations, America—we see unrest, conflict, suspicion, worldliness and crime—sins against God and man. This is not all we see, for there is good as well as evil, but when we look up and see God, when we remember what He has done and what He has promised, then, only, have we ground for confidence in the future because of what He can and will do.

We need to study earthly conditions, human needs and resources at our disposal, but there is more reason to study God and His program and resources. Mankind, as a whole, and even members of the Church of Christ, show a lack of understanding of God and sympathy with Him. We need to pray that all His children may be brought into full harmony with His will.

This need is finding expression. Christian women of many lands observed February 19th as a world-wide day of prayer; the Federal Council of Churches of Christ has recently issued a general call to prayer on world issues, especially in regard to the relations of America with China, Mexico, Nicaragua and Europe. A large part of one session at the Foreign Missions Conference in January was devoted to specific prayer for a spiritual revival. While we pray for China and Mexico and Russia, we must pray for ourselves—that, as Christians, we may be more Christ-like; that the Church may realize more clearly the need of all men for Christ; that Christians may be ready to sacrifice more that others may know Christ; that followers of Christ may be *one* as the Son and His Father are one; that there may be no compromise with evil; that every hindrance

to Christ's full possession of us may be removed. Surely there is need of more loyalty to God; there is need of clearer vision, and more definite purpose; there is need for purification from sordid selfishness and for an inflow and an outflow of spiritual power.

Many see in the present world-wide confusion and turmoil signs that the days of tribulation are at hand for the Church. If so, they will be days of purification, not of destruction. The life that is from God cannot die. The churches and missions in China may suffer, but opposition and persecution will not destroy those that have Life. Who can estimate what might happen if Christians all over the world would unite in earnest prayer for a clearer understanding of God and His plans? It is a time to undergird all the work and the workers with prayer individually and collectively. Family and personal prayer need to be reestablished and made more vital in our homes.

Have church members today forgotten how to pray? In how many midweek services are the petitions definite, expectant and united? What a revival might come if Christian church members could truly agree in public worship and in group prayer touching things relating to the progress of God's Kingdom—and if each would do his or her part in seeking to establish that Kingdom!

In Board meetings and in conventions is enough time devoted to definite, earnest, intelligent, believing prayer? Many costly mistakes might be avoided in policies adopted, in workers selected and in money expended if these activities were more prayer-filled. New wisdom and power from Above might make effective our organized enterprises if we were more truly full partners with God and if He directed them all.

The history of the Church has been full of noteworthy specific answers to prayer—in the call of workers, the supply of funds, the breaking down of barriers, the opening of doors, the empowering of the messengers, the awakening of men to a sense of sin, the purification of the Church, and the quickening of men and women to true spiritual life and to effective sacrificial service.

The need for prayer today is greater than the need for armies and navies; the need for whole-hearted surrender to God's will is far greater than the need for more money for church enterprises; a fuller understanding of God's ideals and methods is infinitely more important than a comprehension of human theories of "complex" and new experiments in secular education. Do we really take God into account? Are we willing, first of all, to bring ourselves into perfect harmony with Him and His program? While there is need to be informed as to the conditions around us, there is greater need to "look up" that we may see things from the Father's viewpoint. This comes through prayer and the study of His Word.

CHINA IN BOXER TIMES AND TODAY

TWENTY-SEVEN years ago there took place the Boxer uprising against Christianity and all foreigners in China. Its motive and plan were radically different from the motive and program of the present disturbance. Then, the authority of one Manchu dynasty was recognized over the whole "Middle Kingdom"; today, three or four contending factions have divided the Republic of China into separate armed camps. In 1900, ignorance and superstition caused the Chinese to determine to rid themselves of "foreign devils" and their religion; today, national pride and ambition are appealed to by students trained in modern schools and by military leaders drilled by modern methods, to make China an independent nation, free from foreign domination and "imperialistic" interference.

The change that has taken place in this quarter of a century is shown clearly by comparing one of the utterances of the Cantonese Foreign Minister, Eugene Chen, or of Marshal Chang Tso-lin, war lord of the North, with the following edict issued in 1900 and posted in many parts of China at the command of the government:

A "SACRED EDICT"

Issued by the Lord of Wealth and Happiness

The Catholic and Protestant religions, being insolent to the gods and extinguishing sanctity, rending no obedience to Buddhism and enraging both heaven and earth, the rain clouds no longer visit us; but 8,000,000 spirit soldiers will descend from heaven and sweep the empire clean of all foreigners. Then will the gentle showers once more water our lands; and when the tread of soldiers and the clash of steel are heard, heralding wars to all our people, then the Buddhists' patriotic League of Boxers will be able to protect the empire and bring peace to all its people.

Hasten then to spread this doctrine far and wide; for if you gain one adherent to the faith, your own person will be absolved from all future misfortunes. If you gain five adherents to the faith, your whole family will be absolved from all evils; and if you gain ten adherents to the faith, your whole village will be absolved from all calamities. Those who gain no adherents to the cause shall be decapitated; for until all foreigners have been exterminated, the rain can never visit us. Those who have been so unfortunate as to have drunk water from the wells poisoned by foreigners should at once make use of the following divine prescription, the ingredients of which are to be decocted and swallowed and then the poisoned patient will recover.

Dried black plums	half an ounce.
Salanum dulcamara	half an ounce.
Licorice root	half an ounce.

It is estimated that over 200,000 copies of these edicts were distributed in Tientsin in June, 1900. Only the prompt arrival of the European troops prevented a massacre of foreigners.

Other Boxer proclamations issued by district magistrates in Shantung Province, were posted at all the public markets, towns, and villages. The following is a sample:

The village elders, policemen, and others in every town and village are hereby informed that in accordance with the Governor's instruction the rise of the Boxers is solely in consequence of enmity to the Christians. Consequently in every place Christians are being killed and Christian churches burned.

Foreigners living in the interior are unable to protect themselves and are in confusion escaping to distant places. All the Christians are my children; if they will change, they will still remain subjects of the Pure Kingdom. Every Christian may secure protection for himself and his family by disowning the Christian religion. Each one should voluntarily fly to the magistrate and give bonds never again to have anything to do with the Christian Church.

All who refuse to give the necessary security within three days will bring upon themselves the risk of calamity and loss of life. Christian chapels, houses, and furniture will be confiscated unless robbed and burned by the Boxers.

Let all earnestly heed this special proclamation.

The man employed to cut the wooden type for the above proclamation was a relative of some of the Christians and secretly gave them notice so that all who could escape might do so.

Today the armies in China are not depending on incantations and immunity from foreign bullets to give them victory, but are using Western guns, airplanes and modern military tactics. The leaders in China are seeking, through diplomacy and new treaties, to establish peace with foreigners. No unarmed foreigner has been deliberately killed during this disturbance. The Chinese wish to maintain friendly relations with other nations and will welcome Christian teachers and churches when convinced that they are not imperialistic and anti-Chinese.

The progress of Christianity has always been marked by sacrifice. In all ages since the Christian Era began there have been those who have misunderstood Jesus Christ and His mission of love; others have been jealous of His growing power. His messengers may suffer and die, as their Lord Himself suffered and died, but the "gates of hell" themselves cannot prevail against His Church. Nothing can withstand the progress of the Heavenly Father's Kingdom of Righteousness and Truth and Love. The Living Seed has been sown in China and will live and grow there, as it lived and grew in the Roman Empire in spite of political and religious persecution. More Chinese came into the Christian Church in the decade following the Boxer uprising than had come in during the preceding century. The physical equipment of missions in China may be destroyed or confiscated (though we do not believe it will be so to any large extent), but spiritual life in Christ cannot be destroyed. That will abide and will find yet larger expression in China.

Great armies are fighting a civil warfare and at the same time all factions are seeking to throw off foreign control. As a result, forces have been let loose that are uncontrolled—unpaid soldiers,

loot-seeking bandits and unthinking mobs. Some missions have necessarily been closed on account of local conditions and some missionaries have left their inland stations, on the advice of foreign consuls, and have gone to treaty ports. They have left their posts, not from fear for their own safety, or deserting their work in time of danger, but in the interest of peace. Foreigners in isolated stations are naturally objects of enmity to Chinese mobs and are causes of international complications in times of warfare.

There is, however, no good ground for the reports of alarmists that "a hundred million dollars worth of American mission property will be destroyed or confiscated," that Christian missions, generally, will be closed and that the progress of Christianity is doomed in China. When other nations have been turned upside down in the past, Christian work has been hindered temporarily, but human opposition and turmoil has never been able to stop the onward progress of the cause of Christ. Not one tenth of the missionaries have thus far left their stations and most of those who have left are women and children who are not able to endure the hardships of warfare. Of the thirty-six Presbyterian missions, only one has been closed and that, in South Hunan, temporarily. No property has been reported wrecked or confiscated in their thirty-six stations and over one thousand outstations. Most of the schools, colleges and hospitals of all the missions are still open. Missionaries generally urge their governments to negotiate new treaties, and to adopt a policy of conciliation toward China—a policy actuated not by fear but by justice, confidence, and friendliness. A cable dispatch from the China Christian Council in Shanghai says "The future offers enlarged opportunity for Christian service in China."

It has been stated that many Chinese Christians are reverting to Buddhism or atheism. There is no evidence or fear of this. Some students of mission schools may be influenced by communistic propaganda to attack foreign institutions and to make unreasonable demands, but the great bulk of Chinese Christians may be counted on to stand true to their faith, in the face of temptation and danger, as they stood true in the days of the Boxer uprising.

WORLD CONFERENCE ON JEWISH WORK

WHEN the World Missionary Conference was held in Edinburgh in 1910, work for the Jews was not given any definite place on the program. As the conference progressed the necessity of giving special consideration to this vitally important field of missionary enterprise was recognized, and it was decided to call a special conference on Jewish work when it could be most advantageously arranged. Then the war broke out and all plans were postponed indefinitely. In the meantime great changes have been taking place in Jewish life, and the need and urgency of a common

policy and program for the evangelical churches of Christendom in their approach to the Jews have found frequent expression.

In response to this general desire the International Missionary Council has arranged for two conferences to be held in Eastern Europe in April. The first conference will be held in Budapest April 7-13, and the second conference in Warsaw April 19-25. At these conferences a fresh study will be made of the Jewish situation throughout the world at the present time, the responsibilities of the Christian Church in the work of Jewish evangelization, and the most effective means of Christian approach.

These conferences should be held in Eastern Europe because that has been the center of Jewish gravity for centuries. Nine of the fifteen millions of Jews in the world live in these lands. It is there that the Jews are most Jewish and Judaism is seen in its most orthodox form. From there many of the Jews in other parts of Europe and of the world have emigrated. Three million of the four million Jews in America have the Eastern Europe background. It is there that the Jew can be studied as he really is, and it is there that the problems which the Christian Church must face in its service for the Jews can be most definitely considered.

There are special reasons why Christian leaders feel that the present is a most opportune time for a consideration of work for the Jews. In almost every civilized land there have been manifestations of antisemitism. The Jews have been singled out as an undesirable element in the life of the nations. While the old days of repression, persecution, and denial of civil and political rights have passed, they are yet being subjected to much suspicion, ill will and discrimination. Even in America there has been a very definite antisemitic propaganda. This is one of the few lands of the earth where Jews felt reasonably sure of the continued enjoyment of liberty and justice. They are now ill at ease and less sure of their position. It is surely time for all Christian Churches to rebuke intolerance, and instruct their members to interpret to Jews the Christian spirit in terms of sympathy and kindness.

Then there is today a widespread revolt of the Jewish people against traditional Judaism. The old Talmudical religion is no longer taken seriously by the Jewish masses. They are neglecting the synagogue and are looking elsewhere—in Socialism or in some modern cult—for satisfaction. Many are investigating Christianity. They are reading the New Testament, visiting Christian churches, and listening to Christian messages over the radio. One of the most remarkable changes in the attitude of Jews is the place being given to Jesus. There is a general disposition to claim Him as a great prophet of their race. The publication in Hebrew of "Jesus of Nazareth" by Dr. Joseph Klausner, a Jewish scholar in Jerusalem, has carried the name of Jesus into every ghetto of the world. The Jew-

ish people seem to be on the eve of a religious renaissance. The critical nature of the situation makes this time particularly opportune for a new consideration of the problem of a really effective Christian approach to the Jew.

Dr. John R. Mott, whose missionary leadership has won the confidence of all the churches, will preside at these conferences. The delegates will be limited to one hundred, of whom fifteen will represent the United States and Canada. From present indications the gathering will be representative of the best scholarship and experience in this great field of missionary effort.

The program of these conferences will be unique. There will be few papers read. A syllabus of topics will be sent out in advance of the meetings to all the delegates so that they will have the opportunity of giving careful thought to them beforehand. A business committee will each day select and announce the topics to be discussed the following day. Committees on Findings will crystallize the results of these discussions in concise statements which will make the results of the conferences available for those who have not been able to attend.

Provision has been made for an emphasis on the spiritual dynamic at these gatherings. Biblical expositions and periods of devotion will serve to keep all the discussions close to the evangelical purpose and deepen the sense of utter dependence on divine resources for the accomplishment of the work.

It is hoped that as a result of these gatherings there may be regained for Christendom a sense of responsibility for the Jews, and a return to the missionary methods of our Lord and His Apostles. With the support of the earnest prayers of all who are looking for the fulfillment of the sure promises of God concerning Israel, it may well be that these gatherings, under His blessing and guidance, will mark a distinct step forward in the work of winning the Jews to a recognition and appreciation of that Prophet of their people with whom their destiny is so unalterably bound.

J. S. C.

ITEMS FROM EUROPE

Protestant schools in Jugoslavia have been closed by the government.

In Poland, Catholic priests are permitted to send their letters free.

In Moscow, a young man, who disliked his father's religion so much that he killed him, was released by the judge, with a gentle rebuke.

The rulers of Austria, Czecho-slovakia, Sweden, Finland and Mexico are like President Coolidge, total abstainers from intoxicants.

In Sweden, pacifists are allowed to substitute hard labor for military service.

Fresh Impressions of Japan

BY ROBERT E. SPEER, NEW YORK

Extract from a Report of a Recent Visit, Presented to the Presbyterian Board of Foreign Missions

OUR first visit this time in Japan was to Hokkaido, the great upper island only now coming under cultivation and filling up with immigration from the south. It has an area of 23,000 square miles, about equal to West Virginia, with a population of 2,500,000 and the longest river in Japan, the Ishikari, 250 miles long. The Government estimate is that it can support 10,000,000. That population would represent 436 to the square mile as compared with 378 for all Japan proper, or 694 in Java, or 380 in Italy, or 536 in Holland, or 389 in Great Britain, or 872 in Kiangsu province in China, or 553 in Shantung. At present the Church Missionary Society of England and the American Congregationalists and Methodists have missionaries only at Sapporo (one family), and at Hakodate (two women). The Presbyterians have missionaries at Otaru Sapporo, Asahigawa and Nokkeushi.

This is a field in which the Church of Christ in Japan is justified in expecting continued help from America. There are now in Hokkaido 350 towns and villages of over 1,500 population in only fifty of which are there Christian workers. In the Asahigawa field of one million population, there are twenty-nine towns of over 5,000 each with no Christian worker. There are cities of 60,000 or more with no ordained missionary.

The Japanese are a migrant people but they do not like to migrate from the old and developed islands—Kiushiu, Shikoku and Honshu—and they are not filling up Hokkaido very fast. Still, in time, it is sure to be filled. Its climate and flora are like northern New England or southern Canada. I saw huge piles of large timber heaped up at sawmills or paper pulp mills or in the midst of the forest and cultivation is encroaching constantly on the arable untilled areas. The winters are severe but the summer air in August after the unbearable humid heat of Tokyo was like Maine or Quebec. The pressure of population in Japan will inevitably fill up these frontier regions with hardy people detached from old inhibitions and in need of Christianity for their individual and community well-being.

The Church of Christ in Japan, with the cooperation of the Mission, should lay hold on this new society and build now the foundations of strong churches for the future. A large number of missionaries will not be needed. The Japanese Church will do most of the work, but in pioneer service and in assistance in hard and crucial centers, and in the Christian education of girls, the Japanese Church

needs and desires the maintenance of at least the present missionary staff.

On this fifth visit to Japan during the past thirty years, we were in Japan less than a month so that one hesitates to record what must needs be only superficial judgments. Our visit took us into all types of places and we had rare opportunities for discussion with members of both houses of the Diet, with university presidents and professors, with newspaper men and labor leaders, with pastors and evangelists, and with many other men and women. I can only name many of the impressions—the desolation of the earthquake in Yokohama and Tokyo, and the more rapid recovery of Tokyo though with deep and ineffaceable scars; the courage and fortitude of the people; the great increase in the use of foreign dress, especially by men (a Japanese deputation at the boat were all in foreign dress and of a large company of men at a reception at the Okuma Villa, all but three wore Western clothes); the innumerable bicycles built in Japan; the same little old trolley cars but the great growth of motor cars, especially of taxis; the immense increase in the use of electric light not only in cities but also in remote country villages due to the development of water power on the many short streams pitching down the mountains, and to the safety of electric lighting as compared with oil lamps in the wood and paper and thatch houses of the people; the extension of the radio, seen in little houses in the midst of the rice fields, in far-away, lonely farms in Hokkaido and in a network of receiving wires in the cities; the universal forestation program of the Government which seems to include every eroded hillside and which has set out tens of millions of larch and spruce and pine trees; the efficiency and promptness of the railway service, the unexcelled porter system with its vast number of employees, chiefly boys, as it appears to a traveler; the appalling advance in prices and costs, some charges still keeping low levels as, for example, meals in dining cars, but hotel bills and motor rates and many other charges equaling those in America; the cheerfulness, politeness, self-respect, honesty and trustworthiness of the people. Other visitors and residents in Japan report other impressions. Beyond doubt, there is a great deal that is evil and discouraging and even repellent, but we were spared meeting it.

THE MEN ON WHOM PROGRESS DEPENDS

Foremost among these impressions I would note the evidence of the character and capacity of the men on whom the progress of Japan depends. We talked with many of these men. Nowhere in the world are there men more earnestly concerned to find the right way or more deeply anxious over the tendencies which threaten the highest life of nations in our modern day.

One conversation was at a home of a former cabinet minister,

one of the best known and most respected liberal leaders in the Diet, a man of very independent character and opinion. He was much discouraged at the present political situation in Japan. There were present also a professor of political science in the Imperial University in Tokyo and one of the ablest newspaper men in Japan, associated with two of the leading newspapers. The political science professor frankly avowed himself an idealist, making much use of Bryce and Lowell, and an admirer of President Wilson. All disapproved of Mussolini. History affords no justification of his type they said. He and Julius Cæsar were really anarchists. They represented a wrong attitude to the past. At the same time they expressed the conviction that history shows there is a place for overturnings. Japan had hers in the restoration of the Mikado over the Shogunate. What Japan needs now, they said, is not Mussolini nor any upheaval but normal growth in reason and righteousness and liberal progress. Education is moulding the nation, but education also needs moulding. On the whole they expressed the thought that the press is stronger even than education, but it is suffering from the influence of American journalism.

Then they turned on us with the question as to whether Christianity is dying out in the United States as has been represented to them by a professor of the University of Washington, Seattle. He had just been in Japan seeking a rectification of the unrest and want of tranquillity of America. We found their attitude very sympathetic to our own, though one of them was a Buddhist and another would probably call himself an agnostic with strong Christian sympathies. The latter was frank in his declaration that the life and leadership of Buddhism are impotent, that Confucianism is an atmosphere of mind, not a conviction, that Christianity is the only hope. He saw no sign of its dominating Japan, though he recognized the extent to which it had permeated the nation. Why could not great preachers come to Japan to sweep the nation? He admired the missionaries as good men but said that while there are strong Japanese preachers, they are half foreign. We might have reminded him that he too represented the best of East and West. But what he also represents is the deep unrest and longing of good men in Japan. "I do not understand our own country," he went on. "Foreigners come and write books about us but I have studied Japan for fifty years. I do not know its history. No one does. What are its real lessons? What is the real character of the Japanese? The fiction of Bushido is not the key. Wonderful progress has been made in government and in morality, but who knows what our tendencies are, the national drift, the goal to which we move or the road we are to take? I am not a Christian but I tell my classes to read the Bible and to study Christianity."

"Nor am I a Christian," said our other friend as we walked

away, "but what Japan wants is more Christianity. Sometimes I think that some Buddhists are better Christians than some Christians, but true Christians are Japan's need." I know these men were sincere, and I am speaking now not of their recognition of Japan's religious need, but of their grave and deep concern for their country. The idea of Japan as a vain, cock-sure, opinionated nation, with no high principles and no thought of humble duty and world brotherhood is no more true than a similar idea of America. We are all alike bewildered and honestly seeking to find the right road.

Beside these types, there are all the others that we know at home—the indifferent, the materialist, the selfish, the careless, the secularist, the artist, the determinist, the easy going—but not many optimists. Pretty much every one realizes that a great transition is taking place and that tremendous forces are at work remaking the nation as they are remaking all nations and all the Japanese whom I have met are thinking of these things and striving to act toward them just as honest and thoughtful people in America are doing.

The true spirit of the kind of men we need both in the churches and out of them is expressed in the closing words of an essay on "Constitutional Loyalty," given us by Mr. Ozaki Yukio, one of the purest and best public men in Japan:

"There is reason to be proud of the loyalty and patriotism of our people, but to rest content with present conditions and neglect to exert ourselves to insure further development would, I am afraid, prove the beginning of the decline of our national fortunes. The ancient saw, 'Pride invites loss and humility is rewarded by gain,' is not a maxim applicable to individuals only. . . . It is most regrettable that there should be persons who are tossed about by the storm of this reactionary age, who shrink into the narrow cell of conservatism, and who, shutting their eyes to the virtues of others, rest contented in bigoted and benighted self-sufficiency. All who desire to assist in carrying into practical effect the great scheme inaugurated by the Restoration and 'reclaim the waves of the great seas' should be larger-minded enough to adopt and assimilate all the best things of the world. Should Japan become puffed up with the meager success which she has hitherto achieved, and assume an air of ridiculous self-importance, I can not but feel deep anxiety for the future of the Empire.

"Oh, how I wish to make this country inferior to none,

Adopting that which is good and rejecting that which is bad."

(A stanza by the Emperor Meiji.)"

To the extent that these good and thoughtful men truly represent Japan it is evident that her need of Christianity is as great as ours. To the extent that they do not it is, if possible, greater.

Hope and encouragement in regard to Japan are abundantly warranted. It is no doubt true that Japan is being swept on today by powerful materialistic forces and that the Church is inadequate to the task. It could hardly be otherwise with such commercial and industrial expansion as we have noted. No doubt, also, where men have not frankly embraced a materialistic view they have saved little

more than their doubts and, in the matter of religion, are avowedly or practically agnostic. On the other hand, there is widespread moral discontent, and a genuine religious concern displayed in the new vitality of Buddhism and in a real recognition of the worth of Christianity. It is, of course, hard to judge the true significance of moral self-criticism in national life. There can be no doubt that many people are deeply troubled in Japan over corruption in office, want of principle in high places as well as low, immorality in society, the licensed vice of prostitution, the decline of driving moral forces in life.

On the Sunday before we left Japan, a representative meeting of all six parties in the House of Peers met to consider the present political situation "to wake the whole nation to the urgent need of moral reform." After a long discussion they adopted a memorandum beginning: "The official discipline is fast loosening; the people are becoming careless of moral obligations and the prospects of the future condition of our country are gloomy." Such words indicate at least that the Japanese speak the same language we speak and certainly they have no less reason for so speaking. That is far better than national pride or the attitude of mind which spends its strength denouncing other nations while its own house is burning.

On each visit, one finds new signs of Christianity's impact in Japan. In the Nishi Hanganji Temple of the Shin sect in Kyoto a priest, with whom we were talking of Buddhist conceptions, answered a question about prayer to Buddha, "Oh, it is just as you Christians pray to Jesus Christ." Such references to Christianity are met constantly from Buddhists who formerly either knew nothing of Christianity or considered it inconsequential. The big popular Asakasa Temple in Tokyo, belonging to the Tendai sect, is more popular than ever since the time of the earthquake when the fire burned to it and stopped. There a priest gave me some leaflets describing the worship of the Temple in Christian terms and ideas, even mentioning Christ and quoting teaching of Christ in confirmation of Buddhist conceptions. As Dr. Reischauer says, it will be a more or less Christianized Buddhism with which the Church of Japan will have to deal. The Church has no illusions on the subject. Its aim is a converted, as well as a Christianized, Buddhism. But that is not an impossibility. There are phases of Buddhism which are more akin to Christianity than to the teaching of Gautama.

It is often pointed out, and justly, that while Christianity is numerically small, yet its ideas and influence are constantly represented as though it were one of the dominant religious forces in the country. Its representatives stand forth as claiming a place not one whit behind or beneath Buddhism and Shintoism. They are claiming an acknowledged place and are seeking a satisfactory recognition in the new "Religions Bill" now before the Government.

Among the students, even more than in the nation at large, Christianity has a disproportionately larger place of power. Mr. Shimomura, head of the Religious Bureau of the Department of Education, recently issued a statement that there were 48,000,000 Buddhists, 17,000,000 Shintoists and 210,000 Christians in Japan. He went on to state that an investigation of 177 higher educational institutions (27 colleges and universities, 23 medical colleges and universities, 29 collegiate institutions for men and 20 for women, 27 religious colleges and 51 technical colleges), show 222 religious organizations in these institutions, 101 Buddhist, 114 Christian, 2 Shinto and five others. Members of these organizations include 6,292 Buddhists, 4,924 Christians, 180 Shintoists and 579 others. In other words 51% of the organizations are Christian and of the members 41% are Christian, though Buddhists number 73% of the total population of Japan and Christians only 1/3 of 1 per cent. Mr. Shimomura proceeded to point out that the adherents of Buddhism in Japan are not real and convinced Buddhists. "Generally speaking," he says, "there are few sincere inquirers after truth among Buddhists. If you do not seriously consider this matter then in 50 or 100 years Buddhism will lose its place and influence in our nation." "Christianity," he said, "is capturing the leadership. The leaders of industry, politics, journalism and the officials of the future are to be found in the universities and colleges where the survey has been made, and you must consider this phase of the question."

We must not take too much comfort from this warning addressed to the Buddhists. Christianity is a long way from capturing the leadership of Japan. The churches are not many and most of them are weak. Great leaders like Honda and Uemura are few. Too many of the young men are scholastic and academic. Christian workers are sometimes perfunctory or petty or truculent or ungrateful. As everywhere, too many lay Christians are vacillating and compromising. There are all the weaknesses which we know at home and there are heavy handicaps which Christianity must bear.

It is best to look squarely at the dark and discouraging features of the situation. But it is good also to see the other facts. And we have seen them clearer and brighter on this visit than ever before. Our last contacts with Japan were with the magnificent new building of the Shiloh Church on the earthquake ruins in Yokohama (for which one member contributed \$75,000 gold), and with a company of noble Christian men and women who came down to see us off. We came home with a greater regard than ever for the Japanese people and a deeper affection for the Japanese Church and for the Christian missionaries in Japan and a surer confidence with regard to the future. The Church at home should respond to the call of the churches and missions in Japan with steadfast support and redoubled prayer. That call was expressed in the resolution passed in our

Conference with the Executive Committee of the Mission and with the Church of Christ in Japan as follows:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work, and secondary grade both in Meiji Gakuin and in the several girls' schools. Everywhere there is need for the building up of school and college faculties.

"The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy, the prayers, and the active participation of American Christians encouraged to the fullest extent possible."

That call was also set forth while we were in Japan, somewhat quaintly but very definitely, by Mr. Ebizawa:

"We believe a missionary has a brilliant future, at least for the next fifty years, provided he be well qualified in learning and personality, and be properly located so as to meet the real needs of the community. . . .

"What Gospel we expect from the missionaries. Our people are burdened with too many systems of various religions, and if it means only to replace superstition with another kind of superstition, they will no longer need the missionary. We need no more heathen teachings gilded with nominal Christianity. It is a plain fact that some class of people show their cravings for the 'signs and miracles' as did the Jews, but that can never be a reason for making the Gospel cheap, or Christianity will have nothing more to give than Tenri or Omoto-kyo. If it attempts to appeal to the utilitarian motive, Konkokyo will work much more efficiently. These religions have recently been putting forth their strength in their propaganda. If Christian preaching remains on that same level our ordinary people will cease to think of their need of the true Gospel. . . .

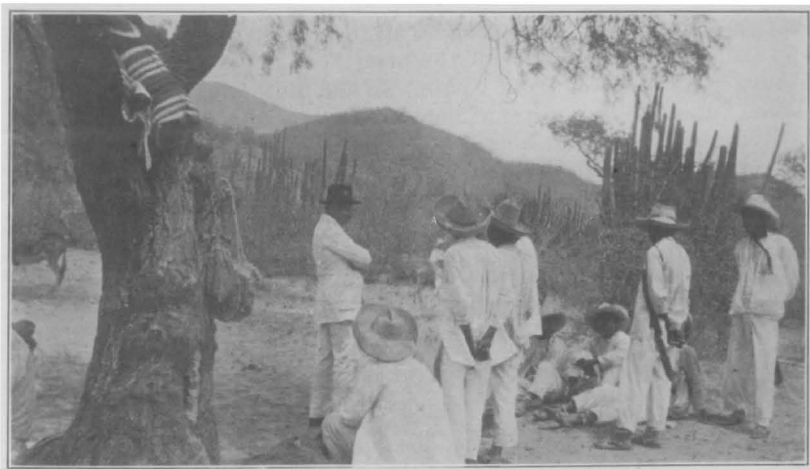
"Certainly this is the most difficult field in the world, but there is also a special opportunity for a missionary, we believe. We are of the opinion that to thoroughly Christianize Japan really means to Christianize the entire Orient. Then, after all, it is not a question whether or not we need the missionary. Let him go ahead heedless of the feelings of even the whole nation if he has his own distinctive Christian message he ought to impart to this nation. . . .

"We have written about the future place of our missionary, and we wish again to lay stress on the fact that Japan is a peculiar field where Western civilization meets face to face with that of the Orient, so that to a Christian worker in this land is given the rare opportunity to discover and build up real universal civilization upon the Christian principles. We might think of this field as a testing-place for the missionary work in the world. So long as Christianity remains inactive, unable to thoroughly Christianize Japan, the world will remain with its dark hemisphere. The challenging voice from the land is clearly heard."

We must pray that the Church at home and its young men and young women may indeed hear this challenge and respond.



SHOWING EVANGELICAL MISSION STATIONS AFFECTED BY PROVISIONS OF THE MEXICAN CONSTITUTION, NATIONALIZING CHURCH PROPERTY AND FORBIDDING FOREIGN CLERGY TO OFFICIATE AT PUBLIC RELIGIOUS SERVICES



DOING PERSONAL WORK BY THE WAYSIDE IN MEXICO

Mexico from Within

BY NORMAN W. TAYLOR, OAXACA, MEXICO

TO UNDERSTAND the struggle going on in Mexico today we must know something of the history of yesterday. When Cortez landed in Vera Cruz he was faced by an almost super-human task. Something more than natural courage was needed, so he capitalized the religious fervor of the sixteenth century. The conquest of the country took the form of a religious crusade. Roman Catholic priests accompanied every expedition and the conquered natives were baptized at the point of the sword. Quite naturally the result was a baptized paganism which persists to this day.

The Church shared largely in the material gains of the victors and became so dominant that, as early as the middle of the seventeenth century, she was regarded by some as a menace, and the Ayuntamiento of Mexico appealed to Phillip IV to curtail her power. Nevertheless she continued to grow and to add to her wealth until she possessed one half of the best land in Mexico.

Immense territorial possession, untold millions of money in her coffers, and complete control over the minds of the masses through her spiritual claims, made the Church more powerful than the Government. But the more enlightened people, in increasing numbers, came to regard her as a menace to the country's welfare.

It was this condition that made such patriots as Hidalgo, Morelos, and Juarez willing to face the power of Rome. Despite papal bulls and excommunication, they disputed her right to the bodies as well as the souls of the people. It is one of the ironies of history

that the first two of these leaders in the revolt were parish priests, and the third had studied for the priesthood. The first step toward liberty was freedom from Spain. When this had finally been obtained, after a dozen years of bloodshed, they found that the internal shackles of the Roman hierarchy bound them as firmly as ever.

Many of the periodic revolutions which have devastated the country have been recurring efforts to break these bonds. On the surface they have appeared to be conflicts between rival generals but in reality they have been a struggle between the liberal and conservative elements struggling for the supremacy. The Liberals in Mexico desire true republicanism and local self-government; they



ONE OF THE TYPICAL ROMAN CATHOLIC CHURCHES IN MEXICO

contend for greater liberty and for the restoration of rights to the downtrodden masses. The Conservatives are the party of the Roman Catholic Church and include most of the large landowners; they are fighting to hold or regain the power and special privileges of earlier days.

In the year 1857 Juarez promulgated a new constitution which has been the foundation of all subsequent legislation passed to curtail and control the special privileges and political activities of the Roman Church. Then followed an event which has no parallel in the 19th century: Pope Pius IX issued a mandate against the constitution of the nation and called upon all the spiritual subjects of Rome to disobey the laws of their country. The constitution was applied to some extent, but the Church, by political activity and by fostering revolutions, did her best to hinder the observance of its



A RURAL EVANGELICAL CONGREGATION IN MEXICO, AND THEIR CHAPEL

provisions. All church property was nationalized, not in order to hinder or destroy religion but in order to insure the use of the cathedrals and other church edifices for the benefit of the people. Last year an order was issued stating that, as all churches are national property, an inventory of the furnishings and belongings of each must be filed with the Secretary of State and the local authorities before the 31st of July. A declaration was also required, showing who was in charge of the church and work, to be signed by ten responsible members of each congregation. The Protestant churches complied with this order and have had no trouble but the Roman Catholic bishop ordered his clergy to refuse to comply with the edict. This has brought on the crisis between that Church and the State.

It soon became known that the papal hierarchy was going to retaliate by withdrawing the priests from the churches at midnight on July thirtieth. Masses of people flocked into the cities and stood for hours in the hot semi-tropical sun, or huddled in the doorways during the rain, waiting for their turn to reach the confessionals. Great queues of mothers, with crying infants in their arms, waited outside the churches, sometimes for hours, in order to have their babies baptized. Women, with bottles in their hands, hurried to the churches in order to bring home a few drops of holy water, superstitiously believing that in some miraculous way it would be of help to them when they were without the ministration of the priests.

The Mexican Government has not interfered with worship in the churches but the Roman Catholic hierarchy, by withdrawing the priests from the churches, has cut off millions of souls from what they believe to be the means of grace and today these millions are

suffering greatly from fear of the consequence of being without this ministry. Thus the Roman Catholic Church is endeavoring to arouse popular sentiment against the Government.

On the 31st of July the government officials entered the churches to make the necessary inventories but in an hour or two they handed over the buildings to the ten appointed men in each case.

Foreign priests, not being amenable to the laws of the land, have been such a source of trouble to Mexico, that the Government has felt it necessary to enact laws by which the foreign clergy are forbidden to officiate in any public religious services. These laws are applied without distinction to both foreign Roman Catholic priests and Protestant missionaries.

While the Protestant missionaries, in order to comply with the laws, have had to stop preaching in organized churches, their work is so varied that they have been able to continue service along other lines, leaving the actual preaching to the trained Mexican. On the other hand the foreign priests of Rome, whose chief work has been the public administration of mass, continued to officiate publicly when they dared. For this reason, many were deported.

One who is unfamiliar with conditions in Mexico is naturally mystified to understand how the Calles Government is able to carry out its policies in a country that is so predominately Roman Catholic. This would be impossible if it were not for a large and enlightened section of the people who, although nominal Roman Catholics, are out of sympathy with the course adopted by the hierarchy.

On the first of August last year a great parade took place in Mexico City, when it is said that at least fifty thousand men paraded in support of the President's program. A friend who watched the parade from the front of a large church later told me that he thought that at least thirty per cent of the men parading had lifted their hats in respect while passing the church. By this act they showed their religious sentiment, but by marching in line they testified to the fact that they were out of harmony with the announced policies of their Church.

These more enlightened Mexicans also believe in the educational policy of the Government realizing that Mexico can never come into her inheritance while eighty per cent, or more, of the population are illiterate. The Government is making great efforts to educate the masses. There are now 13,257 rural and elementary schools throughout the country and the Federal Government's educational budget for the last year is reported to have been twenty-six million pesos. In addition the various states spent about forty per cent of their incomes on education. During the present year the Federal Government hopes to establish two thousand additional schools.

The same authority reports that four out of every ten children of school age are in public schools and many others attend private

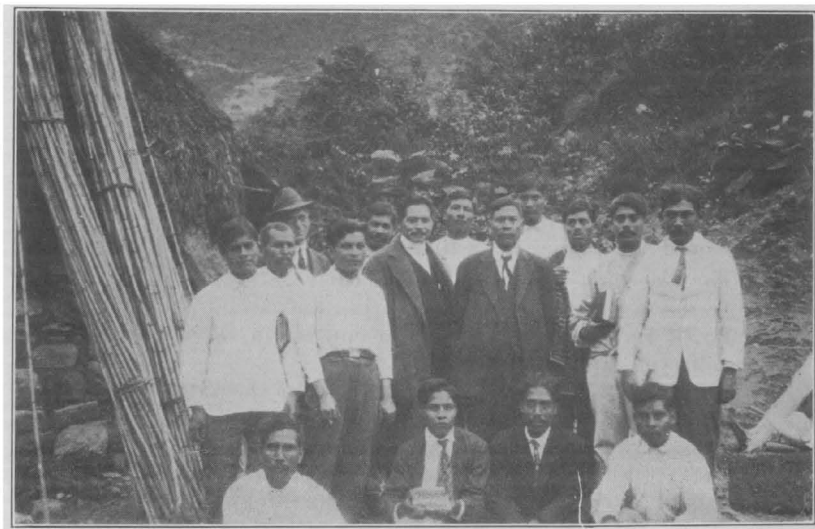
schools. It is, therefore, estimated that fifty per cent of the children of school age are under instruction.

An American authority on educational matters makes this arresting statement: "It is estimated that if ten years of tranquility are secured for Mexico there will be schools for the entire population and illiteracy, as far as the new generation is concerned, will be wiped out."

The Roman Catholic Church has dominated the country for three and a half centuries and had her opportunity to educate the people; if she had done so there would not exist today the great ignorance and poverty that prevail and a few years of revolutions would not have retarded the country to such an extent.

The present conflict between Church and State is causing Mexico to suffer, but in her suffering she is thinking and asking questions. She is beginning to doubt the infallibility of the Church and is seeking to know the Truth. The pastors of evangelical churches report that many strangers are continually in attendance at their services and that a deepening interest in spiritual matters is evident on every hand. The American Bible Society also reports a larger sale of Bibles, Testaments and Scripture portions during the latter part of last year than at any similar period.

These things are an evidence that God is working in Mexico, and causes even the wrath of man to praise Him. Shall we not unitedly pray that He will use the present events to bring Mexico to a knowledge of Himself as He has been revealed in Jesus Christ?



SOME EVANGELICAL CHRISTIAN WORKERS IN OAXACA

Mexico—Before and After the Revolution

BY REV. WILLIAM WALLACE, MEXICO
Missionary of the Presbyterian Board of Foreign Missions

SINCE Mexico started her Revolution some fifteen years ago, she has probably attracted more attention than at any time (except, possibly the period of Maximilian's Empire), since her conquest by Cortez. It has been almost impossible, in the welter of contradicting news items, to get at the real causes of these disturbances or properly to evaluate the revolutionary program. Having spent my childhood in South America, where my father began missionary work in 1861, and having made intimate contacts with all classes and conditions of men and women in Mexico, from university rectors to unlettered peons of the plains and corn-planting Indians of the Sierra Madre, during my thirty-six years' residence in that country, I may be able to throw some light on the subject.

When one asks the average ignorant Mexican to name his national hero, he generally replies Gaona, a full-blooded Indian and the greatest bull fighter of the twentieth century. Probably Pancho Villa's name is better known outside of Mexico than that of Hidalgo, the patriot priest, called the Washington of Mexico, or of Juarez, called the Lincoln of Mexico.

I would like to try to capture your sympathetic interest for Mexico in her present struggles to achieve economic and social liberty. The development of an intelligent mutual understanding between the two countries and the creation of a genuine sympathy for the national culture and ideals of the respective countries will go a long way in solving all our difficulties. Mexico illustrates in a remarkable manner the progress of the Kingdom of God under varying conditions wherever we have carried the banner of Christ.

In Mexico we see the same struggle that is being carried on in China, India, Turkey and in some of the newer republics of Europe. These people are trying to realize four great objectives:

1. To effect self-determination in their national life.
2. To solve their labor and agrarian and social problems.
3. To be independent of foreign control in their social, industrial, intellectual and religious life.
4. In Mexico there is a determination to check the influence of the Church in the field of politics. This has been the underlying cause of many of the revolutions.

Mexico and the United States represent two types of civilization. They present contrasts in religion, in culture, and in temperament. North of the Rio Grande we find predominating the blonde race, whose ancestors came largely from Northern Europe. To the south,

the racestock is Indo-Iberian; that is, Spanish and Portuguese. The Indian predominates in Mexico but is modified by the South European stock. In the United States the dominating type of religion is Protestant, largely determining our civil and religious institutions. Among the Mexicans it is almost exclusively Roman Catholic. Our culture is English in its language and traditions and north European in its emphasis on the exposition of our moral and spiritual ideals in material forms, production, distribution and mechanical devices. Their culture is Spanish with its Latin emphasis on art, music and poetry. We emphasize the head in a hearty sort of way; they emphasize the heart in a heady fashion. In temperament we are evolutionary, working out our problems of social life piecemeal, with only an occasional political convulsion; their temperament is revolutionary, with its logical radicalism, seeking to achieve results immediately moving along a straight line.

Up to the time of the Mexican War of '47, we tried as a people to ignore them. But "Fate or Providence" has placed us side by side with a frontier of a thousand miles difficult to patrol. Our contacts have been increasing and will continue to increase. It is possible for us to be poor neighbors, or we can be good neighbors, mutually helpful.

Most people fail to realize how great a contribution Mexico has made to our national life. Geographically she has given us one half of her territory (Texas to the Pacific Coast), surrendered at the close of the Mexican War. Of late years over a million Mexicans have immigrated into the United States, supplying the demand of labor for our beetfields, our fruit orchards, factories and railroads. In fact, Mexico, exempted from the immigrant quota imposed on other countries, is now our main reliance for supplying the shortage in our labor markets. Naturally, whatever efforts we make in behalf of good relations with Old Mexico and in contributing to her moral and intellectual (not merely material) development will react favorably on the Mexicans.

Yucatan supplies our wheat farmers with heneken harvester binding twine. Campeche sends us our indispensable chicle (chewing gum), and fine woods. Tabasco feeds us with bananas and cocoa. The state of Vera Cruz exports vanilla and coffee. Mexico's great central table land contributes one fourth the world's output of silver. Her cattle on a thousand plains furnish us with horns and hides. Finally, each summer, several hundred students of Spanish from our schools (Boston to San Francisco; Twin Cities to New Orleans), attend every summer the University Vacation School established by the Mexican Government in Mexico City.

In spite of these ties which should develop a rising tide of grateful interest in Mexico, I see stretching along our borders and rising to startling heights a great wall of prejudice dividing us. On this

side stand out in lurid letters these words: "race prejudice; contempt; ignorance; greasers; half-breeds; revolutionaries; bandits." That is the mental complex associated with that wonderful and fascinating country, blotting out more attractive ones.

On the Mexican side I see printed these words: "Yankees; dollar chasers; crushing corporations; capitalistic monsters." On the heels of these mutual epithets, follow the sensitive pride of a weaker race, and the sense of being ignored, misrepresented, misunderstood.

Evidently what is most needed on our part is an understanding sympathy based on a knowledge of their history, their great men and the tremendous sacrifices that many of Mexico's more noble spirits have made to achieve for their country enduring civil and religious liberty. How many American Christians could mention the names of Mexico's Washington (the patriot priest Hidalgo), and her great Lincoln (the Zapaotec Indian Juarez)? Prescott's History of Mexico and "The Fair God," by Lew Wallace, and books of travel make little real contribution to understanding today's problems in Mexico.

During the past sixty years evangelical missionaries have built up a great church, supported by the second and third generation of communicants brought up in the Christian faith. Naturally the first converts were looked on by the "Mother Church" as apostates from Rome, renegades. Now our church people are accepted by their Roman Catholic neighbors as a legitimate element in the religious life of the country. Mexican Protestants now sing, "Faith of Our Fathers, Living Still" with the same zest as their Roman Catholic neighbors.

The stimulating and leavening influence of our work is seen along many lines. Over thirty years ago the Presbyterians established a normal school for women in the frontier state of Coahuila. The Governor Cardenas decided that it was time that the States should have a school of its own. In looking around for a director he picked out Dr. Andres Osuna, then pastor of the Methodist Episcopal Church in the city of Saltillo. He sent him together with four young men to the State Normal School at Bridgewater, Connecticut, where two years were spent in thorough training. During the ensuing twelve years Dr. Osuna built up a fine normal school in the capital of his own state. Later Dr. Osuna was chosen by President Carranza to be Director of Public Instruction of the whole republic. At present he is in charge of the Union Evangelical Press, gives temperance addresses throughout the republic and serves as a kind of liaison officer between the foreign missionaries and the more intellectual elements of the country.

One day our Mission established a primary school in the beautiful town of Paraiso near the coast of Tabasco. Pretty soon the local authorities woke up to the fact and decided that Protestant "Yankees" should not have a monopoly of education in the town.

So they began a school of their own. Eventually the good-natured lazy priest, rubbing his eyes, remarked, "These heretics have started a school; these atheists have started another; it is high time for the Mother Church to have a school of her own." So we made three schools "to grow where none had grown before."

Until lately athletics were practically unknown in Mexico. Through the efforts of the Y. M. C. A. many Mexican young men of the best families awoke to the superiority of wholesome athletics over bull fighting and cock fighting. Soon baseball and football teams began to be organized all over the republic. A young graduate of a Presbyterian preparatory school in the Valley of Mexico was asked by President Carranza to reorganize the great Federal Preparatory School of Mexico in which 1,500 young men are preparing for different professions. Moises Saenz employed Mr. Aguirre, a Cuban by birth, an American by citizenship and an athletic Christian by profession, to develop a complete system of athletics in his school. The contagion has spread. In a little Indian town in the Valley of Mexico, where we have a Protestant congregation, the young men have organized three football teams. They do not always have full equipment but in that hardy race, often barefooted, they handle the pigskin with great effectiveness.

When I went to Mexico there were no playgrounds in any of the schools or centers. However, a few years ago one of our missionaries secured equipment for a playground in our social center, this being the first one established in the country. Later the American colony inspired by this example presented a well-equipped playground to the Mexican Government as its contribution to the Centennial of Mexico's independence. Playgrounds are now to be found in the parks and schools of all the great centers of the country.

Before the revolution the leaders of education at the University of Mexico were disciples of Comte and the whole curriculum was based on the positivist philosophy which deals only with phenomena. Later Herbert Spencer and the agnostic influence became immensely popular among the educated men and women but more lately a great spiritual movement has been set in motion. The Bible is freely quoted in school rooms where before the name of God was not even mentioned. Many of the professors have become spiritualists, but the rector of the National University is an outspoken evangelical Christian, having become interested in the study of the Bible through the Y. M. C. A. The rector of the School of Mines and Engineering is an active member of the Triangle Club, meeting weekly for Bible study and prayer. The Sub-Secretary of Public Education who has charge of the technical organization of primary and secondary schools throughout the republic, is the son of a Presbyterian elder and himself a devoted Christian. These are only a few of the con-

crete cases which show the stimulating and leavening influence of our work throughout the republic.

Many people, both Protestant and Roman Catholic, speak approvingly of the contribution made by mission schools to the development of Mexico. They have exerted a remarkable educational influence on the whole country.

The contrast in the life of the Mexican people "before and after the Revolution" can be shown in many ways. Before the Revolution the Indian and peon were leading a soporific existence without any consciousness of their place in the social order. Ever since the conquest in fact, this element had lost the consciousness of a real soul with the corresponding possibility of development and progress. During my first twenty years in Mexico, "law, order, peace" were the watchwords. The long wars of reform and of intervention had been fought to a finish. President Diaz, originally a troublemaker, having started revolutions against his old leader, President Juarez, and later against President Lerdo, had finally come into power and convinced the country that he was the man to bring about permanent peace and order and develop the material resources of the country. He was friendly to foreign capital; he knew men and surrounded himself with able administrators; he balanced the budget; he ruthlessly suppressed all uprisings. But the vast mass of the people, ninety per cent of peons and workers in factories and small tradesmen, gradually lost all initiative. They became mere employees of their employers who in turn collaborated with the "Master of Mexico" and his circle of friends, in an interlocking system. The states became mere provinces; the justices of the courts became appointees of the Executives; the Chamber of Deputies and the Senate were puppets to execute the will of the Executives, already expressed through special committees, which presented unanimous reports, worked out in consultation with the president and his cabinet.

But another revolution was simply unthinkable. Madero himself dreaded the consequences of any violent uprising. It was only when Diaz openly disregarded the will of the people and insisted on appointing his own successor that armed groups in the north and south of the Republic broke out in open rebellion. Madero finally consented to be their leader. Now after nearly twelve years of armed conflict the states have become free and sovereign. The Indians and peons face their employers frankly and openly, knowing that in the last resort they can back up their demands with a gun.

Americans are apt to be very impatient with Mexico because of the disordered condition of things caused by her conflict with the Roman Catholic hierarchy and with foreign corporations doing business there. The lives of our citizens and missionaries are, as a rule, just as safe there as in our own country. We would exercise more patience probably if we would remember that the situation in Mexico

closely parallels that of our own South immediately after the close of the Civil War. Twenty years passed before anything like normal conditions prevailed once more. The peons and Indians and in general, the working classes in Mexico, on achieving their new liberties through the Mexican revolution, find themselves in a very similar position to that of the Negroes suddenly brought out of ignorance and slavery into the full enjoyment of their political rights as full-fledged citizens.

Up to the time of the revolution, no real labor union was in existence in Mexico, with the possible exception of the orders of engineers and conductors on the railroads. Any attempted strike was crushed out by the Federal troops, often with bloodshed. With the new order of things introduced by the revolution, labor began to organize along various lines. In many places the Reds have been in control, but the Federal Government has always favored the development of conservative unions, modeled after the labor unions in the United States. It is untrue to say that the Mexican Constitution is Bolshevik and the Government atheistic.

The new spirit of initiative is shown in many ways. Formerly every movement, whether cultural or political or economic, "came down from above," as everybody understood that any initiative on the part of the people would be looked upon with disfavor by those in power. Today we find all kinds of groups and circles seeking to promote the general welfare along such lines as hygiene, music, art. In the great amphitheatre of the National Preparatory School, wonderful programs have been put on, introducing the public to a knowledge not only of the great masters in music and art but also of their own historical background as represented by the folklore, songs and dances of old Aztec and Toltu days. Formerly the educated classes were ashamed of anything that was Mexican and all education was carried along the line of foreign traditions. Now they are proud of everything that is national and indigenous. I well remember what might be considered the date of "the awakening of a nation." Diaz had continued in power for thirty years as "a material builder and master." Finally he gave the people to understand that he was ready to have free elections for a successor in the presidential chair.

On the fifth of February, 1910, two great meetings were held in the City of Mexico in honor of the adoption of the constitution in 1857. That day I attended two meetings held within two blocks of each other which offered a remarkable contrast between the old régime that was soon to be rung out and the new which was so soon to be rung in.

The first meeting I attended was high mass in the aristocratic church of St. Francisco, an old building, confiscated during the War of Reform, but later restored by the wife of President Diaz. The occasion was a great reception given by the Archbishop of Mexico

and prelates from neighboring dioceses in honor of the Papal Legate. The occasion was signalized by great pomp. The friendly relations with Rome were symbolized by the carrying of the Nuncio's train and the kissing of his feet by the highest dignitaries of the Church who prostrated themselves before Rome's representative. He was the last Legate who was allowed to reside in Mexico, having been expelled for violating the laws of the land.

There is a general feeling abroad in the States that the radical program of the Mexican Government is very comunistic and unfair to the foreigners who have acquired rights in the country, as well as to the foreign clergy who are anxious to help in the building up of that country. It is difficult for us to appreciate the attitude that has been taken by the Mexican Government. In our own country we have had from the beginning a great many, perhaps too many, different churches, all of which are allowed to own property.

In Mexico it is totally different. The Roman Catholic Church from the beginning has educated the whole nation to the idea that their Church is the only legitimate representative of the religion of the whole people, barring a few heretics and foreigners who are not considered an essential part of the national life. The civil government, conducted as at present by a liberal minority of progressive Catholics, finding their program of education of the people and of labor and social reforms blocked at every step by the Roman Catholic Church, has taken substantially this attitude: "You clergy may indeed represent the moral and spiritual interests of the nation; the Government represents the material interests, including the control of property and lives. As you have chosen to use your material wealth to oppose, and if possible to break down, the constitution and laws of the country, we will take over control of these material interests, leaving you at liberty to carry on your spiritual activities. But you must register all your properties and place them under the control of the civil authorities." The Government after taking an inventory of all these properties has insisted that the doors be kept open for the free exercise of religious rights and ceremonies. The Hierarchy has forbidden the priests to officiate until the Government has changed its policy. As a result thousands of the faithful enter the churches to pray before the various images and are becoming accustomed to worshipping without the presence of a priest. In the present situation the Protestant element in Mexico has followed the apostolic injunction of "obeying the ordinance of the powers that be." As a result they have found themselves enjoying the same liberty of action in all their legitimate work as they were before registering their properties. There will never be any danger of the Government taking the properties away from any church and putting them to some other use so long as they are used legally and not for political propaganda.

One should not be surprised at the strong anti-foreign feeling exhibited in the awakening of Mexico to a new life. For many reasons foreigners usually are to be found at the head of all the big business enterprises, have charge of the higher schools (not government), and exercise a determining influence very often in the international relations of the country. Naturally, native Mexicans became impatient at finding themselves playing "second fiddle" and not "first fiddle" as they would like to do in their own national life. This has led to what seem harsh restrictions on foreign enterprises. The motive, however, is perfectly legitimate, as it represents the instinct of self-preservation and liberty of action, free from foreign domination.

The Protestants have made a very definite contribution to Mexican progress. In the first place the awakening of the consciousness of the people through the light of the Gospel itself, the habits of self-government in the churches in which the laity truly have a part, and the legitimate desire to take an active part in public affairs have all been promoted by our evangelical churches and schools. We have also promoted integrity of character in the leadership of the great forward movement.

How can we help most effectively in the solution of Mexico's problems? First, by getting an intelligent and sympathetic understanding of their situation; not interfering or intervening, but contributing with our quota of moral and spiritual values; second, by reenforcing the missions which have done a remarkable work with a very limited supply of men and money; lastly, we can provide scholarships in our schools throughout the United States for the education of young Mexicans of promise. The interchange of students and professors between the two countries will undoubtedly prove to be one of the most valuable contributions to that more perfect understanding which is the basis of a genuine international friendship and a mutual helpful attitude.

In Mexico—Far from the Beaten Tracks

BY ETHEL R. DOCTOR, OAXACA, MEXICO

AFTER nearly three days of riding on horseback from Oaxaca City over the Sierra I arrived in Yatzaichi on New Year's Eve. It was twilight when I descended the trail which leads to the village, and in the distance I heard the excited cries of welcome to "El Señor," Mr. Van Slyke, who had returned home. The Indian boy at my horse's heels said, "Ah, Señorita, the village is very happy now—everybody sings or whistles hymns. Before it was so sad."

"But," I said, "only the Christians sing hymns do they not?"

"Oh, no, Señorita everybody is happier, even those who do not

know why they are happy, sing or whistle. I don't know how to explain it but, Oh, Señorita, the village is so different now!"

After supper I went out on the porch of the "White House" as the home of Mr. and Mrs. L. P. Van Slyke is called by the natives. It was nine o'clock and many village men, seated on benches and women squatted Indian fashion on straw mats, were listening to

music from the magic music box—the phonograph. They were waiting for the Watch-Service which was to begin at eleven.

When the service began Mr. Van Slyke gave a short and impressive talk on the significance of the Lord's Supper and the responsibility and privilege of church membership. As I watched the silent faces of the attentive congregation of one hundred and fifty or more, and listened to their fervent prayers I was impressed with the sincerity of these new Christians. Four men were baptized and were received into church membership upon confession of faith. They were the first Christians of the first Christian church in the Sierra de Juarez, Oaxaca, Mexico. The blackness of the night and the peculiar silence of distant places settled over us, as the four Indians, with Mrs. Van Slyke, Miss Taylor and I partook



A WOMAN OF YATZACHI EL BAJO,
OAXACA

of the Lord's Supper. We seemed to be glorified by the Lord's presence. Christ had really come to Yatzachi and His coming was not transitory or imaginary but real. The people of Yatzachi are not only honored and glad at His coming but they are saved—transformed in their daily life and habits, blessed and made strong in the faith. He says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Christ—dwelling in the hearts of His messengers, moving them, to sacrificial service—has come to Yatzachi el Bajo, Oaxaca, Mexico, and has worked wonderful changes in the Indians.

Yatzachi has opened the door to Christ. You—with your prayers and your gifts—can make it possible for Christ to knock at the heart's door of many in out-of-the-way places in Mexico.

Can You Beat the Dutch?

BY REV. SAMUEL M. ZWEMER, D.D.

COMPARISONS may be odious but we have the highest authority in regard to their utility. When the Apostle Paul wrote to the Corinthian Church on so delicate a subject as their financial affairs and the needed grace of benevolence, he did not scruple to tell the story of other churches and let the tardy and self-centered Corinthians draw their own conclusions. "With regard to the collection for the saints," said he, "you must carry out the same arrangements as I made for the churches in Galatia." Then he tells of regular, proportionate, weekly contributions by some early method of the "duplex" envelope—or was it a duplex bag? Titus started a financial campaign at Corinth (2 Cor. 8:6) but had great difficulty. Paul, therefore, returned to "the unmentionable sin" of selfishness and wrote of the churches in Macedonia, "Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, *for the favor of contributing to the support of the saints.*" (Moffat's Version.)

"Now then, you who are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. . . . I want a *generous* gift, not as money wrung out of you for God loves a *hilarious* giver." (2 Cor. 9:7 Greek text).

In my journeyings through many parts of our country I have never come across such large per capita and such hilarious giving as in certain Dutch-American communities of the Reformed Church. The facts are sufficiently eloquent to need no comment save the caption of this brief article, "Can you beat the Dutch?"

Four of these churches, typical of others which could be put into the same category, represent farming communities in the middle west, or truck-farmers and small business men in the vicinity of Chicago. Here is the list:

<i>Name of Church</i>	<i>Members</i>	<i>Gifts for Others</i>	<i>Congregational Expenses</i>
South Holland, Ill.	506	\$12,932	\$7,756
Third, Pella, Iowa	433	5,953	4,847
First, Hull, Iowa	384	8,539	6,487
First, Sioux Center, Iowa . .	471	10,080	8,647

In 1921 the church at Sioux Center gave away \$19,053 and spent \$6,941 on itself. For the last six years, the church at South Holland, Illinois, has given more to others than it has spent on itself.

In a letter the Rev. T. W. Muilenberg, pastor of the South Holland church, writes:

"We use principally English, although we still preach the morning sermon in Dutch. There are three other churches here, two Christian Reformed and one old Reformed, the last one very small. Most of the people here are farmers, since this is strictly a rural community.

"My method is very simple; a couple of Sundays before, I state as plainly, forcefully and clearly as possible the claims of the cause or causes, and usually the response comes.

"My people have a warm heart for missions, and they do not need so much for themselves; they are a plain people and live simply."

Another church that belongs to the Macedonia class is located at Passaic, New Jersey. It has no wealthy members. It is still struggling with the bilingual problem of meeting the spiritual needs and desires of a minority of elderly naturalized Dutch-Americans and of their progressive children and grandchildren—but their offerings remind one of the Greek word which Paul used. They are positively "hilarious" in their devotion to the collection-plate. After a visit the pastor wrote me as follows:

"Just as a matter of information and encouragement let me give you our collections last Sunday:

Special missionary collection	\$425.31
The regular offering for the church	190.77
The regular offering for benevolence	141.93
For Ministerial Pension Fund	67.55

The total we collected \$825.56

So you see that the special collection did not interfere with the regular. You did not make a mistake by not preaching."

It is even more hilarious (for the missionary) when we add that by special vote of the session the offering for missions was not taken at the time of our visit but was postponed because the snow and sleet had kept some people away that day from the privilege of the offering!

Of course, there are many other churches in all sections of our country that are examples of liberality and self-denial. But there are congregations where one is reminded at the time of one's visit, and when reading the annual report, of the verses by an Episcopalian rector in Milwaukee:

"The treasurer shuffles his bills,
And his eye with anxiety fills;
People think it is flip
To pay God with a tip,
And spend fortunes on feathers and frills."

Glance over the per capita of your own congregation, your diocese or classis or presbytery, or synod, perchance your own per capita for the Kingdom of God, and see whether you "can beat the Dutch."

No Hope for America, Except—

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

Secretary, Board of National Missions, Presbyterian Church, U. S. A.

THERE are three possible interpretations of the present conditions in America. The Hopeless Pessimist thinks that everything is bad and growing worse. The Blind Optimist says that everything is perfect and growing better. The Dissatisfied Idealist admits that everything is not perfect, that there are radical defects in American life and many things that are not right. But he believes that there is in the Gospel of Jesus Christ the power that will make things right.

This belief and confidence of the Dissatisfied Idealist is rooted in three great convictions:

First, there is no hope for America apart from the Kingdom of God. By the Kingdom of God we mean what Jesus Christ himself meant when He taught the world to pray: "Thy Kingdom come, Thy will be done on earth as it is in Heaven." This means one thing, namely, the reign of God in the life of men and in the life of nations. History and experience prove conclusively that no political scheme, no educational system, no industrial arrangement, no social ideal, apart from the Kingdom of God can ever save America. We are learning in these days again that there is no substitute for good will, in either national or international relationships, and that there is no good will worthy of the name that is not rooted and grounded in the Kingdom of God which, according to the Apostle Paul, is "a Kingdom of righteousness, and peace and joy in the Holy Ghost."

Second, there is no hope for the Kingdom of God apart from the Christian Church. By the Christian Church we mean something more than a body of doctrine or a form of ritualism or a system of government. We mean what the Apostle Paul meant by it, namely, "the body of Christ." As the body of Christ, the Church is charged with the responsibility of expressing the spirit of Christ to the world, proclaiming the message of Christ to mankind and doing the work of Christ. That work is saving and serving men in all the earth. Other agencies will help the Church to bring in the Kingdom but no one of them or all combined will take the primary responsibility for this task. The Church is the authorized, designated instrument through which Jesus Christ is building His Kingdom. It is not a perfect body. It has its defects and has failed in many respects, but after all it is the one great agency in America that is giving its time and its thought, its life and its resources to the establishment of the Kingdom of God in America.

Third, there is no hope for the Christian Church apart from a consecrated and effective leadership.

Five characteristics must mark the leadership that is demanded today. It must be:

(1). *Intelligent*. The leaders we need must know the will of God, the Word of God and the work of God. The leaders of the Church must be able to inspire, but also must give information regarding the moral and spiritual conditions of the nation.

(2). *Efficient*. It must be a leadership that can apply its knowledge to the needs of the times. Fairly and fearlessly these leaders must apply the principles of Jesus Christ, not only to the life of the individual, but to the entire life of the nation.

(3). *It must be optimistic*. While recognizing the evils of the times, and deeply conscious of tendencies which are threatening to deny our ideals and impair our institutions, we need a leadership that believes "God still reigns" in America and that His will can be done and will be done in the life of this great nation.

(4). *It must be cooperative*. By this we mean that it must incarnate the spirit of the Apostolic Church which is expressed in the words, "with one accord." This is essential to all effective cooperation. No amount of mere agreement in opinion or common methods, or even a united budget will ever produce the cooperative spirit which is needed today in the leadership of the Church. Cooperation must root itself in the spirit that will make the Church of "one accord" even though it may not make it possible for the Church to face its task with one method, or one opinion or one form of organization. We need the spirit of the gathering of the Chinese Christians in China a few years ago, when they said, "We are agreed to differ but we are resolved to love." A leadership dominated by this spirit cannot be defeated. A Church guided by this spirit will be a converting and conquering Church.

(5). *The leadership for today must be sacrificial*. Only as the leadership of the Church is dedicated to the principle of the Cross can we draw men to Jesus Christ. The Christian leaders of the future must rededicate their lives to the same principle that actuated Jesus Christ, the principle of sacrifice. It is still true that we must lose our life for Christ's sake if we would keep it. The best things in the life of the nation can be kept only as it gives them away. A spring is a spring only as long as it gives its waters to the flowing stream. When it ceases to give it becomes a stagnant pool. A window is a window only as long as it transmits light. When it absorbs light it ceases to be a window. When a nation ceases to give its best to the world, it ceases to be Christian. God save America from the calamity of self-absorption—from the calamity of losing her life by trying to keep it. Given a leadership that is intelligent, efficient, optimistic, cooperative and sacrificial, the Church can and will accomplish its task of establishing the Kingdom in America, and thus saving the nation.



A COMMUNITY MEETING OF COAL MINERS AND THEIR FAMILIES

The Human Factor in Coal Mining^{* 9}

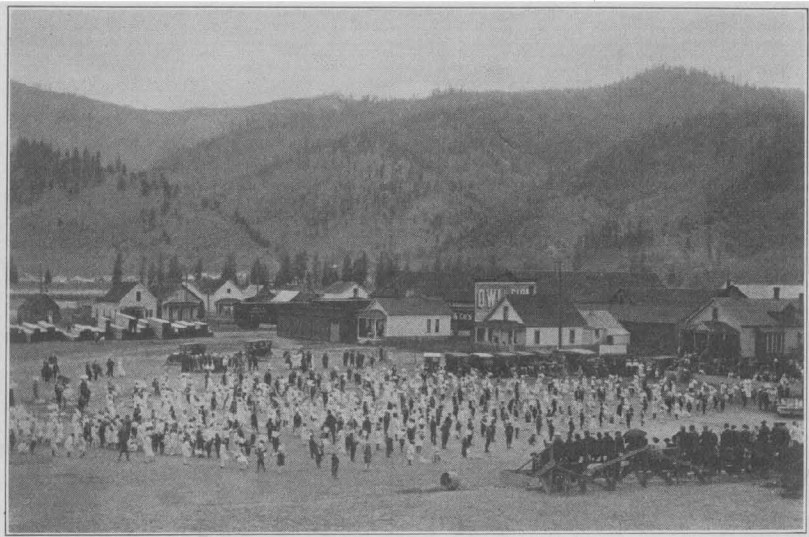
BY FRED HAMILTON RINDGE, MOUNTCLAIR, NEW JERSEY

J G. BRADLEY, President of the West Virginia Coal Operators' Association recently said, "Industry belongs to the men as never before. Improvement of the physical life of the workers is a sound basis for larger spiritual development. It is the belief of the Y. M. C. A. in this principle and the carrying out of the same in its program that appeals to the operators, and has helped to win their confidence in the Association as an efficient welfare agency." Many coal operators have expressed the belief that the "Y," being a mutual organization which helps unite the interests of both employer and employee, will have an increasingly important part to play in improving conditions, promoting good-will and building character.

As far back as 1883 the "Y" was working with miners and in 1895 numbers of college men were enlisted to serve mining camps during the summer months. By 1906 a comprehensive program of educational work with foreigners, and a series of mining institutes for the more skilled workers, was well under way. During the past decade, the program of service has been extended on a more perma-

^{*}The last Anthracite Coal Strike cost railroad and mining companies \$3,000,000 per day and caused immeasurable suffering. Can such strikes be made unnecessary by the multiplication of Christian agencies?

nent and far-reaching basis. West Virginia now boasts ten miners' Y. M. C. A. buildings, serving over 20,000 people weekly. Colorado and Wyoming have twenty buildings, most of them in the camps of the Colorado Fuel and Iron Company. The work was organized several years ago after the big strike, at the earnest request of the men, both union and non-union, as well as company officials. In spite of obvious difficulties, it has succeeded beyond all expectations. Here, as elsewhere, an all-round program of educational, social, physical, spiritual and thrift work is being carried on with excellent results. The growth of one Y. M. C. A. in West Virginia is notable. Several years ago a saloon was transformed into a "Y," the bar becoming



A PLAYGROUND IN A MINING TOWN

the secretary's desk. The work has expanded until today it is carried on there in a fine new building.

The Christian service program in a typical coal mining town is varied and comprehensive. Educational classes, clubs, athletics, character talks, motion pictures, health and other exhibits, Bible classes and special meetings, socials, celebration of foreign and American holidays, thrift campaigns, and many other activities are the usual thing. In one town the "Y" man realized the special need of developing various kinds of labor, essential to the community, out of the town itself. Vocational studies were started in track-laying, drainage, ventilation, etc., and a special educational committee became responsible for a remarkable program. The "Y" library was greatly enlarged, and to stimulate interest, a "public reader" was introduced several evenings each week.

When saloons thrived the "Y" had a real competitor and in a few months, the "Y" generally won. One saloon-keeper said, "General business is good, but saloon business is on the bum. That—Y. M. C. A. is getting all the men!" The work is supported by contributions from both the men and the mining companies and all activities are promoted by committees of the men. This democratic plan wins the enthusiastic interest of all types of people in the community.

One mining operator has frankly described his difficulties as follows:

"We realized that our own men were becoming dissatisfied, not so much over wages, but on account of the general unrest. The men would stop work



A SUNDAY-SCHOOL GROUP OF MINERS' CHILDREN

at our mine, and go to other mines, and we would have new men coming in to take their places, with no apparent reason. Our pay days were disgraceful. Drunkenness was common. This led to lawlessness, which, in a great many cases, resolved itself into suits and litigations, and affected to some extent all the men working at our property. Whenever the mine was idle, time hung heavy on their hands. These periods of idleness usually brought about disastrous results. It was difficult to approach the men to talk with them upon any subject, much less to reason out any difficulties. The men were apparently not interested in their work, nor performing their duties efficiently.

"The question was, how to overcome this condition. We discovered one day that our mine was idle on account of the miners and their families having gone to an adjoining town about ten miles away to see a traveling circus and a quack doctor, who was selling patent medicines and playing some sort of an instrument that attracted our employees.

"We began to realize that something had to be done for the wholesome amusement of our people in their own town. We decided to build a welfare

building. Upon closer study, we found that *this plan would probably harm more than help, unless we had someone in charge of such a building, who had wide experience and knew how to handle it. It was then we turned to the Y. M. C. A. and the undertaking has been a complete success ever since. The Board of Directors are the men in our employ!*"

An incident that occurred not long ago in a small mining town in Colorado indicates the influence of the Association for social and economic betterment. On pay day it had been customary to find the interest of the men centered around a couple of busy gambling tables, waiting for a chance to sit in and try their luck. As a result, in a few hours three or four men were usually in possession of the wages of the others. Shortly after the opening of the Association building, an old-timer who was chronically broke the day after pay day, brought his money to the secretary, requesting him to keep it for him and thus remove temptation. Many of the men are now on the way to a comfortable bank account, for pay-day gambling is no longer popular, and the "Y" cares for a goodly portion of the community's earnings.

In all coal mining towns, the "Y" cooperates to the full with existing agencies like the churches and schools. Where there is a Y. W. C. A. this organization serves the women and girls. Otherwise the "Y" necessarily does some of this work. In several towns the Association has secured trained nurses to give lessons in home nursing and women workers have done remarkable work visiting the homes and organizing many activities with the families.

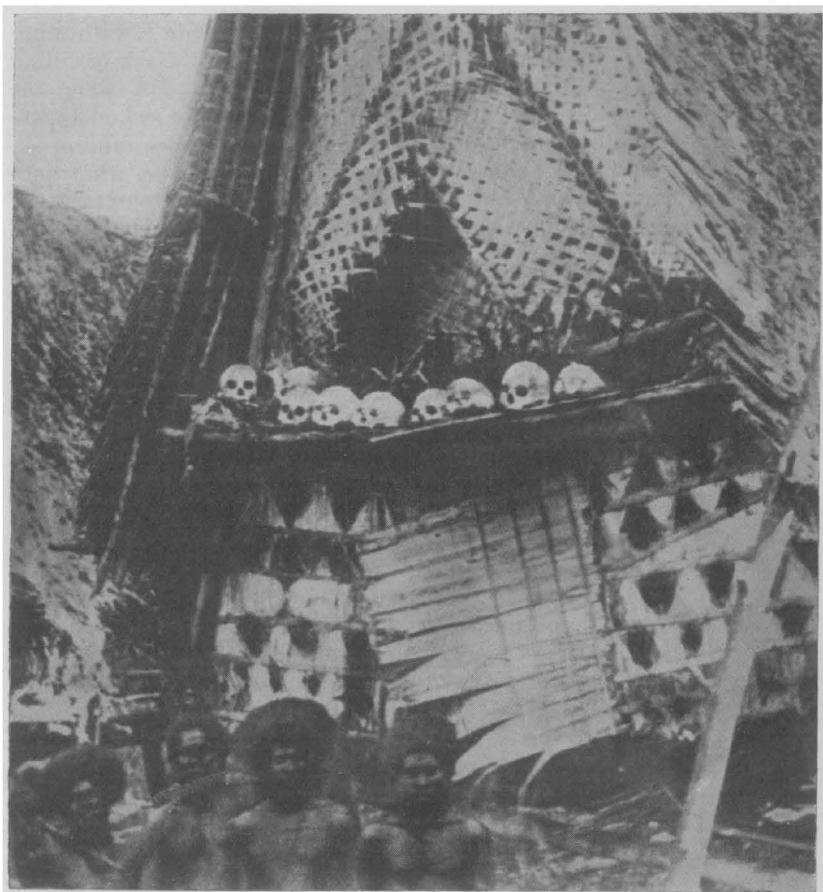
The plan of operation in the Association is one that permits the members to take active part in the management and promotion of activities, through members' councils, which are elected annually by the members of each branch. The councils have special relations to the details of local operation, cooperating with the Committee of Management and General Secretary.

From the work already accomplished, it is fair to predict a constantly enlarging service of the Young Men's Christian Association among coal miners in all parts of the United States. By enlisting the support of both employer and employee, there are created mutual understanding, good will, efficiency, happiness, and Christian character.

ACTIVITY A BLESSING

We may overcome depression by service. It is a blessed thing to have something to do. Some disaster overtakes us or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store that is desirable. But life still has its wants, it still has its humble duties and we take them up, almost mechanically at first, but before long we find that they are medicinal.

Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness.



TROPHIES USED TO DECORATE THE HOUSES OF HEATHEN IN PAPUA

A Story of Changes in New Guinea

BY RUSSELL ABEL, KWATO, NEW GUINEA

THIRTY years of missionary activity in southeastern New Guinea have produced great changes. The hardships and disappointments, the dangers and difficulties of the early days are almost forgotten when we note the encouragements of the present and the contrasts with the past.

The mission established headquarters on Kwato, in eastern New Guinea, in the year 1891. This is one of the small islands in the archipelago that reaches from the mainland far out to sea. The first step taken by the Rev. Charles W. Abel and his fellow-mission-

aries was to overcome the natural conditions that made Kwato uninhabitable for civilized men. First they undertook the task of filling in the treacherous swamps that earned for this beautiful island the nickname of "death-trap." In time, these evil-smelling swamps were transformed into fields, and cricket is played where once millions of mosquitoes had bred in slimy waters. At the same time, what once seemed to be an insurmountable drawback to the development of Kwato played its invaluable part in the development of character in Papuan youth.

There were also evil spiritual conditions that flaunted themselves on every hand. Heathen life flourished in those early days. The New Guinea people lived a life of warfare. It was a warfare without romance for it consisted of cowardly night attacks, when the houses of enemy villages were burned. Then a few of the fugitives were captured and brought home in savage triumph, with shouts and war-whoops, to grace a loathsome cannibal debauch. At these times, the worst in the Papuan would dominate. Cruelties and tortures of the most revolting nature would be indulged in by men who, in ordinary times, when blood is cool, would appear mild and inoffensive.

This warfare, however, meant hard work. The counter-attack must be prepared for. Ornaments, feathers, the trappings of war, spears, war-canoes, fortifications, all required labor. To maintain tribal prestige also meant work. Houses must be better than those of the enemies. The uncertainty of life and the continued tension due to the possibility of surprise attack, kept life in a New Guinea village keyed up to a high pitch. Native sport took the form of sham warfare. The thrilling and dangerous boar hunts were good training for the fighting manhood of a tribe.

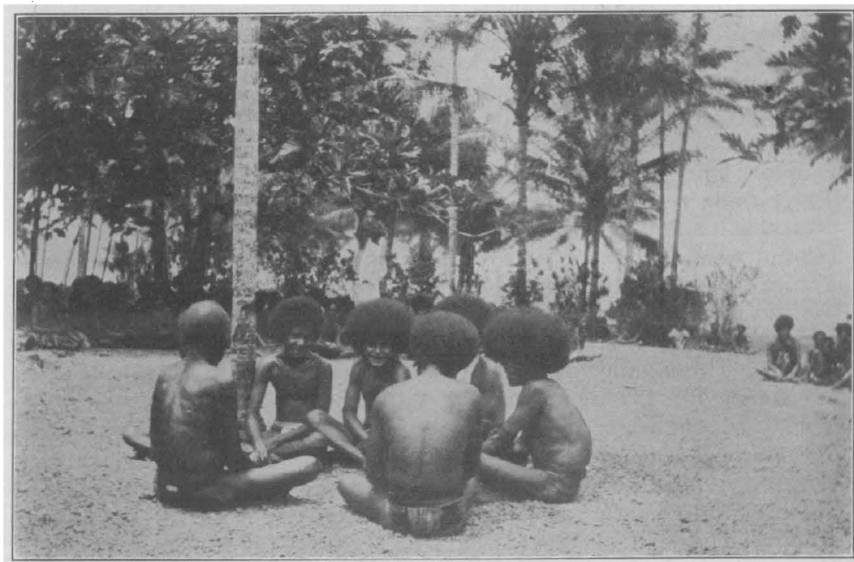
Amid such surroundings, Kwato was established as a beacon of light. There the Good News was proclaimed which shone forth like light in the darkness. The drum-beat by night, the whoopings and the conch-shell by day, the sounds of wailing and haranguing that came over at all times from the villages of the neighboring islands, were all tokens of the surrounding darkness. The typical noises of native life all told the story of blind superstition, of fear of malevolent spirits. Sorcery and witchcraft and all that these involved, the hard cruelty and gross immorality of village life, were thrust upon the youngest child that came under their influence.

At about the time the mission was established the British Government, with a firm hand and an uncompromising Scotsman as Governor, effectively put a complete end to cannibalism and warfare in south-eastern New Guinea. Pioneer missionaries had done their share to make this possible. Some gave their lives in the attempt to open up parts of the country, but finally all explored districts were brought under control.

A complete change in the life of the Papuan followed. The

keystone of his primitive life and customs was gone, so that the rest of the structure collapsed. Hitherto his culture had been built around cannibalism and warfare. Now, within a comparatively few years, this warlike, active race, whose very existence depended upon their energy, became lazy and indolent. Their occupation was gone and they had nothing in its place.

The climate of New Guinea is enervating, the island being only a few degrees south of the Equator. It is therefore conducive to idleness. With tribal prestige gone, there was no longer any incentive to contend against the indolence that is in the very air of a balmy tropical day. As has often occurred in other races, whose social



PART OF AN AUDIENCE WHEN MR. ABEL VISITED AN OUTSTATION

system has been shattered by the coming of the white men, the very will to live seemed to have been taken away. Aided by diseases and habits introduced by white traders the race shows signs of dying out.

Meanwhile on Kwato, a new war was being waged against these tendencies and against all the powers of darkness. Those early days saw both triumphs and defeats. Many who seemed to be rescued, were dragged back into the maelstrom of savage life that surged all around. But there were also triumphs, for men and women, once gripped by the power of God, were freed by the power of Christ. Step by step they learned to walk in the glorious liberty of a new life. Men who had been notorious as cannibals, men who were battle-scarred in tribal conflicts, and whose very names had produced a feeling of terror, became followers of Jesus Christ.

One influential chief, who became a real man of God and a power for good in those scattered island-villages, was a man respected and trusted by the Government, as, indeed, he was by all. In the days before his great change he had earned and proudly worn the *dumari*, that ornament, worn to show that he had far exceeded other men in his career of blood-thirstiness. But God was able to work the miracle that changed this wild man. Such was the interesting, though often crude material, that formed the foundations of the church that is still growing today at Kwato.

These early days of real struggle were followed by years of indifference on the part of the Papuan. The old fighting spirit disappeared. The tall houses that were the pride of the village degenerated into little hovels on the beach. Men whose energy had once given them great reputations and whose fathers had been warriors now spent the day chewing betel nut in the shade of young cocoanut palms.

The Gospel could not find fertile soil in such a demoralized people. Christianity and idleness are incompatible, for the Devil easily finds occupation for listless hands. It seemed necessary to reestablish habits of industry and to provide something upon which to rebuild what had been destroyed. New industries were introduced. Young boys were taught to love work for which they show natural aptitude. They were taught to "play the game" in cricket, tennis and athletic sports which provide a healthy outlet for youthful energy. These games take the place of the degrading immorality of the feasts for the dead and the village dance, with all their accompanying evils.

Many Papuans became Christians and today each morning Kwato presents a busy scene. Boatbuilding, carpentry and printing are taught to youths who pass from the primary to the technical school. The buzz of the sawmill, as it turns great logs from the abundant virgin forests into timber, adds to the general picture of hard-working industry. Agriculture, which includes plantation work and dairy farming on scientific lines, is taught at various centers throughout the district. On the cooler hilltop schools are carried on, attended by children who come from surrounding villages. Some come in canoes and some swim the channel that separates Kwato from the large mountainous island opposite. Girls are taught needlework, basketry, weaving, cooking and domestic science. Around the district to which Kwato ministers, there are many centers where agriculture and industries are taught and from which the blessings of the Gospel radiate.

On Sundays the people come to these mission stations for worship. Their children come in during the week for school. Their sick come for treatment. Outcasts, unwanted and often left to die, find a home and Christian love and care at these centers. At all times,



A PAPUAN BIBLE CLASS IN KWATO, NEW GUINEA

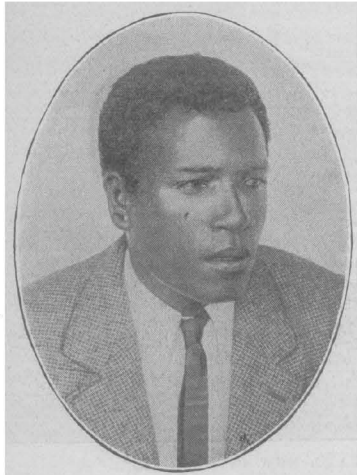
in their eternal conflict with unscrupulous white men, the people fly instinctively to the Mission for help and advice.

Thus, out of the ashes of a primitive savage life, there is arising, at this transition stage in a race's history, something that will provide the Papuan with an incentive and a means to rally to the new situation thrust upon him. Christian teaching and practical industries will help him to meet the impact of white civilization.

The story of Kwato is still a story of changes. Within the last few years in America and in Great Britain some new friends have taken it upon them to pray for this work and older friends have rededicated themselves to a task of intercession. Prayer changes things both at home and on the mission field, but most visibly, perhaps, on the mission field. Hitherto the people in most parts of the district have had little time for the missionary and less for his message. Anything that has threatened in any way to disturb their routine of life they have not wanted. They cling to their old life in spite of its fear, its hopelessness and its endless appeasing of offended spirits. Christians they know lead a singled-out life, separated from the world, and as the herd instinct is strong in native psychology, they shrink from standing alone as Christians.

But all this is changing. Indifference and opposition is breaking down everywhere. There is a new hunger for something better. The people are beginning to realize the emptiness of their old life. They recognize the fullness there is in the simple faith of the little Christian communities whose presence can be known by the tinkling cow-bell that echoes in the hills each evening at dusk as it calls the people together to pray and sing and worship God.

Numbers of "seekers" plead for someone to come and teach them of the New Way. They gather from many miles and wait many



A PAPUAN CHRISTIAN EVANGELIST

hours in the hope of an interview with the missionary on the rare occasions when he is able to visit their district. People come for miles for a service. This often means hours of climbing of steep mountain ranges. In one place they erected their own church and when at last a visit was paid them the crowds that came in from all around were more than the church could hold. Fortunately the weather was fine and the service was held in the shade of a giant mango tree, with the eager listeners grouped around on the ground. Gradually indifference has passed and is passing. Sometimes illness, sometimes the injustice of white men have brought the natives

to the mission and the trust and confidence of a village have been gained. Even through times of disappointment and no apparent result the harvest has been ripening.

Today as we lift up our eyes to those villages dotted along the coast, those threads of smoke rising from many a foothill and telling of habitation, those inland hamlets, those patches of gardens that cover the brows of mountains that slope seaward—we realize that the fields in southeastern New Guinea, are white unto harvest. "Pray ye, therefore" not only on behalf of these waiting crowds who realize their need but also for the multitudes of the unpenetrated New Guinea, where cannibalism is still rife and unspeakable cruelty still is the order of the day. Missionaries at the front line depend upon the support in prayer of God's people at home, not only for themselves but that He will make possible the extension and increase of work which at present only reaches the fringe of the need of Christ in New Guinea.

“The Quest for God in China”

BY PROF. HARLAN P. BEACH, D.D., F.R.G.S., MADISON, NEW JERSEY

Editor of the “World Missionary Atlas,” Etc.

WITHIN a few months of each other two notable volumes of lectures upon Chinese religions have been put upon the American markets; though the one with which we have to do was originally published in London. Dr. Stewart’s “Chinese Culture and Christianity” is somewhat fuller and also more popularly written, though it does not have behind it the longer experience in dealing with Chinese religionists found in Mr. O’Neill’s volume, nor has it the same degree of Chinese scholarship underlying it that we see in the latter series of lectures. Though Dr. Stewart has in his title the name of Christianity, it is not at all emphasized in the book itself; whereas in Mr. O’Neill’s volume, there is evident a real “quest for God” even in the midst of superstitions and mere ethics. Space limitations do not permit further comparisons between these two worthy productions of scholarly authors, both of whose works are well worth a careful reading.

The Rev. F. W. S. O’Neill, the author of our volume, went to Manchuria on China’s northeastern border in 1897. Since that time he has both wrought as a missionary and has studied the religious backgrounds of his great task in a manner worthy of his predecessor in the United Irish and Scotch Mission, the late Dr. John Ross, author of “The Original Religion of China.” With this fine record of twenty-eight years’ service and accomplishment, coming from his parish 13,000 miles in extent, with its half a million inhabitants whose religious beliefs and life he had come to know so well, it was most fitting that the General Assembly of the Irish Presbyterian Church should have availed itself of a furlough and appointed him to deliver before Belfast Presbyterian College this excellent portrayal and interpretation of the varied faiths of China.

What was originally intended for theological students may also appeal to the wider public represented in the REVIEW. The author’s aim “has been to combine the concrete with the abstract, personal impressions and facts of observation, along with borrowings from experts in these fairly well-explored domains, so that as far as possible the outlines of a living picture may be presented and the interest of the general reader secured.”

After a chapter on the meaning of religion and its place in the mind and heart of man, Mr. O’Neill allures us of the feverish West by the title of his next lecture, “How to Attain Peace—Ancient Taoism and Quietism.” A Taoist feast in a great Mukden temple introduces the discussion. A hungry group of Taoists sat silently

before steaming bowls of millet and greens until they were cold while acts of worship were going on and an acolyte was giving thanks by carrying a small cup of millet to present to the kitchen god. Then follow the main teachings of the shortest religious canon of the world, Lao Tzu's *Tao Tê Ching*, about half the length of St. Mark's Gospel. It is a glorification of Tao—Reason, Way, or Word, more strictly speaking, like the Logos of St. John 1: 1. Mysterious as the Canon is, from its ambiguous characters, men have found in all ages the murmuring of cosmic impulse, *elan vital*, "the nameless living Source of all that passed the stage." It gained wonderful literary increments from one of China's most elegant writers, Chuang Tzu, Taoism's Plato. It also claimed the close attention of all Chinese aspirants for office who in early centuries were obliged to pass examination upon this classic of Lao Tzu; and alternately it was admired and forbidden until in our own day, Admiral Tsai Ting-kan has condensed his studies of fifteen years into a remarkable commentary. The choice selections from Chuang Tzu (found on pp. 46-47) show what readers of out-of-the-way Chinese literature may often find. We are not asked to lose our interest in this faith by its later history of the search for the elixir of life and for immortality and its gross superstitions but are finally reminded of Taoist mysticism, with appraisals of mysticism by such authorities as Evelyn Underhill, though Lao Tzu would supply that author with a mysticism hard to be understood.

Then follows a chapter that students do not find duplicated in the regular treatises on Chinese religions, devoted to "The Open Court—a Modern Spiritualist Society." It is prefaced by a toilsome ascent over seven thousand steps to the summit of T'ai Shan, more than a mile above sea-level, where the Emperor Shun, nearly 800 years before Moses led the Israelites out of Egypt, ascended to offer sacrifices to God and to mountains and rivers. Here is a shrine to Yü Huang Shang Ti, Pearly Emperor God, whose throne is in the North Star, with its most sacred earthly shrine on this mountain top, where worship has been offered to various deities for more than four thousand years. A Confucian temple is also found on this summit, but compared with the Taoist deity, the Sage is neglected by the thousands of pilgrims. Nowhere else in the world do so many climb so high for God. This popular quest for the Divine is far different from that found in what O'Neill translates as "The Open Court," the Tao Yüan, literally "Courtyard of the Way." This modern form of Taoist development flourishes most in northern centers. Its thought and ritual gather about "The North Pole True Scripture," a canon given a Chinese army officer in 1920 as dictated through a planchette writing on sand by the Great First Cause. From Tsinan Fu, province of Shantung, where the revelation was thus given, the Open Court and its Scriptures

have spread well over China, carrying among other teachings these two:

The intellectual basis is a combination of Five Religions, Taoism, Christianity, Buddhism, Mohammedanism and Confucianism, the founders of which are to be worshipped, along with the Gods, Saints and Buddhas of the whole world.

Above all, the one Divine Being to whom worship is due is "He who was from the Beginning, the Most Holy Primeval Ancestor."

Generally speaking this school of Taoism holds that "the cultivation of the inner life consists in meditation, to purify the heart and moderate the passions, while the cultivation of its outward expression consists in philanthropic work, teaching and feeding the hungry being alike in importance. God is considered to be the Boundless Spirit, the Primal Source of Life, but is not to be regarded under such human designations as father or king." Although the Tao Yüan combines the five chief religions, we are told that "it does not create a new religion, for all these faiths spring from the Great Primeval Tao." In its philanthropic section it is called "The Red Swastika Society," concerning which our author says:

In China this ancient symbol is not the mark of opposition to the Cross. Happily it stands for nothing less honorable than a rivalry in good works, and as such we welcome the raising of the banner of the Red Swastika.

In "The Basis of Conservatism—Confucianism" Mr. O'Neill takes up what has been for more than 2,300 years the most influential religion of China, the ethics and political teachings of "The Throneless King of China." We do not wholly agree with O'Neill in his statement that "the Chinese are, and always have been, profoundly secular, as the Indians are, and always have been, profoundly religious." Yet it is true that Confucianism has been dominantly secular since the early period when its religion was so prominent in the sections of the Book of History previous to the chronicles of the Chou Dynasty, 1122 B. C. This view of religion our author then proceeds to illustrate through quotations showing Chinese ideas of God, the following Ode being a sample:

How great is God,
The ruler of men below!
How arrayed in terrors is God!
Yet His will is often disregarded.
God created the myriad people,
Yet His ordinances are not relied upon.
All men are good at birth,
But not many remain so to the end.

From that earlier period we pass on to the age of Chu Hsi, the greatest of Confucian commentators, who in our twelfth century so explained the earlier views that God evanishes into Law and Air, or as we might say, into Force and Matter, making Confucianism

strongly materialistic. We wish that here our author had given his readers the gist of Dr. Bruce's estimate in "Chu Hsi and His Masters." But Mr. O'Neill proceeds to give a vivid sketch of the great Confucius. He also quotes a Christian Chinese scholar who makes the famous word *jên*, often translated benevolence, to mean love, urging that "the aim of Confucius for the individual is to be an incarnation of Love, and for society to live the normal life." On page 93 we find the famous sorites of Confucius—traditionally attributed to him at least—in which the "Great Learning" teaches that the cultivation of the person should be one of the central objects of education, so that "throughout the country in the Government Schools of today a regular subject of study is the cultivation of the person, the building up of the life, or as we should put it, the science of moral conduct." The chapter in its eulogy of the great Sage (page 95) and in its closing paragraph shows what this conservatism contains. "What is humanity?" was a question put to the Master whom China has chosen for two millenniums to follow. The Master answered, "To love men." "What is knowledge?" The Master said, "To know men." And finally the climax of his doctrine, a seed of eternal truth, is the saying of Confucius, "He who desires to know men must of necessity first know God."

Early Buddhism or "Deliverance for All," next follows with its winsome story of Buddha's early life and his later teachings when he had attained enlightenment under the famous Bo tree of Buddha Gaya. O'Neill holds that his great attraction for men came from his becoming a beggar from being an aristocrat—though hardly "renouncing a throne," as we here read. And he quotes a beautiful sentence or two from Professor Hopkins, beginning with, "No man ever lived so godless yet so godlike." He closes with this statement in reply to those who regard his eulogy of Buddha as derogatory to Christ: "Let us bring our doubt to the King Himself, and along with the doubt bring Gotama. Can we suppose for an instant that Jesus Christ would not rejoice to welcome a forerunner, so intent upon the highest as the Prince of the Sakyas? Surely we have not so learned Christ, who counted it not a thing to be grasped at to be on an equality with God but emptied Himself, becoming obedient unto death. Rather do we hear Him uttering His glad commendation: 'Well done, good and faithful servant; enter into the joy of thy Lord.'"

But it is not the historical Buddha who is the main attraction for Chinese and Japanese Buddhists—in this chapter Japanese views as well as those of the Chinese are described—it is rather that the dying hopes of millions of believers are turned toward the Pure Land, the Western Paradise, where Amida Buddha and his associate Kuan Yin, the Merciful, stand ready to receive the dying into an eternal bliss, mainly material in nature, but diametrically opposed

to the sensual Paradise of Mohammed. O'Neill does not attempt to explain this paradise from the endless mazes of the 1,662 volumes of the Mahayana writings, but he does quote two. One is "The Awakening of Faith," the translation of which by Dr. Timothy Richard makes Buddhism a second Christian Gospel, and which O'Neill rightly relegates to a different category because of Dr. Richard's manifest reading into the classic Christian views not at all justified by the text itself. The merciful goddess of Buddhism, known in China as "Kuan Yin" and in Japan as "Kuannon" is to devout Buddhists what the Virgin Mary is to Roman Catholics. Her full name is "the All Compassionate, Uncreated Saviour, the Royal Budhisat who hears the cries of the world." The faces of sailors and of childless—especially sonless—women turn to her always, but at death both she and Amida are pictured on the brink of the Western Paradise ready to welcome souls to their presence, saved by "trust in that Buddha's abounding might and pity, and through faithful repetitions of his holy name." Most interesting interviews of the author with leading Buddhists close this discussion; but an added chapter describes recent movements within Chinese Buddhism, fostered by a publication entitled "The Sound of the Tide," and by the leadership of Judge Mei and the main propagandist, Tai Hsü, a learned and saintly monk. Its association, called "The Perfect Enlightenment Association," has the following purpose: "To propagate the essence of Mahayana Buddhism, so that the wicked may be led to loving kindness, the selfish into righteousness, the wise to rejoice in truth, the strong to love of virtue; and to transform this warworn suffering world into a place of peace and happiness."

Mohammedanism in China is of little importance and is treated in a brief yet informing chapter. Chapter X on "The New Thought Tide—Some Recent Religious Movements" is very illuminating. Various named—"The New Civilization Movement," "The Chinese Renaissance"—they all have as their purpose "a critical examination of the cultural inheritance and institutions of the past, with a view to reconstruction in every department of human activity." They all write in large letters WHY? over all the thinking of New China's scholars.

O'Neill's two final chapters, "From Dependence to Leadership—Christianity in China" and "The Message of the West to the East" are excellent, though little as to Chinese religions is found in them. A real religious and ethical awakening in the newest and most populous republic of the world is taking place. As the author urges, leadership of the highest and truest sort is demanded from the Chinese Church and its sisters of all Christian nations, and especially from America. Now is not the time for retreat, but for a strong and determined advance.

The Unknown Chinese Christian*

BY ROBERT GILLIES, KIANGCHOW, SHANTUNG

THE city of Kiangchow, Shantung, was placarded from end to end. We counted forty-seven varieties. "The Sins of Britain" were vividly depicted in flaming pictorials. "How to boycott the foreigner" was set forth in colored diagrams. Even the Girls' Primary scholars had a "manifesto" describing the conditions of labor in far-away Shanghai, and pleading for their sisters groaning under the iron heel of the oppressor.

The air had resounded with curses—curses on Britain, curses on foreigners generally, and ridicule for the missionaries. The school boys had held mass meetings, and sectional open-air demonstrations, also processions. But the soldiers kept on drilling, indifferent to the student agitation.

The long day had closed, and the night was fiercely hot. On the flat roof one might perhaps feel the flicker, should a cooler breeze sweep over the dusty drill ground near by. The other workers had gone to the hills at last, after scares and delays, and I was alone.

Night in a city awakens thoughts of the spiritual darkness of mankind. To a Christian worker in a heathen land the night watches bring an oppression unknown in Christian lands....

Half a century of missionary work had that city seen. Names honored in missionary biography came to mind, and Christians who had won the martyr's crown had labored in the place. And yet by the church, the school, and the hospital buildings, dimly silhouetted in the starlight, problems rather than recent successes were suggested.

The anti-foreign element inside (as well as without) the Church; popular patriotism crowding out personal piety in the message delivered; and the lives lived by leaders—so many puffed up by knowledge, and useless to the wayfaring and ignorant; the backsliders and the crowd, always learning yet never coming to the *knowledge* of the truth!

There came a great stillness in the air. The city had gone to sleep.....but no! There was a voice steadily speaking. On the mound near by, a crowd of boys had last week screamed themselves hoarse cursing the foreigners. Were they at it again, or scheming some night demonstration? Then the voice became audible. It was evidently away toward the city wall, out on the waste land near the soldiers' temple, and the words came with intermittent distinctness—"All sinners: Adam the first man,.....born in sin, needing salvation."

*The Christian, London, January 6, 1927.

I listened to the Old, Old Story, told anew with force. The voice sounded out louder and plainer: "Jesus has died for you..... Jesus can save."

Who was the speaker? It was not the deacon's cultured voice. Nor was it the evangelist. It was an unfamiliar voice. There could be no doubt that his audience were giving attention. The warmth of his outflow was not such as unwilling hearers would call forth.

It was an unfamiliar voice. *This* was "the unknown Christian."God bless him! They were unknown listeners.....God bless them!

Far off, near the central drum tower, the night gong clanged. The watchmen were off on their next round. "Watchman! what of the night? The morning cometh." And the Kingdom of God cometh not with outward show (Luke 17: 20, *marg*).

I went to my room that night with a burden lifted. God was still using the "unknown Christians," not alone the leaders in the limelight.

The Old, Old Story in Turkey

HAIDAR PASHA is a suburb of Constantinople, where wealthy merchants live. In the cool summer evenings the Turkish ladies love to emerge from their harems and gather on the roofs to chat, sing, and play stringed instruments. One evening, after one of the missionary ladies was in bed, she heard a Turkish lady on a neighboring roof strum on the guitar and begin to sing in a rich contralto voice. Her English was perfect, and she was singing, "Tell Me the Old, Old Story." The missionary hastily slipped on her dressing gown, and walked out on her roof, whence she could just discern the neighboring Turkish ladies.

"That is a Christian hymn you have been singing, madam," she said, hardly expecting an answer, for it is against Turkish custom for a woman to uncover her face or to speak to one of another faith.

"Yes," she replied in soft tones.

"Are you, then, of the Christian faith?"

"No," she said, "I am a Mohammedan; but I love some of your hymns."

The missionary bade her good-night, but the next day she wrapped up a small New Testament and tossed it on the roof of the women's residence. Some months afterward, she found the following letter on her roof: "I found the Bible which you threw on my roof, and offer you my thanks. I have read it many times and love it. The reading about Jesus Christ has melted my heart. I am compelled to be a secret Christian as we cannot do what we would here; but I am sure Jesus understands and knows that I intend to worship Him.

—Adieu, AZAIDE."

What Christ Means to Me

BY A KOREAN STUDENT IN SEOUL

FIRST, I give praise to the greatness and glory of my Lord who delivered me out of my sin and made me able to write this confession. Amen.

I believe that Jesus Christ is the Saviour of all people. The Bible shows us that man, who was submitted to the horrible power of death and subject to destruction, received the life and light again through Christ. Every Christian experiences the new life and light. As for me, Christ is my two-fold Saviour. Christ saved me not once only, which he did completely, but two or three times.

Formerly, I had a mental agony which nobody else knew and a serious illness which could not be remedied by medical treatment. I had no hope and everything was discouraging to me. For many years, I was roving about in the dreary valley of grief and despair, always heaving deep sighs. I had nothing to do but wait for my last day on which I was destined to die. My blood was drying up day by day and my flesh was getting thinner and thinner. Sometimes, I got to such an extreme that I thought I would escape from the pains by committing suicide! Who could save me out of my anguish? But, joy to me! Christ pitied me. As soon as I saw the light of Christianity, the anguish with which I was writhing day and night, changed into joy and the illness which used to discourage me so much became a whip to drive me to live a better life. All the things which dazzled me helped me to understand the mysterious great Will. From that day on, I began to run toward Christ. The nearer I get to him step by step, the more joy and peace I receive. Since He saved me from death and disappointment, He is not only my Lord of atonement, but also the Lord of my joy, hope, and health.

I had many defects in my character and was wide open to sinful temptations. After Christ came to me, He daily changed the defects and supplemented the lacks and made me strong enough to get away from enticements to evil. If I have any good trait in my character or enjoy the pleasure of a victor, I owe every thing to my Lord. Christ is my victory and my character. Christ is my goal and the focus of my fervent hope.

BY A KOREAN PASTOR

Christ is my Saviour: He not only made me exist but He protects me, teaches me, warns me against evil, atones for my sin and prepares a place in Heaven for me. Christ is the nearest one to me. He pitied us who were wandering like a shepherdless flock and incarnated Himself in human form to preach the Gospel and establish His religion in the world, telling His disciples to preach "unto the end of the

world." Therefore, I, who was a sinner, believe in Him now and am saved. Since Christ is the foundation of my salvation, how intimate is His relation to me! Since Christianity led me to acquire the great salvation, how great is that relation to me! I can say much as to this relation, but to sum up in one word, "*It is life.*"

BY A THEOLOGICAL STUDENT

Jesus Christ called me, a great sinner, and inspired me with the mighty power of the Bible to make me a Christian.

1. My Position Changed. Previously, although I was a formal Christian, my mind still adhered to worldly things and no mental change occurred. I did not repent of my sins nor accept Christ as my Saviour. I did not have any standard of living and suffered a great deal of mental disturbance. Then Christ came along and changed my position, first of all, to make me one of His disciples. At the time of the Korean Independence Movement, I was put into a prison where I was converted to a real Christian by reading His Word, which was the only source of comfort there, even though I had read the Confucian classics and the Buddhist doctrines. While in prison, I decided to enter the ministry as soon as I got out. I did not enter it and wanted to do His work in a different way but, later on God showed me that that was not what He wanted, by leading me to another crisis.

2. My Mind Changed. While I was working for the church, with a mind not repentant, I found that although the church members had confidence in me, I had a sin growing up in my mind, unknown to others. God warned me of this by a serious illness. I had an operation and the doctor told me that there was no hope of recovery. I read the Bible again and again, finding comfort from it, and I thought of my sins and repented of them. I entrusted all my future to Him. After a month, I left the hospital and entered the Theological Seminary.

3. The Ideal of Life Changed. My first idea of entering Seminary was to strengthen my faith so that I could be saved. But during the last three years, as I have come into closer contact with Him, He changed that idea and I realized that I must preach Gospel and testify as to my personal Christian experiences.

First Christ isolated me from the world in which I was interested; second, He showed me His abundant Grace and made me turn my feet toward Him; third, He taught me that the ideal of life is to bring sinners to Christ. These are the ways which our Lord used with His disciples. He is doing the same thing in winning His disciples throughout the ages. The Bible is not a mere historical text, but a living Word, always working and revealing the truth in the mind of every Christian.

Woman's Home Mission Bulletin

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

COUNCIL OF WOMEN FOR HOME MISSIONS

Officers

President—Mrs. John Ferguson, United Presbyterian.

Vice-President-at-Large—Mrs. F. W. Wilcox, Congregational.

Vice-Presidents—

Miss Nannie H. Burroughs, National Baptist.

Mrs. Athella M. Howsare, Christian.

Miss Daisy June Trout, Disciples of Christ.

Mrs. J. S. Stamm, Evangelical.

Miss Grace Lindley, Protestant Episcopal.

Mrs. C. E. Vickers, Friends.

Miss Amelia D. Kemp, Lutheran.

Mrs. M. L. Copeland, Colored Methodist Episcopal.

Mrs. Mary L. Coleman, Free Methodist.

Mrs. May Leonard Woodruff, Methodist Episcopal.

Mrs. J. W. Downs, Methodist Episcopal, South.

Mrs. A. P. Badger, Methodist Protestant.

Mrs. W. C. Winsborough, Presbyterian in the U. S.

Mrs. Fred S. Bennett, Presbyterian in the U. S. A.

Mrs. Taber Knox, Reformed in America.

Miss Alice E. Bell, United Brethren.

Miss Bessie MacMurchy, Presbyterian, Canada.

Mrs. Colin G. Young, United, Canada.

Recording Secretary—Mrs. Edwin W. Lentz, Reformed in the U. S.

Treasurer—Mrs. Orrin R. Judd, Northern Baptist.

Members-at-Large

Mrs. George W. Coleman, Mrs. W. H. C. Goode, Mrs. D. E. Waide.

Committees and Chairmen

Administrative—Mrs. John Ferguson.

Chautauqua—Mrs. John Ferguson.

Conferences and Schools of Missions—Mrs. Philip M. Rossman.

Day of Prayer for Missions—Mrs. S. S. Hough.

Farm and Cannery Migrants—Mrs. Kenneth D. Miller.

Legislative Matters—Mrs. Samuel Semple.

Student Work—Miss Muriel Day.

Study Courses and Literature—Miss E. Jessie Ogg.

Women's Church and Missionary Federations—Miss Carrie M. Kerschner.

Joint Committees with Home Missions Council

Joint Administrative—Dr. C. L. White.

Alaska—Mrs. Katherine S. Westfall.

Church Building—Mr. A. F. Wickes.

City and Urban Industrial Relations—Dr. W. P. Shriver.

Hebrews—Dr. John S. Conning.

Indian Missions—

Literature—Miss Sara Estelle Haskin.

Migrant Groups—Rev. Ralph S. Adams.

Mormonism—Rev. Claton S. Rice.

Negro Americans—Dr. George R. Hovey.

New Americans—Mrs. D. E. Waide.

Oriental and Hawaiians—Dr. G. W. Hinman.

Publicity—Rev. Coe Hayne.

Recruiting—

Spanish-speaking People in the United States—

Standardization of Home Missionary Service—

Town and Country (including Mountaineers)—Dr. Malcolm Dana.

Comity (special)—Rev. H. N. Morse.

Executives

Executive Secretary—Miss Florence E. Quinlan.

Executive Supervisor, Farm and Cannery Migrants—Miss Laura H. Parker.

Office Secretary and Assistant to Supervisor—Miss Edith E. Lowry.

Western Supervisor, Farm and Cannery Migrants—Miss Adela J. Ballard.

Assistant Treasurer—Miss G. Evelyn Morse.

WORLD PILGRIMAGE OF PRAYER

As we approach the annual Day of Prayer for Missions one can not but be thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4th that "from the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the trysting place. North and South

America will follow, also the Islands and Europe, Africa and Asia, until the world shall be encircled with a garment of praise and prayer.

You who read these lines will surely want to join this pilgrimage. Those who have been observing this interdenominational Day of Prayer in North America have found it to be one of the most enriching experiences of the year. We earnestly urge the women and girls of all races, whether in city, town or country, to unite in the observance.

To what extent are our girls and young women sharing in the plans and privileges of the Day of Prayer for Missions? Are they definitely organized for interdenominational co-operation? During the day many are employed in industry or are in school. We recommend, therefore, that in every community a special meeting for girls be held in the evening.

What an opportunity to bring to them—our successors of ten, fifteen or twenty years hence—new visions of unity, new inspirations for service! They need to feel the thrill of comradeship in this vast army of women from all the great Protestant communions, united in the fellowship of prayer. Nothing will prepare them more adequately for those broader conceptions of our common task; nothing will develop in them more splendidly that catholic sympathy and that sense of interdenominational partnership which are the marks of this new day in missions.

There is a place upon some distant shore
Where thou canst send the worker or the
Word;

There is a place where God's resistless
power

Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God Himself descends and fights
for thee.

Where is that blessed place? Dost thou ask
where?

O soul, it is the secret place of prayer.

—Selected.

OUR PART

Oh, what if the one we have failed to uphold
By the prayers that we did not pray,
Should fall in defeat at the battle's front,
Or falter along life's way?

Do you think the fault would be wholly
theirs

If, weary and sick at heart,
They failed to render some service true
When we did not do our part?

—LILLIAN M. WEEKS.

A SPEAKERS' BUREAU

Cleveland Federation of Church Women

By GERTRUDE CODY WHEATON

Chairman, Speakers' Bureau, Cleveland

"You are missionaries, going out to be speakers for God. You are missionaries. You must remember that. You are going to win others to love the knowledge of the Kingdom of God."

The speaker was chairman of the Woman's Department of the Federated Churches of Cleveland. The occasion was a luncheon given at the home of one of the women, where fifty interdenominational lay women were invited to come to discuss their common problems as speakers. The standard which was set for these women was, "Freely ye have received, freely give."

Missionary information, missionary enthusiasm, missionary attitude have been given to them and they are going forth to give to others in missionary societies, forums, Sunday-schools, settlements, schools, clubs and other gatherings. In this group almost every denomination is represented: Presbyterian, Lutheran, United Brethren, Congregational, Evangelical, Methodist, Baptist, Disciples, Episcopal, Reformed, United Presbyterian.

Each speaker chooses the subjects on which she has the most enthusiasm and information and then finds the most attractive titles for her talks. A subject such as "A Moslem Mother's Plea" is given as a monologue, the speaker wearing Mohammedan costume. Another subject, needed in a city of unusual race problems, is "Contributions of the

Negro Race." In connection with this arrangements have been made so that a group of Negro singers may be secured to follow the speech on their race with beautiful Negro spirituals and they themselves tell how their songs grew and came into being. Another subject, very popular this year, is "The Story of Mohammed," an excellent introduction to the study of the foreign textbook. Impersonations are very popular, and among them are the "Four Minute Tuck-ins," printed by Board of Missionary Cooperation, Northern Baptist Convention, recited as though the speaker were an immigrant still wearing her native costume. One woman chose the subject, "Why Men Should Study Missions." She feels that women have had a monopoly on the study books long enough so she is out urging the women to start Men's Missionary Forums where the men study the mission books and bring the results of their work to a mixed group of men and women. Other women give introductions to the study books of the year in such a way as to stimulate interest and open the minds of church people to the possibility of adult education along mission study lines.

The chairman urges the speakers to use stereopticon, costumes, pictures, story-telling, exhibits and in every way to make their subjects as attractive as possible so that a pattern and example can be set to the group on the way they can develop their own programs using their own talent. Speakers are told to make suggestions for further study. One instruction is: "Place in the hands of the program chairman some of the interdenominational literature, books, and sources of information on where books can be found to stimulate adult education on the knowledge of the Kingdom of God."

On the day of our luncheon the speakers had a keen discussion on the subject, "Shall we charge a fee for our services?" The result of that

discussion was that no charges in any way are made. Our services are free. Those who are mothers are told they may request two dollars to cover the expense of care for their children while they are absent from home. Otherwise no fee is received. A number of times a check for five or ten dollars has been given to a speaker and she has given it back to the chairman for the missionary collection and to help meet the society's own apportionment.

Some of our speakers have traveled and actually seen the fields they present under such titles as "South America as a Church Woman Saw It," "Porto Rico and Our Island Possessions as Seen By a Lay Woman Worker," "Our Indians of the Northwest," "Why I Love the Mountain People."

Occasionally we have furloughed missionaries in our midst and, of course, precedence is given them when calls come in. For two years one person received all calls for the Bureau but the demand has grown so that four women receive calls and recommend speakers. When the chairman was asked how she got her speakers, she quickly replied, "I grab them." As soon as she hears that a woman has returned from a trip or has become especially interested in some phase of home or foreign missionary work, she goes to call on her and ask her to serve as speaker through the Bureau. If she has an interesting subject and a pleasing way of presentation she may receive many calls.

This Bureau is receiving hundreds of calls and is continually adding more speakers to the list, which already numbers sixty. If further information is desired, write The Federated Churches, 701 Hippodrome Building, Cleveland, Ohio.

If women work together interdenominationally they soon think together and a way is paved whereby denominational lines are minimized.

Woman's Foreign Mission Bulletin

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

THE MILWAUKEE STUDENT CONFERENCE

The Milwaukee Conference called together 2,500 students during their Christmas holidays. They came from all over the country to confer for four days upon the fundamentals of life. The Council of Christian Associations felt that the time was ripe for a frank, fearless examination of the facts of our modern civilization in relation to "The Resources of Jesus for the Life of Our World."

There was no attempt to deal with theological questions about Jesus, but rather to emphasize living as Jesus lived so that we may find the best life as He found it in His day.

Eminent scientists were brought to show that it is possible to believe both in God and in science. Leading philosophers were there to tell how we can believe in modern philosophy without losing hold of religion. Experts on social hygiene and leaders in industrial relationships, the psychologist, the mystic and the man of prayer, were all there to pour out from platform, informal group, conferences and personal interviews, their experience of the reality of God.

The heart of the conference was expected to be felt in the daily discussion groups of which there were fifty or more under trained leaders. But great dissatisfaction was felt at this point for only about half the groups were found to be getting anywhere. The real heart of the conference seemed rather to be felt in those informal groups about the leaders in the afternoons. Here each student could choose the expert he felt could help him most in his own problems of mind and spirit.

The Resources of Jesus for the Life of Our World were divided into four cycles:

1. The Accessibility of God—Can we come into personal fellowship with God, and how?
2. The Universality of God—What does it mean to believe in a God who is Father of all mankind?
3. The Love of God and Divine Possibilities of Human Life.
4. The Meaning of the Cross.

The Reverend G. A. Studdert-Kennedy of London made a great contribution to the conference through his personality and message. He conducted all the worship periods and gave the deep message of the Cross.

Although this conference was not set up to deal specifically with the missionary enterprise it could not avoid its implications or its history. Several times it was brought out how nationalism and unethical conduct between nations were putting up a wall against foreign missions. The generation preceding this got its great dynamic through the foreign missionary appeal to expatriate one's self, but it created the task for this generation, namely, to Christianize the so-called Christian nations.

Said Howard Thurman, "I cannot be the kind of person I ought to be till every other is the kind he ought to be. The lost needs me and I need the lost, so that we know today in a new way that there is an essential kinship of all people in the world.

"What the Church tries to say to men about salvation is that God needs them and can never be what He hungers to be in His world till all become sons. There is something each has to say to me that cannot come till He says it. I go to the mission field because He has something for me and I release His bonds through hospitals and schools and churches, that He may give to the world what He has to give."

Said Dr. Charles Gilkey: "The real motive power of the foreign mis-

sionary came straight from Christ. His superiority complex was his baggage. But if today the motive is left behind, we shall find Christianity itself is left behind!"

Dr. Timothy Lew of Peking gave five points on How Christians Made it Difficult for the World to Believe in Christ: Failure of Christians to live what they profess to believe; superficiality and halfheartedness in practicing the precepts; wrong attitude of superiority towards those they help; failure to keep their motives pure—exploitation; failure to carry out the principle of love and unity among themselves—Christian Church torn by divisions.

President Mordecai Johnston, of Howard University, said that race antagonism is a world problem and a moral problem. It is keener today than ever because of economic and imperial domination of Western nations. All men want freedom from political domination. They want education to fit them for a world, and they need self-respect and fundamental fellowship with all mankind. It would be the glory of Western nations to give it quickly while it can be given.

He said that Christianity has a program for other peoples. It is radical; it grows out of the Fatherhood of God. "Be careful how you crush men's wills—for every individual is a son of God." On every inter-racial front in the world Christianity has such representatives. They have given to the world the finest exposition of power in losing life. But the quantity of what they have done is so small, and the pace is so slow compared to the economic and political exploitation that the total effect is an antagonism. The total effect is small as it is because they have not received sufficient support from the home base.

The result is Christianity has lived on the enthusiasm of missionaries. For the reality of their faith in world sonship they have dared everything. But we at home, who have dared nothing, stand in need of proof that

the Father God exists at all! The major effort of the Christian Church in this generation must be to capture the national will of Christian countries. But the Christian Church is split into two hundred denominations. Only one thing will bring us together—a program so big we cannot do it alone!

There were three other things in the conference which contributed to the missionary consciousness. There was a beautiful pageant called "The Quest for Truth" which depicted the worship of all ages and nations in their mutual search for God.

Also there was a very fine Exhibit containing sixteen booths, several of which were filled with illustrations of the outreach of students and churches and associations into foreign lands.

But of all, the International Teas each afternoon brought us closest together with the 150 foreign students who were with us from 32 countries. So graceful were these hostesses in their native costumes and entertainment of song and instrument, that a particular glow of fellowship came from that room.

In closing I should like to say that the Negro delegates to Milwaukee were ideally a part of the student body. There was natural participation and fellowship throughout, and some of the biggest debts we owe are to their leaders who spoke to the conference.

ELIZABETH COLE FLEMING.

THE CONFERENCE THROUGH INDIAN EYES

BY KAMAL ARLOCK

A Student from Isabella Thoburn College, Lucknow, India

This was my first experience of a large conference. I heard that three thousand students were going to attend it. The number meant little to me till I was actually seated in a section of the Milwaukee Auditorium. From here I looked all around and saw every state of the Union represented. How we ever got registered or went through all the red tape was a puzzle. What made these three

thousand students give up a part of their Christmas vacation and convene at such a remote spot? A safe reply may be found. The student mind is sensitive and alert and has been growing impatient to play a part in the moulding of its great nation. The problems which have risen in this land have been intricate. The dealings of this great land are being constantly denounced as unchristian. The students of today will control the world of tomorrow. They must do something to remove any such stigma from their motherland.

What could have been a better theme than the one chosen for the whole conference? Jesus was the one man who could give them solutions. What resources did Jesus have for life in our world? The first cycle consisted of the vital problem which perplexes the youth of today—Can God Be Accessible and How? Dr. Niebuhr of Detroit dealt with the problem of "Practical Unbelief of Modern Civilization." Dr. Coffin showed "How Jesus Found Fellowship with God." Still more inspiring was the personal testimony of Howard Thurman—"In Finding God." The devotional periods led by Dr. G. A. Studdert-Kennedy of England were refreshing. He very clearly pointed out that God was accessible even through modern science.

The second cycle centered around "God as a Father of All Mankind." At this time we were all too conscious of our idiosyncrasies and prejudices. The addresses were challenges thrown open to followers of Christ. Were we worthy of being called God's children? Dr. Gilkey showed Jesus' conception of God as Father of all. Dr. Timothy T. Lew of China pointed out real truths that some Christians were making it difficult for the world to believe in Christ. Kirby Page and Mordecai Johnston struck bed rock when speaking about the significance

of God's universal fatherhood in the relations of races.

"The Divine Possibilities of Human Life" was the topic of the third cycle. What did Jesus think and say about our possibilities? Do we deny these possibilities in ourselves as well as others? What are our potentialities? The fearless and frank opinions expressed by students showed that American students were not dying from the so-called "materialized civilization." The most vital question discussed in all groups was that of race relations. The solution was right there—the changed attitude of students on the various campuses after the conference was over. What could be more practical and more difficult but not impossible? Of course there are always severe criticisms and even ostracism, but was not Jesus Himself ostracised?

The outside world thinks we were over-zealous and carried away by our hastily conceived notions on politics and race problems. Whatever the case may be the passing of resolutions is a bare framework in the air and would remain there unless student effort expressed itself in creative activity.

As a student from the Orient there are many great values which I received from this conference. The very fact that there were students from almost every country of the globe bears testimony to the fact of the brotherhood of man and Fatherhood of God. The many contacts which we made with each other opened up many problems which were common to us all. By discussing these problems we often got a different viewpoint. Was not this a broadening experience in our lives? These contacts make us more sympathetic, less prejudiced, less self-conceited. In this gathering I found solutions for the diverse problems of untouchability, caste prejudices and religious intolerance existing in my own country.

NEWS FROM MANY LANDS



LATIN AMERICA

The Bible in Mexico

CIRCULATION of the Bible in Mexico has not been decreased by the religious disturbances and the enforcement of the articles of the constitution relating to foreign clergy. The Rev. Arthur H. Mellen, agency secretary of the Mexico Agency of the American Bible Society, who has been a resident of Mexico since 1909, states that the Mexican government officials have invariably been most courteous and reasonable. The Mexican Agency of the Bible Society was established in 1878 and since then has circulated 1,553,311 volumes of Scriptures.

Successful Schools in Mexico

MISS BLANCHE BETZ, a Methodist missionary in Puebla, Mexico, writes: "Because so many of the government and Catholic schools have closed, many children have come to us and we have an enrollment of over five hundred. Instead of our influence diminishing with the existing conditions, our field has seemed to expand. We have always conformed with the law of 1917, so that when trouble arises and inspectors are sent to us, they are satisfied with conditions found, and we go peacefully on our way. Since religious instruction in the primary school is forbidden, we have had to work through the medium of Junior Leagues and the Sunday-school. We have religious instruction in the secondary schools, however, and with the boarding students. We have just had to close the passageway between the *patio* of our school and the church in order to conform to the laws, and now we take the girls around the block to attend the services at the church. The sight of a

long procession of girls on their way to church is an inspiration."

The "Old, Old Story" in Peru

MISS STANHOPE, a Christian and Missionary Alliance worker in Huanuco, Peru, writes: "Something happened this week that gladdened our hearts. Mr. Hoy and one of the natives gave out tracts in the cemetery on All Souls' Day. This is the day that the priests go to the cemetery to pray for the dead (if they are paid for it). Two young men received tracts about eternal life. After reading them, they talked it over together and decided to come to the mission station to question us about it. They asked about eternal life and purgatory; and, when the Word was explained to them, they immediately asked what they might do to obtain this life eternal. So we had the privilege of telling them the old, old story. Do pray for them. They were given New Testaments and tracts and said they would come again on Sunday. They are from a village the other side of the mountains where there are no missionaries."

The Union Church of Havana

ENDORSED by the Committee on Cooperation in Latin America, the Federal Council of Churches, the Anglo-American Committee on Union Churches of the Foreign Missions Conference, and the United Society of Christian Endeavor, this church is rendering a great service to the English-speaking population of Havana. The work established by the Presbyterian Board of National Missions (U. S. A.) now includes in its membership representatives of more than a dozen American and British denominations. Plans are now under

way for the erection of a church, a community building and a pastor's residence, the combined cost of which will reach \$300,000. Rev. Merlyn A. Chappell, pastor of the church, says: "Like the American church in Paris, the union churches of the Canal Zone and the other great English-speaking churches in foreign lands, the Union Church of Havana will be a little portion of the finest of the United States and Great Britain set down in an environment where it is most needed."

Women Fighting the Lottery

THE National League of Evangelical Women of Uruguay considers the lottery a serious menace to society and has planned a campaign against it. These Christian women feel a definite challenge to throw their influence into the great war against this evil that threatens the life of their beloved country. They are counting upon the help of the best citizens as they undertake the work. In Montevideo they have had a number of public meetings, speaking in the Sunday-schools and from the pulpits. A play has been written especially for this campaign and has been given in a number of places. The printed page is being used, and 1,500 copies of a leaflet, "Is the Lottery Useful or Harmful?" by Bishop Neely, have been distributed all over Uruguay. The women of this League have invited the members of the Christian churches to join them in their fight against the lottery. They have succeeded in getting the National League of Evangelical Women of the Argentine to begin a similar campaign in their country.

Indian Church in Peru

THE Evangelical Union of South America has recently undertaken the erection of a church and school in an Indian pueblo near the mission station in Sicuani, Peru. Their representative writes: "When the government license had been granted and the notices put in the papers, the

Bishop of Cuzco, in whose diocese we are, was furious, and wrote immediately to Lima, asking that the license granted to the Protestants for a school in Combapata might be canceled. The result was a letter to the Bishop to the effect that what had been granted, had been granted once for all, and could not possibly be withdrawn. The Bishop then wrote asking for permission to teach the Roman Catholic catechism in every school, whether Protestant or otherwise, in his diocese; but to this he received a negative reply also and we turned our hearts heavenwards and exclaimed—'Ebenezer!' This does not mean that the opposition has ceased, not by any means, and we earnestly ask you to pray hard for us and the work amongst these dark souls."

Russians in South America

THE Russian Missionary Society is concerned with the spiritual welfare of Russians in various parts of the world, as well as in their native land. One of its fields is among the Russians who have gone to South America, and its worker writes: "One can do a great work among the Russian emigrants here, as there is yet no opposing organization or leader to hinder our work. Our greatest desire is to visit all of the places, including Paraguay and Argentina, where our Russian believers live, that we may strengthen and cheer them in their Christian life. We are happy, rejoicing in all circumstances. The Lord has helped us arrange meetings where my wife and I are able to sing gospel songs, which attract many people to the meetings. Then the Lord shows His power by helping me to answer from the Bible the many questions which the unconverted ask on different subjects."

A Fearless Colporteur

A BRAZILIAN colporteur over sixty years of age has for his field the state of Alagoas, one of the smallest in Brazil, yet as large as Holland and Belgium. He is noted for

his fearlessness, especially when confronting one of the priests, "many of whom," writes F. C. Glass of Garanhuns, North Brazil, "have the power of life and death in their hands, even in liberal Brazil." After an encounter in the market-place of the town of Rio Largo, in the course of which Fransisco challenged the priest to bring out his Bible and compare it with the ones which were being sold, he was roughly accosted by a group of dangerous-looking ruffians. "The priest commands you to leave the town at once," they shouted, "or you shall suffer for it." Fransisco boldly looked his enemies in the face and exclaimed: "Go, tell your priest that on a certain day I was born, and on a certain day I may have to die, but it will only be when God permits, so I shall continue my work in this town."

EUROPE

Sunday-schools in Iceland

TWO Danish clergymen recently made a visit to Iceland under the auspices of the British Committee of the World's Sunday School Association, which supervises all organized Sunday-school work on the Continent. Both visitors were cordially received by ministers of all denominations. The difficulties facing the establishment of Sunday-school work in Iceland on anything like a satisfactory basis are very great, though not insuperable. The formation of the country itself is an obstacle. The work which is now being carried on is practically all in the hands of foreigners—principally Danish—who know very little of the difficult Icelandic language, and the vital necessity at the moment is to gain the interest and cooperation of the members of the Church of Iceland in work among their own children.

Austrian Jews Turn Christians

THAT within the past twelve years about 12,000 Jews in Vienna have joined Christian churches, about half of them having become Roman Catholics, is a statement made by the *Jew-*

ish Gazette, published in Yiddish. *The Christian Century* comments on the article: "'Thus,' says the *Gazette*, 'is the baptism plague spreading in Vienna.' It deplores that a Jewish city with such a glorious past should suddenly become a sacrifice to the baptism plague, and 'that it will trade the first of the ten commandments for Christian mathematics, according to which three times one is one.' It asks, 'How can it be that the Jews of Vienna are increasing the black spot of conversion,' when in that city 'from olden times until now they were protected from pogroms, robbery and tyranny?' It declares that 'the Jewish district of the capital of Austria has sunk very low' to have allowed 1,000 Jews annually to 'become Christians, *Meshum edim*—outcasts.' Among the baptized were Hans Herzl, son of the famous founder of the Zionist movement. It is also reported that in Hungary 40,000 Jews have been baptized, that in Budapest the Presbyterians alone have received 2,500 and that in Ukraina many Christian congregations, composed exclusively of Jews, have been organized."

Opportunity in Bulgaria

THE work of Rev. Paul L. Mishkoff, a Bulgarian graduate of Moody Bible Institute, has had the backing of the Russia Evangelization Society for several years, and has shown a consistent gain from the beginning. At first he began speaking in a small way, with few people paying any attention. The crowds grew, workers were added, a Bible depot and reading room were established in the city of Philippople; colporteurs were added and an effort was made to visit the homes through the Bible women whom Mr. Mishkoff selected especially for that work. In the summer of 1924 two Daily Vacation Bible Schools were established, in Philippople and Sofia. As the schools continued in session the attendance grew until the limits of the rooms were reached and other would-be attendants were turned away, even though

the parents pleaded for their admission. As the children came home day after day, reporting what they had learned, and proving it by attractive words and hand-work and by their better lives, the doors of these homes opened one after another to the visits of the Bible women.

Christian Federation in Latvia

FOR the first time since the Republic of Latvia was established, eight years ago, a nation-wide movement has been begun to unite all the various Christian organizations in a national Christian federation. This federation, which has the support of high government officials, will be used as a medium through which to distribute religious literature and conduct research in methods of work. In addition, it is believed, it will provide a means of cooperation, encouragement, and coordination for all kinds of Christian organizations, large and small. Its establishment resulted almost directly from the recent Week of Prayer campaign, sponsored by such organizations as the Y. W. C. A., Y.M.C.A., and most of the leading denominations. The campaign, originally organized merely for Riga, spread throughout the Republic. According to Brackett Lewis, secretary of the Y.M.C.A., the Week of Prayer brought together for the first time representatives of three nationalities and five faiths. Only the Orthodox Old Believers declined to affiliate, but they expressed regret that their regulations forbade. President Chakste of the Republic is announced as patron.

Polish Protestants Unite

WORD has come to the Federal Council of Churches from Poland that the six Evangelical churches in that country—the Polish Lutheran Church, the German United Church, the Evangelical Church of Augsburg and Helvetic Confession in Galicia, the Evangelical United Church in Silesia, and the two Reformed Churches—have found an agreement

by forming a Federal Council, consisting of sixteen members. The task of this Council is to avoid misunderstandings and tension between the different Polish churches, which were so strongly separated hitherto by national and confessional antagonism, and to further the common tasks of Protestantism in Poland. As long ago as 1555 there was some attempt at union, but such efforts then and since have been fruitless. In the new Poland, the different Polish churches have been led imperiously to a new effort toward union. Various attempts have been made in recent years under foreign aid, including efforts by Sweden and by the World Alliance for International Friendship through the Churches. These preliminary efforts have led now to the formation of a Federal Council whose conclusion has been sympathetically acknowledged by the Polish Government.

New Buildings for Sofia Schools

TIMBER for the new buildings about to be constructed for the Sofia American Schools, Bulgaria, has been provided by the Ministerial Council of Bulgaria which has granted the Schools permission to take 3,000 cubic meters of timber for use in construction from government forests each year for five years, with a promise of extending the grant beyond the total of 15,000 cubic meters if necessary. Mr. Stoyan Milosheff, Manager of the Banque de Sofia, member of Parliament, is chairman of the local committee for the Sofia American Schools, which has agreed to raise a fund of about \$100,000 to build a library for the Schools as a memorial to the late George Washburn, who was president of Robert College, Constantinople, when Mr. Milosheff and other prominent Bulgarians were students at the college. The Bulgarian cabinet is made up largely of graduates of Robert College. Two hundred students were turned away from the schools this year for lack of space in the old buildings at Samokov, thirty-five miles from Sofia.

AFRICA

A Clearing-House on Africa

THE new "Institute of African Languages and Cultures," which has been referred to in the *Review*, has begun its work, with headquarters in London. Professor Diedrich Westermann, the language authority of Berlin University, together with M. Labouret, of Paris, are the Joint Directors, and when they are unable to be in London, Major Hans Vischer will be in charge. A standardized orthography for African languages, the scientific study of African music, and elementary textbooks and readers having a real relation to African life in its new relationships with the West, are the three matters to which the Institute is now giving its attention. The aim of the Institute, Dr. Westermann points out, is to be the driving force which will lead others—governments, missionary societies and commercial concerns—to put into practice the principles and standards set up. "We ourselves," he said, "cannot produce books and so on, but we are a central clearing-house to which all interested will be able to come for the information they desire."

"The Friends of the Bible"

THIS organization is described by Miss Jameson, of the Egypt General Mission in Zeitoun: "We usually speak of this union as the Coptic Y. M. C. A., but it represents a more concrete thing than that. At the beginning it was a definite movement to demonstrate the right and advantages of Bible study, and it was then led by earnest young Copts who had been truly converted, remaining within their own church, and forming therein a reform party. This year some thirty to forty of them gathered here for ten days, spending, as far as one could judge, the whole time in definite Bible study or seasons of seeking the Lord in prayer. No other of the larger gatherings held here has been so concentrated and given up to the business on hand. Speakers from

outside, all Egyptians but some of them Evangelicals, addressed some of the meetings."

Hartzell Training School

AMERICAN Methodists began their work in Southern Rhodesia in 1900, when Cecil Rhodes gave to Bishop J. C. Hartzell the town of Old Umtali for a mission station. The Christian community now numbers 7,500 and there are 6,000 Sunday-school pupils enrolled in 90 schools. The so-called "hub" of the Old Umtali mission center is the Central Training School, recently renamed in honor of its founder. This school opened its elementary departments in 1900; in 1921 the first four graduates of the higher departments received their diplomas. These men, who came from four different tribes in Rhodesia, are now pastor-teachers among their tribes people. More than one hundred other men, all of whom have received training in this school though not all graduating, are serving as pastor-teachers in outlying mission stations throughout Rhodesia. They are equipped to lead their people in their everyday activities. One of the outstanding contributions of the school to Rhodesia has been made in the training of practical dairymen, farmers, and industrial workers.

The Gleam in Their Eyes

REV. A. M. GELSTHORPE, who went in the early part of last year to the college of the Church Missionary Society at Awka, Nigeria, writes: "By far the most striking thing to me as a newcomer was, and is, the unmistakable gleam in the eyes of those really in touch with Christianity, compared with the dull look in the eyes of those still subject to devil-worship, a religion of terror. When one thinks of the amazing way in which the Gospel has spread among the people here in so short a time, and when one remembers that there are never more than two dozen C. M. S. missionaries in the diocese at a time, I realize how gravely during my time in England I had

underestimated the real power that there is behind Christianity. Most of the students (about forty altogether) come from heathen homes. All of them have countless generations of the worst heathenism behind them, and yet such is the change worked by Christianity, that it is no exaggeration to say that often one forgets that they are other than boys and young men among whom one worked at home."

"These Women Are Christians"

A STRIKING story of the power of the Gospel to build strong character is thus told by Dr. W. C. Terril of Johannesburg in the *Record of Christian Work*: "A group of Christian native women were sent to work for a Portuguese farmer, who grew sugar cane, and from it made a native beer. He ordered these women to take this beer in large demijohns to the villages where it had been already sold. When they refused, he preferred charges against them to the local government official of refusing to work. They said that they had refused to carry demijohns of beer on their heads, or have anything else to do with the business; they were ready to work at anything else. The government official said to the Portuguese farmer: 'My advice to you is to let these women alone. The grinding of sugar cane to make beer is not permitted, and if you insist on their doing that kind of work they will make trouble for you, and also for me. They are Christians, and the God whom they serve is a powerful God.'"

Blind Moslems Study Bible

A BLIND Egyptian Christian, in the employ of the Church Missionary Society in Cairo, has been having a remarkable experience. A number of blind students from Al Azhar wanted to learn to read and write Braille. Gindhi consented on one condition and that was that he would use his own text book, which was the Word of God. They have consented and many have attended his classes regu-

larly during the last eighteen months or so. A number of these Moslem boys when they were returning to the villages begged to be allowed to take their Braille Scriptures with them.

Methodism in North Africa

AT THE 1926 North Africa Mission Conference of the Methodist Episcopal Church, two Arabs, the first of their race, were accepted on probation. With them was received a Kabyle of one of the tribes of the old North African Berber race. "With these three, formerly Mohammedan," writes Percy Smith, "was received on trial the son of a Methodist missionary who has worked for twenty-seven years in North Africa. This son was born in North Africa and intends to devote his life to mission work in the land of his birth. The scene was very impressive—a missionary probationer of the second generation received along with the first fruits of missionary labor. It seemed a pledge and prophecy of the progress of the missionary Christian Church of the future in North Africa.

Islam Spreads in Abyssinia

DR. TOM LAMBIE, of the United Presbyterian Mission in Abyssinia, says that the Galla people, who are found all over that country, are originally pantheists, but that in one or two of the eastern provinces the Mohammedans have had striking success and the whole population has become Moslem. This has been true in parts of the south as well, where is a famous Galla ruler known as Sultan Abagifar. "Few if any of his people" says Dr. Lambie, "have a knowledge of Arabic and they do not even know how to pronounce the Mohammedan creed correctly, but still they consider themselves Mohammedans and are even sending out missionaries to their Galla neighbors who are still pantheists to convert them to Mohammedanism. In all this part of the country there is not a single Christian missionary. If our church could only send out some one

to tell them about Christ before the Mohammedans get there what a great thing it would be."

African Christian Mothers

A NUMBER of graduates of the girls' school at Chisamba, Portuguese West Africa, all of them now wives of Christian teachers and evangelists, were invited to return to the school for a week-end conference. Miss Elizabeth Read, of the United Church of Canada, writes of them:

The first time they gathered, I must frankly say that we felt discouraged at their appearance. They had come straight from their native villages, and, in spite of all their good intentions, we could see the downward pull of their heathen surroundings. Neither they nor the babies were clean or tidy. We spoke frankly to them, asking them to remember that they were our guests. I wish you could have seen them next morning! You would scarcely have recognized them as the same people, and we felt deeply what could be accomplished if we had the time to keep closer to them with counsel and patient, loving reminder. Such a sweet, wholesome group of young mothers they looked, ready and willing to be guided.

African Chiefs of Many Sorts

REV. A. B. PATTERSON, American Presbyterian missionary at Ebolowa, in the Cameroun since 1911, numbers several African chiefs among his friends. He writes of visiting one while a native boy with a limited knowledge of French was translating for him a French mail order catalogue, and comments, "I would like to be present when the order arrives." All chiefs, however, he says, "are not the same. Close to Elat we have the Grand Chief Ndile Nsom. He is a stately-looking gentleman, always well dressed. He wears a slung sword on great days. Every Sabbath sees him in church at Elat. He has been a Christian about ten years and is a church member; he is the native ruler of several thousands of people. The last time I was visiting him, after I had been with him about an hour, I said that I must be going. He rose and closed the two doors and quietly said to me, 'We will pray first.' My particular friend, Grand Chief

Abraham Olama Mendulu, is going along well in his service of his and our great Chief, Jesus Christ. I do not see him these days, but he and I often correspond. The missionary in his part of the field always has a good word to say to me about the steadfastness of Olama, though he is often very sorely tried and tempted."

Ten Years' Change in Nigeria

TEN years ago Enugwu, the center of the coal mining district of Nigeria, was practically uninhabited, and lay in the territory of most primitive and savage tribes. Today it is a rapidly growing up-to-date town with thousands of inhabitants, European and African. When Rev. I. Ejindu, a recently ordained clergyman, was sent there in 1916 he found a people whose barbarities were almost past belief. Cannibalism was common. The murder of twins was an invariable rule. Thieving was a daily occurrence, and burning of houses an event too common to occasion any comment. Ejindu had the greatest difficulty in finding any place in which to live. Several attempts were made to poison him; eight times in 1919 his property was stolen. But through all these persecutions, Ejindu was preserved, and the Gospel made its way into the hearts of many of the people. Now there are in the district some seventy churches, forty-schools, and eighty to ninety teachers, entirely supported by the people themselves.

A New Station in Uganda

SOME of the experiences of a missionary who opens a new station in Africa are thus described by Rev. T. L. Lawrence, of the Church Missionary Society's force in Uganda, who has begun work in a place called Lira: "The native pastor displayed much energy, for the 100 acres we received from the Government in exchange for land at Mbale was all under long grass. He soon had many acres under the cultivation of cotton and sweet potatoes. He also built us a wattle and daub house of three

rooms. Sunday services were started, and the attendance soon grew to 100 and more. With such encouragement, such warm welcomes from people, chiefs, and teachers, we felt that God was leading us on. . . . Our little dining-room is a store dispensary, and bookshop. At one window we sell books (so far we have sold 1,000 first reading books, catechisms, etc.), while at another window my wife dispenses medicines."

THE NEAR EAST

The Moslem World Secularized

AFTER commenting on the external ways in which Turkey is breaking with the past, a writer in the London *Christian* says: "Education is being divorced from religion. Mohammedanism is losing its religious fervor. I witnessed a remarkable instance of this in St. Sophia itself. It was an evening service closing the great feast of Ramadan—the Mohammedan Lent. Ordinarily there would have been ten thousand people there. This time there were gathered within the vast, illuminated interior about three hundred. It was a striking proof of the way in which the Mohammedan world is being secularized. A revolution is taking place in Islam more tremendous than we realize. With much of it Christendom is bound to sympathize. But there are terrific dangers. A secularized Mohammedanism might repeat on a tragic scale the parable of a returned devil re-entering with seven other spirits more wicked than himself, so that the last state is worse than the first. Fanatical superstitions may be exchanged for evils even more dreadful."

Old Turks in New Turkey

MISS DOROTHEA BLAISDELL writes from Constantinople: "In education the secularization of the Government has taken away the power of the clergy, and the new impetus to education that this change has brought is carrying it along toward Western methods. . . . The whole

new trend is toward the things that are Western, but the Turk has clung to his nationality and his history. The metamorphosis from the be-fezzed and wide-bloomered Turk of Anatolia under the Sultanate of Abdul Aziz to the gray felt-hatted and trousered Turk of Anatolia under the presidency of Mustapha Kemal has not made the Turk a European. He enjoys classical music, he is a skilled electrical engineer, he teaches Schopenhauer, but he feels with real love and pride that he is a Turk of the Republic of Turkey."

Success of Dr. Peet's Mission

THAT Dr. W. W. Peet, who spent forty years in Constantinople under the American Board had been appointed "an ambassador of good will" to the Near East by the Federal Council of Churches and other religious bodies was announced in the August, 1926 *Review*. Letters received from Dr. Peet describe the contacts which he has established with the patriarchs and prelates of the Eastern Orthodox Churches. Gregory IV, Patriarch of Antioch, Meletios, Patriarch of Alexandria, the Armenian Patriarch of Jerusalem, and others have given him official messages of greeting to the Federal Council. The one from Sahag II, the Armenian Catholicos of Cilicia, says in part:

The Honorable Dr. W. W. Peet, well known to the people of the Orient and especially to the Armenians, by his inestimable services for the Church and humanity, on October 22, 1926, communicated to us the message of fraternal love, in Christ, from twenty-eight different denominations in the United States of America, with their more than twenty million members. I am glad to declare that the love of the Armenian Church has been multiplied toward the American churches whose children did not withhold their fraternal sympathy and help during the suffering and martyrdom of our people even until the present time.

Bible Depot in Constantinople

THE British and Foreign Bible Society recently opened a new building in Constantinople on the Grand Rue de Pera, one of the main streets. Over the depot the name of the Society

is announced in four languages. A representative of the Society writes: "It is a remarkable and highly gratifying fact that the Bible Society's work in Constantinople has never been stopped by the Turkish authorities during these years of change. Even during the war the work was kept going. We owe much to some of the authorities in Constantinople who have given us their support. Our two colporteurs are able to sell the Scriptures without any serious molestation. No Bible lesson may now be given in the mission schools. The Qur'an is not taught in government schools. But the open Bible is displayed in the window of our depot in a main street, and copies are sold in public thoroughfares throughout the city."

Persian Pioneer Nurses

MISS MARY C. JOHNSON writes from the girls' school in Tabriz, Persia which has Armenian and Syrian as well as Persian pupils: "One of the Persian girls in the ninth grade is also teaching some of the lower Persian classes, and requests that instead of paying her for her work, we take in some poor girl free. Some of our girl graduates we take into our own school as teachers, and some go to our hospital to take a nurses' training course. This year two of our Persian graduates went to the hospital to take up the study of nursing. They are the first Persian girls to brave the storm of criticism they knew would come when they decided to leave their own homes and enter this work. Persian girls are not free to stay away from home for even one night. That is equivalent to losing their good name."

New Center in Mesopotamia

THE United Mission in Mesopotamia has opened its third station in Hillah, five miles from the site of ancient Babylon. Rev. A. G. Edwards, who, with Mrs. Edwards, has gone from Mosul to take charge of this new work, writes: "Hillah is a

large and needy city. Its population comprises something over a thousand Jewish families, seven Christian families, four Roman Catholic, one Armenian, and two Protestant, one of those two being our worker there. The remainder of the population are Moslems. The town is quite fanatical. Our worker went through some stiff experiences when he entered the town, such as being refused the sale of food by the shopkeepers, but now he has quite a number of friends, and is patiently selling his books, having interviews wherever he can, and witnessing well to his Lord. Hillah is close to a number of fairly large and very influential Moslem cities, all of which are unoccupied. Among them are Kerbelah and Nejef and Kufa, all sacred cities to the Shiah Moslems, and great centers of pilgrimage from all over Persia, and Afghanistan, and parts of India."

INDIA AND SIAM

India's Attitude to the Church

CANON A. W. DAVIES, of St. John's College, Agra, contributes to the *Church Missionary Gleaner* a thoughtful article, in the course of which he says: "A well-known Indian-edited paper of Bombay recently commended the British and Foreign Bible Society's work, because it made available throughout India the evidence upon which Indians could form a judgment of the life and teachings of Jesus, detached from the dogmatic pronouncements of the Churches. Again and again Indian students have said to me: 'I believe that Jesus Christ is the highest revelation of God; but I do not believe that the Christian Church truly shows Him forth, so that there is no reason why I should join it.' The great danger of the present situation seems to lie in this: that educated Indians, rejecting the Church and the demands of baptism, should be satisfied with the mere recognition of the beauty of the character and teaching of Christ, without admitting His demands upon their life and allegiance; and the

thought has been growing among some of us in India that this denial should be made upon them insistently. They cannot read the gospels without realizing that following Christ in India, as everywhere else, should mean the acceptance of the cross and the readiness to endure the shame of confession."

National Christian Council

THE six-day meeting of the National Christian Council of India, Burma and Ceylon, held in Calcutta, dealt with a number of important questions. In discussing intercommunal strife, Dr. S. K. Datta maintained that the problem was fundamentally an economic one and that certain leaders were using the chronic economic unrest for their own ends. It was announced that plans had been made for a comprehensive inquiry into industrial conditions in India with a view to the education of public opinion and advancing Christian standards in industrial life. It was proposed that a center of Islamic studies be established at Lahore, where original investigation might be carried on. One resolution stated that the Council welcomed what had been done by the Indian Government in the revision of its opium export policy, so as to stop export completely in ten years, but regarded the denial of an inquiry into the domestic opium problem as unsatisfactory and resolved to continue its efforts to promote the education of the public on the matter.

Moslem and Christian Faces

THE language lesson of a new missionary was interrupted by a tradesman, of whom the pundit said, "He is a Mohammedan." Says the missionary: "I asked how he could tell, since the man did not wear the typical clothes. He said, 'By the expression of his face.' I asked him what English word would express most nearly what he meant, and he said, 'Arrogance expresses it the best.' I then asked if, now that clothes

are not always typical and many wear English clothes regardless of religion or caste, he could tell a Christian from a Hindu or a Mohammedan, and if so what word would express what he could read in the face of a Christian. He said that the word he would use would mean just the opposite of arrogance, which he thought was humility. I thought that was not a bad compliment for our Indian Christians, especially as he is a strict Hindu of the Brahman caste."

Freed Slaves in Nepal

THE great plan of the Maharajah of Nepal, a native state on the northeastern frontier of India, to abolish slavery in his dominions has been followed with interest in the *Review*, and it was announced in the October issue that the total slave population, about 60,000, had been set free. The Anti-Slavery and Aborigines Protection Society has received from Nepal a memorandum which gives the history of the reform, and states that as long ago as 1911 the Maharajah had ordered a census taken of the slaves. It reports that about a third of the emancipated slaves have chosen to stay with their masters as hired laborers; of the rest, some have settled in or near the places where they were employed, and others proposed to cultivate land for themselves. For this the Maharajah has thrown open available tracts of cultivable waste lands in the hills, and started reclamation and clearance works in many areas.

"Thus" comments the magazine of the Society, "one of the most notable achievements in the history of slavery has been brought to a prosperous issue."

Bright Outlook in Dornakal

DORNAKAL, South India, is known to many friends of missions as the headquarters of Bishop Azariah, the first Indian to be elevated to the episcopate. An English clergyman, the bishop's chaplain, writes of the future of the diocese: "In certain

districts about half of the outcaste population have now joined us, in spite of many persecutions and the very high moral standard that is required, and the other half are eager to come in, had we only the teachers to send them. Moreover, now for the first time there is a distinct movement among the Sudras, that is to say the great middle class of the Hindu people. Where the movement of the lower classes has been wisely guided the Sudras have shown profound respect for the Christian religion. Bitter enemies have become staunch friends. A spirit of inquiry has risen among them. In several places actual conversions have been fairly numerous during the past year or two. It is not impossible that during the next few years we may see a vast ingathering of the main body of the Hindu people."

Stanley Jones in South India

AUDIENCES of educated non-Christians estimated at twice the size of even those which greeted Rev. Stanley Jones, author of "The Christ of the Indian Road," on his first tour in South India have been attending his meetings there. The address, a frank presentation of the Christian message, occupied about an hour and a half and an equal time was given to answering questions. Rev. Boyd W. Tucker, who accompanied him, thus describes one feature of the tour:

Round table conferences are held to which are invited about fifteen of the most religious Hindus and Mohammedans and about five of the best Christians. Each man is asked to relate what religion means to him in experience. No comments are made, so that the testimonies may speak their own message. It has been arranged that there shall be more non-Christians than Christians, so that everything shall be absolutely fair. It is most remarkable how Christianity is able to command the situation and stand out by the sheer superiority of its ability to reveal God and transform lives through the personality of Jesus. One elderly Hindu approached Dr. Jones after he had given his own personal testimony in one of these meetings and said, "You have been telling us about something this afternoon that none of us know anything about. Jesus stands out in a fresh and challenging way as the way of the Father."

Bleeding Pillar as a Text

THE following incident is quoted from the report of the Union Kannarese Seminary in Tumkur, South India: "In a village five miles away there stands before the temple a tall, slender pillar, down the side of which for some little distance rain has left a course of red rust. The people declare that periodically the pillar bleeds, and there, sure enough, is the thin red line. In some quarters, a few months ago, the fear grew lest the appearance of the blood on the pillar should be a portent of disaster to the State. The six senior students went out to investigate this phenomenon. With great tact they won the confidence of the leading folk of the village so far as to induce them to have a ladder brought and set up against the pillar from the roof of the temple. One of the students mounted the ladder, a somewhat risky proceeding, and climbing to the top of the pillar proved to the people beyond controversy that the bleeding was due to an iron spike in a cup at the top of the shaft. When a safe descent had been effected, the men improved the occasion in apostolic fashion and preached Christ to the crowd that had gathered."

Church Work of Burmese Women

AN AMERICAN Baptist missionary in Rangoon writes in *Missions* of the natural business ability of Burmese women, who generally manage the family finances. This ability has been shown also in a missionary society, of which she says: "Several hundred women were present at the organization of the Society. A very modest little lady from Moulmein, wife of the pastor of the Burmese Church, and possessed of outstanding qualities of leadership, was made president. Two consecrated Bible women volunteered their services without salary to tour Burma in the interests of the Society. The question of money to carry on the work was settled temporarily by charging a membership fee of one rupee. Later mite-boxes were added and from these

two sources alone has come a large amount of money for missionary work. The Society has been organized three years now and God has wonderfully blessed its work and given wisdom beyond what we could have foreseen."

Loyal Siamese "Endeavorer"

THE newly organized Christian Endeavor society of Chiengmai, Siam, is sponsored by a graduate of Bangkok Christian College. This fine young man's fidelity and unflagging earnestness in Christ's service witness powerfully for the success attained in Bangkok Christian College in winning, training, and sending forth leaders in the great task of winning Siam for Christ. This young man's father, a staunch Buddhist and the governor of a populous district, has from the first opposed the action of his eldest son in leaving the religion which is announced by his majesty the king to be the religion of the Siamese. He and all the other members of the family put every difficulty in the way of his Christian faith. While living with them and in every other particular a loved member of their circle, he gently but very firmly adheres to "the Jesus Way," witnessing for his Master by a most consistent walk and conversation. He is zealous in seeking to win young men to Christ. He is the most enthusiastic temperance leader in Chiengmai.—*Christian Endeavor World*.

CHINA

Function of the Missionary

AN EDITORIAL in the *Chinese Recorder* gives expression to what it calls the idea of Chinese Christians "as to what the missionary can do and where he can best serve the Chinese Church." The editor continues: "The demand for Western preachers in China is decreasing. Chinese speakers at commencements and conferences are rapidly increasing. Since the missionaries came to China to make preachers rather than to be preachers this should be welcomed; it does not, of

course, preclude the use of a few specially gifted Western evangelists. The tendency to submit Chinese for Westerners in positions where policies of Christian work are determined will also decrease the demand for Western Christians in executive positions. Putting it another way, the tendency is against having the missionary of the future prominent as preacher, promoter or administrator. There is, however, less insistence on the above negative changes than on the positive qualities and functions of the missionary of the future. The wish is often expressed for the freer giving of the Western Christian's whole personality to the Chinese Church.... Especially desired is the rich example of personalities illumined with Christ. 'We need them,' says another, 'to help solve the problem of living up to the principles of Jesus.' The Western Christian is thus called to be first and foremost an exponent of the spirit of Christ in human relationships.... The Chinese Church wants the Western Christian more than his money; his sympathy and appreciation more than numbers."

Chinese Combine Five Religions

MR. H. G. ROMIG, of Tenghsien, Shantung Province, describes what she calls "a religious fad that has recently become popular in this part of China. It is a combination of Christianity, Buddhism, Taoism, Confucianism and Mohammedanism. From each of these religions the people choose practices and teachings that suit the unregenerate heart of the natural man. They claim they are saved, and enter heaven through good works, hence the distribution of famine relief to the poor. They teach transmigration of souls, but have no place for repentance, and no need for prayer. 'All men are brothers' is a favorite declaration with them."

Self-Sacrifice of a Chinese

GILBERT McINTOSH of Shanghai, who has represented the Presbyterian Board in China since

1891, calls attention to the fact that Chinese Christianity may possibly be enriched by traits of Chinese character which we are apt to overlook. The doctor in charge of Shantung Road Hospital told of a man who had been brought in lacking an arm. He was an ardent Buddhist and had been instrumental in raising funds for a Buddhist temple near the North Railway Station. A large sum was lacking and, in a spirit of renunciation and determination to do something drastic, he cut off his left arm above the elbow with a sharp and heavy meat chopper. In the hospital it was found necessary to cut away another portion to ensure cure. "If," he says, "such self-sacrificing spirit can be enlisted in the cause of Christ we may expect an ardent phase of Chinese Christianity that will mean great things for the extension of Christ's Kingdom."

Foochow's Governor Reads Bible

THOUGH the disturbances in Foochow have made it necessary for foreigners to leave, it is interesting to read this description, written by a Methodist missionary, of the civil governor of the city: "Forty years ago he returned from a naval school in England and has been an admiral in the Chinese navy. He goes everywhere without a guard of soldiers save the minimum of one or two as a mark of his office. He is not a public speaker, but never hesitates to grace the platform of any Christian school or other public institution with a few sincere words of greeting. He lives simply and is as approachable as any official in the United States. While not a professed Christian, he is very friendly to Christian institutions, and within the last two or three years has spent an hour regularly each week for a period of months studying the Bible in English with one of the Y. M. C. A. secretaries. I have not heard any foreigner speak with greater vehemence about the existing evils in China's official life today than has he."

Village Entirely Christian

NEWSPAPER correspondents who write of Christian work in China having to be abandoned because of the recent disturbances do not know Chinese Christians. Such a story as the following from a missionary in North China would surprise some of them: "One village where a church is located is built in the side of a mountain and the church forms the social center. There is not one non-Christian in the town. Years ago when the people became Christian they destroyed their idols and little village temple, and no such thing has existed since. The girls and women of this village all have natural feet and no queue has been known among the men in years. The young women have won prizes in a contest of repeating Scripture they had learned. They repeated Psalms 1, 19, 23, 1 Cor. 13, Rom. 8 and many more chapters. And the way this group fairly makes the mountains ring with their songs of praise would delight the heart of anyone hearing them."

Tibetans More Responsive

BISHOP A. WARD, of the Moravian Church, writes of their mission in Khatse, Tibet: "Many travellers up and down the valley now call at the mission-house, not only to see such strange and interesting things as the harmonium and pictures, or to talk about everyday matters, but definitely to hear the *chos*, the religion; for the missionary has something to teach, but the lamas taught them nothing. They will raise their hands to their heads and bow in respect to religious pictures (though nobody wishes them to do this), and say with the same tokens of respect, 'Salaam, Jesus!' The villagers attend service on Sundays in goodly numbers; for, after the Saturday evening prayer-meeting, the Christians go to the houses in the village and invite the people to come, reminding them that tomorrow is Sunday, which the people otherwise say they forget."

JAPAN-KOREA**Bible Society Jubilee**

THE American Bible Society celebrated in the autumn the fiftieth anniversary of the beginning of its work in Japan. Among those who took part was Rev. Matsuyama, the only man living of both foreigners and Japanese who were members of the Bible translation and revision committees from 1874 till 1887 and from 1911 till 1917. The *Record*, published by the Society, comments: "The fact that practically 900,000 volumes of Scripture were absorbed in the northern half of Japan from our Agency alone in its fiftieth year tells a story of an open door and a friendly attitude. But it tells only a part of the story. For instance thousands of Scripture volumes have been supplied to those in the jails of Japan, with the cordial aid, and, sometimes, at the request of the Japanese officials themselves. The tributes to the Bible by non-Christian, as well as Christian, officials in high position are also further illustrations of the happy change from the conditions of the early days of missions and the Agency in Japan."

Colporteurs in Modern Korea

REV. F. G. VESEY of the United Church of Canada writes of the colporteurs who work under him: "Simple country men that they are—so many of them—the importance of their work is often non-apparent to them and sometimes they are tempted to waver and fall. Yet most of them toil on and rejoice in their toil. As the economic, political and social conditions change, so to a great extent has the attitude of the people altered toward the Gospel. The materialistic, atheistic, and communistic influences are barefacedly at work, doing their utmost against the best interests of the people all over the peninsula. So that the task of the colporteur is more than ever an uphill one. His work is harder and heavier than ever it has been, and while there was a time when the

Scriptures could not be supplied fast enough to meet the demand, today the demand is for patience, perseverance and perspective. Nowadays it is not uncommon for him to meet with arguments, contradictions, insults and abuse."

Fruits of Newspaper Evangelism

REV. DR. AND MRS. HARVEY BROKAW, who began their work in Japan thirty years ago, report that newspaper evangelism continues to be a fruitful form of service in that country. Some of the results of this work are forty-six decisions to study for baptism this year, one person entering the ministry and over 10,000 pieces of literature sent out. It is known that nine have entered the ministry in the eight years of this work in Kyoto and sixty-one baptisms are recorded. Innumerable opportunities for personal work result. One man ten miles in the country, a baptized Christian, holds a service once a week in his house and has organized a flourishing temperance society among the young men.

Influence of a Dying Man

FROM the Korea Mission of the United Church of Canada comes the following incident: "At Pooguh, a young man, who had been the only Christian in his household, died. During his last illness he continually pleaded with his mother and all his family to become Christians and to take down the sacrificial table which had been put up over a year ago to some departed one. On the day he died, the relatives held a council and though it was, particularly to the grandfather and grandmother, a severe test to forego the comfort which sacrificing meant to them, they all agreed to comply with his wishes. The funeral arrangements were left in charge of the Christians, and, in spite of loud protests from the heathen neighbors, the sacrificial table was taken down. A few weeks later, the whole family was attending church and the young widow looking

forward to going to the Bible Institute."

Syenchun Church Branches Out

FORTY members of one of the Presbyterian churches in Syenchun, Korea who were set apart a few months ago as a separate organization, bought and remodeled a large house in a neighboring village. In a short time the congregation more than trebled, so that the church building had to be enlarged proportionately. Besides this expense of providing an adequate place of worship, the people assumed their full share of an old debt of the mother church and are also contributing liberally toward the helper's salary. At the recent meeting of the Presbytery permission was given them to elect their first two elders. The church gives the promise of vigorous growth in a new section of agricultural land opened up by reclamation from the sea. It is also reported from Syenchun that recently one of the hospital evangelists went into a heathen district where there is no church. He went loaded down with Testaments, gospels and tracts. He reports that a brother of a former hospital patient lends him a room for his meetings at which he is having a nightly attendance of sixty or seventy.

ISLANDS OF THE SEA

Higher Standards in Papua

THE London Missionary Society (Congregational) conducts in Papua a training school for native Christians. The missionary in charge writes as follows of the marked improvement in the students in recent years:

In the early days the temper of some of the students was very fickle, and it was thought advisable to keep all the bows and arrows used by the students out of harm's way lest there should be bloodshed. Laziness and shirking in manual work were common; and cheating in class or in home-work was not regarded as a serious matter. Neither the men nor the women had much regard for their personal appearance, preferring to go about in their oldest and dirtiest garments. So long as the student

got through his four years' course, he cared little whether his work was satisfactory or not. Now all these things are changed. Students, on the whole, although coming from different parts of the Territory, live amicably together, and often form strong friendships. They take a pride in doing their manual and schoolwork well, and endeavor to take a creditable place in all examinations. There is little or no cheating, and anyone who is guilty of it, is not looked upon with respect. One seldom sees any of them untidy, and where they are placed in positions of trust they are generally reliable.

Boys' School in Honolulu

IOLANI School in Honolulu, established in 1863 by the Church of England, but now under the direction of the American Episcopal Church, is seeking in many ways to Christianize and Americanize boys of many races—Chinese, Japanese, Korean, Hawaiian, Portuguese and Filipino. One of the teachers writes: "Scores of our boys have returned to China, Christian men of influence in their communities.... In the past Iolani has done an important work; today it is filling a vital need, doing excellent work with a better-equipped corps of teachers than ever before. Fifteen years from now many of our present students will be holding positions of trust. In 1902 the enrollment was thirty-five—today it is 370."

NORTH AMERICA

A Pacific Institute of Politics

A NOTABLE forward step has been taken in the development of international understanding and good will by the organization for the Pacific Coast of an Institute similar to the Institute of Politics at Williams-town. During the last three years President von Klein Smid of the University of Southern California has been working to this end and has secured the backing of influential leaders of public thought in the universities, in business life, and in the federal government. The first annual session of the Institute held in December brought together a very significant group of leading thinkers on international relations. *The Congregationalist* comments:

It has long been recognized that some of the major international problems of the world concern the nations around the Pacific Ocean. Now with the Institute of Pacific Relations holding biennial meetings in Hawaii, and the Institute of International Relations holding annual sessions on the Pacific Coast, the leaders in interpreting and solving these major international problems are likely to be developed in this Pacific area by such cooperative thinking as these gatherings make possible.

Japanese Student Convention

FOR four days during the Christmas vacation the Japanese Students Christian Association held a conference in Evanston, Ill., at which twenty-one educational institutions were represented. As reported in the *Bulletin* published by the Association, "the central thought of the Convention was that the J. S. C. A. is a Christian organization and that it must become more religious in more various ways." Other aspects of the gathering are described as follows: "The study of the problems of the Pacific, the problem of war and peace, and the problem of American-Japanese relations, all looking toward world peace, was started and recommended for further study in local chapters. . . . The key was struck once more that Japanese students should endeavor to receive the best from American life and contribute the best which they have to it in the course of their study in America."

Education in Law Observance

THE Citizens' Committee of One Thousand on Law Observance and Enforcement at its recent meeting in Washington outlined a program which included the following points: Plans for a nation-wide campaign of education and publicity were unanimously adopted. Pledges of support were made. Because of the danger from propaganda or nullification and disregard of law the Committee was called upon to extend its work. The efforts in behalf of law observance will not be confined to prohibition groups alone but will include the enlistment of existing organization of all types to make law observance a

prominent topic in their programs. Platform messages will be presented by officers and members of the Committee. A limited number of conventions and conferences will be held. In addition there will be many group meetings of selected men and women throughout the country. Because the young people of high school and university age are unacquainted with the evils of the saloon, special attention will be directed to intensifying sentiment for law observance among them.

Church and Y. M. C. A. Cooperation

THE movement to bring the Church and the Young Men's Christian Association into closer working relationship has now enlisted twenty of the national evangelical church organizations in the United States, all of whom have appointed commissioners to confer at stated times with representatives of the Association. Eighteen of these denominational bodies have also appointed standing committees on cooperation with the Y. M. C. A. The General Counselling Commission of the Churches, meeting this year for the third time, added to its rolls two Negro denominations. With such additions the commission now represents a church membership of more than 17,000,000 in the United States and Canada, served by approximately 96,000 pastors in 119,000 churches. Relations between the churches and the Y. M. C. A. in small cities and rural communities have improved in recent years, according to the results of a survey presented to the commission. The same survey showed that 506 Y. M. C. A. secretaries in 200 small cities (5,000 to 25,000 population) hold 823 positions in their local churches, serving as trustees, Sunday-school superintendents and teachers, choir members, and leaders of boys' and men's clubs.

Congregational Home Missions

THE completion of a hundred years of home mission work was celebrated at the recent annual meeting of the Congregational Home Mis-

sionary Society. The Society in its first year had 169 missionaries, who rendered a total of 1,320 months of service. This year its missionaries numbered 1,478, and the months of service totaled 14,605. The total income or the work of the Society was \$18,140 in 1826; for the year 1925-1926 it was \$1,229,810. More than 700,000 have been led into church membership by the missionaries of the Society during its century of history. The state of New York was the main field of the Society at the beginning. The first year 120 of its 169 missionaries labored in New York, the only missionaries west of the Mississippi River in 1826 being three in Missouri. The missionaries of the Society today are distributed in 45 states, Hawaii and Alaska. They are laboring in the newer sections of the far West, and in the cities and rural districts of the East. Twenty-five languages other than English are used in 304 foreign-speaking missions.

Indian Girls' Questions

THAT the ways of white people and present-day modes of conduct are puzzling to young Indian girls in government schools and on Indian reservations is revealed by recent questions. Miss Edith M. Dabb, executive secretary of the work of the Y. W. C. A. among Indians and long an authority on the life and customs of Indian women, has recently made a study of some of the inquiries made by young Indian girls. Questions of honor, conduct, loyalty and truth are stressed. One that reflects the tragic clash between their old regime at home and modern ideas from school and college is, "Should we do what our parents say or what our schools teach us, if they fail to agree?" Dealing with boys causes many perplexities. "How can girls act so that boys cannot take too much for granted?"

"Is it wrong to go to a movie or a dance alone with a 'trustful boy'?" "What can a girl do when a boy writes notes against school rules?" The Y. W. C. A. goes out to aid young Indian girls on reservations and in schools, helping them to bridge the difficult period of transition between the "ways of the blanket" of their parents and grandparents and the white man's religion, education and sanitation, after they leave school.—*American Friend.*

Alaska Native Brotherhood

WILLIAM L. PAUL, a member of the Alaska Territorial Legislature, describes this organization which, he says, "unites the native people of southeastern Alaska. It is now fourteen years old, with camps in every village. Most of the camps own large, well-equipped halls which are centers of village life. Though the Brotherhood is strictly undenominational yet the leaders are nearly all graduates of the Sheldon Jackson School. Today the organization moves forward along four lines: education, Christian morality, economics and politics. In its platform are four planks: abolition of fish traps, huge fishing contrivances often a mile in length, catching as many as 500,000 pounds a day; home rule for Alaska; competent Christian citizenship; one nation, one language, one flag. The Brotherhood owns a printing plant and publishes a monthly magazine which is read by white people as well as natives. In the matter of internal legislation the Alaska Native Brotherhood has secured the passage of fair laws by the legislature in support of prohibition and schools; and the repeal of anti-racial laws. It is proving true to the teaching of Jesus and is developing a competent Christian citizenship."

Pure Linens

Pure quality in Linens is the corner-stone upon which McCutcheon's has built its reputation as "The Treasure House of Fine Linens in America." And every woman who appreciates beauty of design in Linens knows that she will find here merchandise to meet her taste. Exquisite patterns in Table Damasks, the latest novelties in Fancy Linens, handsome Towels as well as simple or elaborately embroidered Sheets and Pillow Cases await her selection.

McCutcheon's

FIFTH AVENUE



FORTY-NINTH ST.

Dept. No. 20

New York

Don't Worry

Are you beginning to show Investors' Worry-wrinkles?

Are you uncertain about the security back of your investments?

You can avoid all uncertainty and worry by investing in **ANNUITY AGREEMENTS** of the Home and Foreign Mission Boards. Write to:

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

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

HARTFORD

SEMINARY FOUNDATION

**Theological Seminary
School of Religious Education
Kennedy School of Missions**

W. DOUGLAS MACKENZIE, *President*

A UNIVERSITY of religion. Three separate schools of Christian training grouped on one campus. The Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service. Courses in any of the three schools are open to all students. Thus opportunity is offered for full-rounded religious education.

Hartford Seminary Foundation is located in the center of the intellectual and cultural life of New England, half way between Boston and New York.

A series of handsome and well-appointed buildings makes its campus one of the most beautiful in its section of the country. The Case Memorial Library containing 125,000 volumes is for the use of the three schools. This is one of the richest theological libraries in the country. The faculty is composed of twenty-eight scholarly men and women who have attained distinction in their respective fields.

HARTFORD SEMINARY FOUNDATION

Hartford, Connecticut

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

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

Contents for April, 1927

	<i>Page</i>
FRONTISPIECE	
.....KATHARINE SCHERER CRONK	
EDITORIALS	245
A MISSIONARY ADVOCATE TRANSLATED. CHINA AND THE MISSIONARY PROGRAM. THE JAPANESE EARTHQUAKE. AMERICA'S FLIGHT AND THE REMEDY.	
SOME OBSERVATIONS IN CHOSEN	251
.....ROBERT E. SPEER	
<i>A personal report on a recent visit to Korea.</i>	
AN INDIAN CHRISTIAN LIGHT-BEARER PART I	256
<i>The life-story of Dewan Bohadur A. S. Appaswamy, a remarkable Christian of India.</i>	
THE IDEAL VS. THE REAL IN HINDU- ISM	264
<i>A study of a religion of India according to books and according to people.</i>	
A MOSLEM'S IMPRESSIONS OF CHRISTIANITY.....CHARLES R. WATSON	273
<i>Why the Moslem does not want to be a Christian—and why he does.</i>	
THE LEGITIMACY OF EVANGELICAL MISSIONS IN LATIN-AMERICA	277
.....WEBSTER E. BROWNING	
AN ADEQUATE PROGRAM FOR HOME MISSIONS	284
.....JAY S. STOWELL	
FREEDOM FOR MOSLEM WOMEN	288
.....J. G. KING	
BEST METHODS FOR PROMOTING STEWARDSHIP	290
WOMAN'S FOREIGN MISSION BULLETIN.....EDITED BY ELLA D. MACLAURIN	295
WOMAN'S HOME MISSION BULLETIN	298
.....EDITED BY FLORENCE E. QUINLAN	
NEWS FROM MANY LANDS	302
THE MISSIONARY LIBRARY	318

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1925, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELANVAN L. PIERSON, *Secretary*

WALTER McDUGALL, *Treasurer*

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

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

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

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

Do You Know?



Who led the Children of Israel into the Promised Land?

Where Noah's Ark landed?

Who was the first great Christian missionary?

FREE—Send for this 5-minute Bible Test

Test your knowledge of the Bible. See how much you really know about this great Book of Books.

Moody Bible Institute Home Study Courses make the Bible really yours. They give you a helpful, well-rounded knowledge useful in your everyday Christian experience. Ten courses—non-sectarian—one suited to your particular needs. 34,000 students have already found the great satisfaction and joy that comes from knowing the Bible. Don't deny yourself this wonderful experience.

Just to try out your present knowledge—send for this test. You'll be interested. Mail coupon today.

MOODY BIBLE INSTITUTE CORRESPONDENCE SCHOOL

Dept 4684 153 Institute Place, Chicago, Ill.

Moody Bible Institute

Dept. 4684, 153 Institute Place, Chicago, Ill.

Please send me, free, your 5-Minute Bible Test. No obligation.

Name

Street and No.

City

State

PERSONALS

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

* * *

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

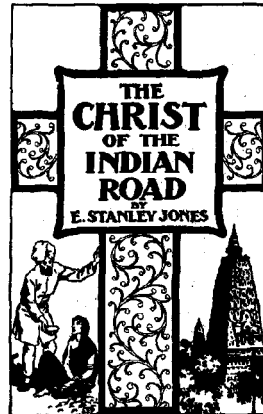
MRS. W. H. C. GOODE has been elected President of the Women's Home Missionary Society of the Methodist Episcopal Church.

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



The Most Popular Book on Missions in this Generation

NOW IN ITS 21ST LARGE PRINTING



THE BRITISH WEEKLY: "One of the most uplifting books in modern missionary annals. Its scenes and sayings will enrich hundreds of missionary addresses in days to come."

THE CHRISTIAN CENTURY: "It will be read and re-read in all western communions; and is one of the memorable books in connection with the missionary enterprises of the churches."

MANCHESTER GUARDIAN: "One of the most enthralling missionary books I have ever read. But it is far more than a book about missions."

PRICE, NET, \$1 POSTPAID

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK	CINCINNATI	CHICAGO
BOSTON	PITTSBURGH	SAN FRANCISCO
DETROIT	KANSAS CITY	PORTLAND, ORE.





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

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

APRIL, 1927

NUMBER
FOUR

ANOTHER EARTHQUAKE IN JAPAN

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

AMERICA'S PLIGHT AND THE REMEDY

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

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

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

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

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

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

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

"Stupidity is more sinful than deceit."

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

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

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

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

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

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

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

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

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

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

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

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

CHINA AND THE MISSIONARY PROGRAM

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

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

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

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

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

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

Peking University has applied for registration with the Northern Government.

Shantung Christian College at Tsinan-fu is reorganizing.

Nanking University is prepared to reorganize and register.

Chengt'u is making application under the Northern regulations.

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

Yale in China is closed without prospects of reopening.

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

St. John's refuses to go over.

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

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

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

AT HOME—KATHARINE SCHERER CRONK

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

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

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

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

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

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

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

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

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

Some Observations in Chosen *

BY ROBERT E. SPEER, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

With reference to religious education in our mission schools,

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

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

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

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

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

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

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

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

An Indian Christian Light-Bearer

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

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

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

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

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

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

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

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

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



DEWAN BOHADUR A. S. APPASWAMY

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

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

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

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

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

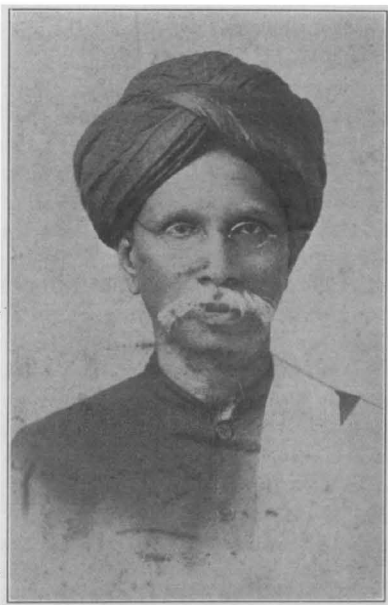
In his book, "My Conversion" (C. M. S., London), Mr. Appaswamy relates that he was greatly influenced by two Tamil scholars who lived in the village and gave musical discourses on religion. He was a strict Saivite at this time and used to make a monthly pil-

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

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

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

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



PANDIT H. A. KRISHNA PILLAI

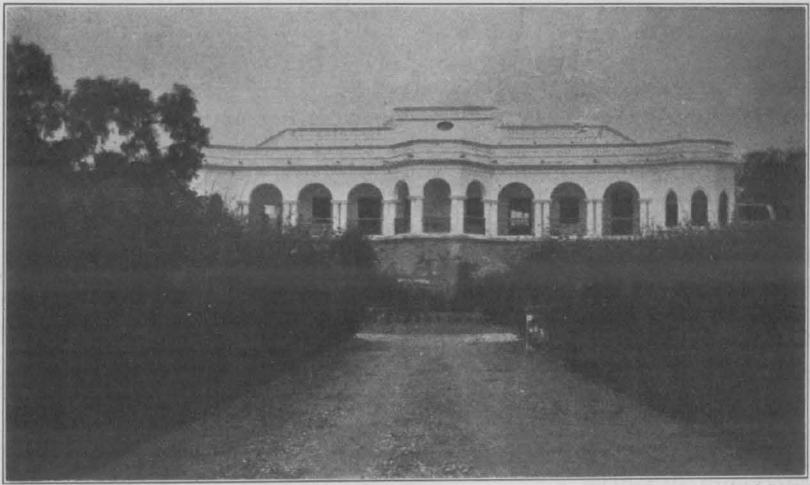
*Second Son of Siva.

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

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

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

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



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

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

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

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

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

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

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

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

TO BE CONCLUDED.

SOME MISSIONARY MOTTOES

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

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

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

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

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

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

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

The Ideal vs. the Real in Hinduism

BY THE LATE REV. G. N. THOMSEN
Formerly a Baptist Missionary in India

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

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

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

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

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

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

THE IDEAL OF THE VEDAS

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

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

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

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

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

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

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

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

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

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

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

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

"There is no God," the foolish saith;

But none: "There is no sorrow."

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

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

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

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

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

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

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

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

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

POPULAR HINDUISM AND BUDDHISM

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

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

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

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

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

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

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

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

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

THE RELIGIOUS LIFE OF THE HINDUS

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

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

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

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

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

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

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

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

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

A Moslem's Impressions of Christianity

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

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

President of the American University at Cairo

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

The Legitimacy of Evangelical Missions in Latin-America

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

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

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

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

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

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



AN INDIAN FAMILY IN SOUTHERN CHILE

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

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

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

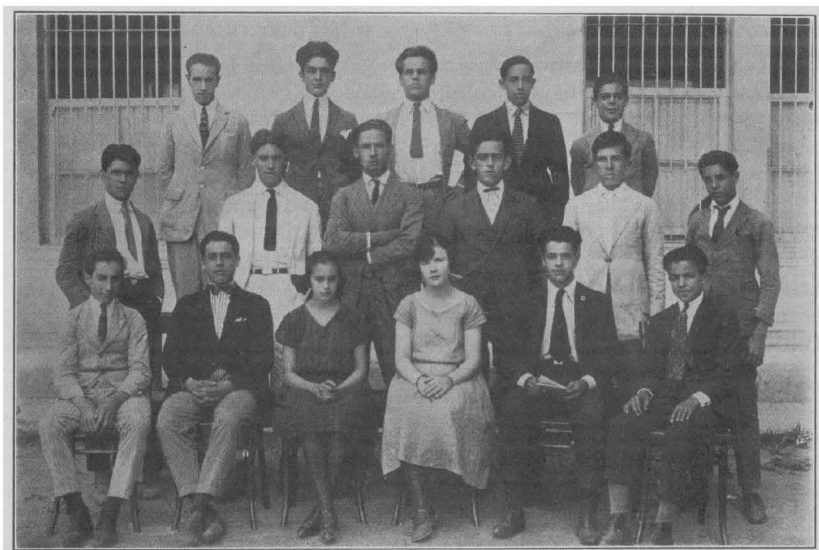
(1). If we should grant that the Roman Catholic Church is all that it ought to be, and that it has done all that it could have done to give the whole Gospel to the people of Latin-America, yet the indisputable fact still remains that this great field has not been fully occupied. Moreover, the Roman Church,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

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



IN THE KINDERGARTEN AT CRANDON INSTITUTE, MONTEVIDEO

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



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

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

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

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

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

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

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



CRANDON INSTITUTE GRADUATES WHO ARE NOW TEACHERS

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

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



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

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

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

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

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

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



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

An Adequate Program for Home Missions

BY JAY S. STOWELL, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVERY FAMILY IN AMERICA CARED FOR BY SOME CHURCH.

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

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

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

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

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

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

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

THE GLORIOUS ENTERPRISE OF CHRISTIAN MISSIONS*

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

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

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

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

*From the *Christian Endeavor World*.

Freedom for Moslem Women *

BY MISS J. G. KING

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

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

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

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

* From *Blessed Be Egypt*, Cairo.

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

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

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

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

BEST METHODS

CHRISTIAN STEWARDSHIP IN PRINCIPLE AND PRACTICE

Pocketbook Heroism

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

WHY EVERY CHURCH SHOULD GIVE TO MISSIONS

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

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

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

from littleness, worldliness, and sectarianism.

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

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

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

STEWARDSHIP AND PARTNERSHIP

By H. A. ETHERIDGE

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

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

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

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

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

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

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

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

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

SOME PRINCIPLES OF BENEVOLENCE

BY JOHN D. ROCKEFELLER

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

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

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

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

WHY DO YOU GIVE?

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

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

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

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

DECAYING CHURCHES

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

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

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

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

STEWARDSHIP SERMONS

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

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

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

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

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

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

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

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

MY MONEY CREED

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

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

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

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

SCRIPTURAL STANDARDS OF GIVING

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

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

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

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

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

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

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

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

The pastor says:

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

EFFICIENCY IN A SMALL CHURCH

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

METHODS

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

Pastor gave one tenth of salary.

Sermons in February and March on

Missions—Money—Stewardship

Our Country's Possibilities

Changes in the non-Christian World

Our Hospitals and Schools

The Bible a Missionary Book

Program and Method of Our Church

Missionary Exhibit

RESULTS

Membership increased in 8 months
46%

Local support increased 75%

Benevolences increased 500%

The church crowded for special services

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

Enthusiasm aroused for all our church work

Leaders and workers developed

Spiritual life of the church increased.

THE MISSIONARY HEN

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

On it are these words:

DECEMBER 21, 1869

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

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

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

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

MRS. E. C. CRONK

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

Woman's Foreign Mission Bulletin

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

TWO NEW BOOKS ON CHINA

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

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

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

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

"A STRAIGHT WAY TOWARD TOMORROW"

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

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

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

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

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

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

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

The Junior Textbook

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



A REFUGEE MOTHER AND CHILD

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

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

For Little Children

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

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

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

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

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

MRS. HENRY W. PEABODY.

STUDENTS IN INDIA PRAY FOR LAW ENFORCEMENT IN AMERICA

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

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

FINDINGS GALORE

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

CAUSE AND CURE OF WAR

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



HOME SPUN IN INDIA

Woman's Home Mission Bulletin

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

THE INQUIRING MORMON LOOKS US OVER

By CLATON S. RICE

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

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

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

opponents, that it is impossible to crush the church.

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

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

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

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

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

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

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

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

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

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

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

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

The inquiring Mormon is all too correct in many of his conclusions. The church does not loom large in the eyes of the average Gentile. Until it means more, until the inquiring Mormon can find loyalties as great as his own among our people, how can we expect him to become vitally interested in what we are standing for?

You must help us, you who live outside of Mormondom. If you can send us consecrated, active, loyal Christians, when you send emigrants to us, we can make such impressions upon the inquiring Mormon that he will begin to revolutionize his own church. But as it is, he is likely to turn away feeling that if church means so little to the Gentiles he has no reason to be interested.

My Mormon friend who is seeking more knowledge does not stop here, however. If he has been disappointed in many of the laity he feels that he may find something better in the ministry. He looks us over, thinking of those high up in his own church at the same time. Mormons are primarily a rural people. So my inquiring Mormon most often lives in a country town where he knows but one or two ministers. How seldom he comes upon one who challenges his thinking. And even in the city, how few have in mind his peculiar needs and preach to reach him. More often than not he turns away disappointed.

A good man, the preacher is likely to be, a zealous worker, a faithful servant, but how often, it seems to him, a man of mediocre ability, of most ordinary intelligence, one who in comparison with the brightest in his own church makes a most unfavorable showing. Preaching to a discouraged, half-hearted group, preaching primarily to them and for them, hoping against hope that the miraculous will take place, and, when it does not, trusting God that the seed sown will sprout some day—what is there in such a man or in such

surroundings to challenge the inquiring Mormon?

Yet how can we expect anything else? What is the actual attitude of the Protestant church toward home missions in general, and toward missions in Mormondom in particular?

Let me give you my own experience. On the last week in seminary, just before graduation, we were telling one another where we planned to work. This was the reaction of several to the announcement that I planned to go to Utah: "Don't be a fool. What do you mean by burying yourself out there? You will never get anywhere. The home mission field is bad enough anywhere, but a field in Utah is hopeless."

"A home mission field is bad enough anywhere!" Yes, to accept a home mission field today brands a minister a failure in the eyes of the great majority in the Church. "The home mission field! Why no one goes there except men who can make good nowhere else," I hear men say.

The home mission field! The vast unconquered lands of the West where folks struggle fearfully hard in the effort to wring a living out of the arid soil! Great empires now in the building, future granaries and paradises, now filled with struggling, often discouraged people, so many of whom need the comfort of the Gospel.

The home mission field! Here where the Church strives in a once prosperous, now dying community, to bring the consolation of the Gospel of Christ to those who are left. The home mission field! The body of Christ living in the teeming polyglot districts of the new frontier in the great cities. And home missionaries branded as failures—branded as failures because the challenge that stirred the soul of Jesus stirs their souls. Failures! And what man likes to be called a failure, even if by accepting the stigma he may do the Master's work?

Some men too cultured, too refined to serve as Jesus served! He went

into the outlying places first, Jerusalem last. Wasted talents? Never! The best talents are needed on the home mission field. Privations too great? If men are as soft as that they have no business to be in the ministry.

An apprenticeship of several years on the mission field, then a sabbatical year in the seminary on full pay, and then the freedom to go where desire leads and the call comes—all that would mean to the men broader sympathies, quickened hearts, greater appreciation of what the common man faces. Really, it might do our future national home mission secretaries no vital harm to have a few years' experience on the mission field! And he who in the future is to occupy a large city church would be a better man because of his home mission experience.

We must link a mission experience with the life of every young minister from our seminaries. *Nothing less than the creation of a sentiment in the Church that in the days of his strength and youth every theological graduate must serve apprenticeship on some mission field before he is eligible to accept self-supporting work will do.* And what it would mean to the mission fields! Four or five or six years out of the lives of the best men the Church turns out, for missions!

When the Church is Christian enough to create such a sentiment, demanding a mission experience before a man can serve a self-supporting church, then we shall have a class of men on our mission fields who will challenge all men and my inquiring Mormon friend in particular.

Proper church equipment will come with the men. We need not worry about that.

As my inquiring Mormon friend looks us over, both ministry and laity, he discovers another curious phenomenon. He sees that the Christian non-Mormon church is broken up into small bands of competing, often hostile groups. Not only does he discern a lack of unity among these groups,

but he discovers that it is difficult for them even to cooperate in matters of common interest. This comes as a vast surprise to him in whose church "listen to counsel" and "cooperation" and "unity" are ever-present slogans.

He marvels, too, when he knows that these various competing denominations have very much in common. He can see little difference in them, except in their names, as he listens to their preachers. Forever competing with one another and often irritating each other, failing to cooperate with one another in the face of his church, which, he knows, is recognized by each one of them as a common foe, he is inclined to think that the Gentile churchmen are very foolish men. It is a wonder if he does not turn from us in disgust, making no further effort to know us.

The inquiring Mormon looks us over. He marvels at what he sees and at what he hears. But he will likely return to his own church, although there are some things he does not appreciate in it. After looking at the mournful spectacle of a Protestantism in which church seems to mean little, a Protestantism poorly manned and wholly disunited, he is inclined to say, "Well, after all, we are better off than they. I believe I will stick by the old church." I don't blame him much, brought up as he has been brought up. But if you will help us, you at the home base, we will develop loyalties and a ministry and a unity which will challenge him, my inquiring Mormon friend.

EASTER

Sing, soul of mine, this day of days.

The Lord is risen.

Toward the sunrise set thy face.

The Lord is risen.

Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, His holiness; for conflict, peace.
Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Lord is risen.

—Selected.

NEWS FROM MANY LANDS



INDIA AND SIAM.

Some Indian Philanthropists

EMPHASIZING in an article in the *Indian Witness* the importance of Christian effort by Indians themselves, Rev. E. Stanley Jones, D.D. gives the following instances of such activity:

"In Bangalore I dedicated a home for the beggars of the city. An Indian Christian doctor, a private practitioner, became burdened in regard to the condition of the beggars of Bangalore. Without any backing save that of his own faith and prayer, he set up a little home where they were given shelter and taught work. Other people were so inspired by what he was doing that they have contributed about \$6,500, and it is the most complete home for the poor I have ever seen in India. He evangelizes them as well as helps them to get back on their feet and in a respectable occupation. In Poona an Indian Christian government prosecutor has the best Christian work in the villages that I have ever seen. Through his own efforts, raising the money in India, he is putting up buildings worth about \$50,000 as a school and community center."

Another Side of Devolution

IN AN editorial discussing the progress which has been made in turn-over responsibility to the Indian Church, the *Dnyanodaya* says: "Something like a crisis arises from the deep disappointment prevailing among a number of Indian Christian leaders concerning what they feel to be the complete inability of the Indian Church to raise the large amounts which would be required every year to place on a basis of self-support the mission work which has

been devolved upon them. That disappointment has been expressed in various ways in recent months and no missionary could have sat through long discussions on this subject as we have done without being deeply impressed by the sincerity and fervor of the Indian leaders who take up this position. . . . Over against these frank expressions of disappointment by Indian Christian leaders, which we cannot but regard as clear and encouraging signs of the working of the Indian Christian conscience as it honestly faces things at their worst, we have to remember that there are other testimonies of at least equal weight."

Hindu Regard for Animal Life

AMID all that is being said about the larger place given to Christian principles in the life of India today, such incidents as the following remind us of the hold which the tenets of Hinduism have even upon the educated classes. The first, quoted from *Time*, reads: "The late Seth Buddhimall, wealthy and pious banker of Sihora, Central India, has left \$100,000 to build and endow in perpetuity three rest houses into which insects may withdraw from the world. Poor travelers will be allowed to sleep overnight in these bug rest houses, will even be paid a small sum for doing so, as long as they lie still and kill no bugs. Should a sleeper kill a bug, even by accidentally rolling over, he will be ejected from the bug house by attendants and forfeit his sleep money. No less than 200 insect rest houses of a more or less similar nature are maintained throughout India by pious natives who realize that no bug is too insignificant to contain the reincarnated soul of an ancestor."

The other item, given in the *United Presbyterian*, states that a Hindu millionaire of the Jain sect, which considers it a sin to take any life, is experimenting on a large scale in rearing dogs upon vegetable diet, with the hope of weaning them from the instinct to kill or eat any animal.

Drinking in the Good News

DESCRIBING an itinerating tour from Bangalore, Rev. Edward E. Garland, of the Ceylon and India General Mission, writes:

"In the villages that we visited during the tour, the people listened with almost bated breath, so different from the Gospel-hardened villagers in the immediate vicinity of Bangalore, who have seen too much of 'Christianity,' so-called, among the officers and people of Bangalore. One afternoon we visited the weekly market in Sulabele. The market was nearly demoralized, as practically everyone crowded around the missionaries and workers to hear their message. It was truly blessed to watch their faces and to see how they drank it in! That evening, after dinner, we gave a lantern lecture in the large enclosed court of the police station. Although there was no previous announcement made, a large crowd gathered as soon as they heard my poor attempts on the bugle, and one could have heard a pin drop as Mr. Silsbee explained the different pictures of the Lord's birth, life, death, and resurrection. This day and the succeeding ones, were the happiest, I believe, in my life."

"Hinduism at Its Crudest"

ENGLISH Baptists are at work in Orissa, a native tributary state in southeastern India, Rev. H. W. Pike writes, "I have little doubt that even now there are hundreds of villages which have never been visited by a preacher," and says of the people met in a recent evangelistic tour:

Working like this in the villages of the interior one comes face to face with Hinduism at its crudest—and with human ignorance and superstition in its darkest form.

We who spend our time in institutions talking to those who have come under Western influences forget that such things are, and that still the great majority of the people of the soil live in a mental and spiritual jungle. Preaching and argument has to be of the simplest, abounding in parable and allegory, and one feels the thrill of the bearer of good news.

Bible Needs No Expurgating

A MEMBER of the Ceylon and India General Mission reports that as the native workers were preaching at a Hindu *mela*, "a Saivite priest asked them for a copy of each of the four gospels. They at once asked him why, and he told them that for some time several young men in the village had been coming to him for instruction along moral and ethical lines. He had not been able to give them copies of the Hindu sacred books, but had to expurgate the books carefully and even then had not found in them what he wanted to give these young men. For example, Krishna, one of the incarnations of Vishnu, and one of the most popular gods in India, lived a most notoriously wicked and vicious life, and in one of the Puranas the readers are warned that he was a god, and that they should not attempt to do all that he did! Such things as these had to be left out of the Hindu books, and there wasn't much left after that. This guru had seen a copy of the Gospels, and knew them to be of a sort that could be given freely to anyone just as they are, and that they would have a wholesome influence. What a testimony to the Word of God given by an unbeliever!"

"Almost Persuaded" in Benares

ASKING for special prayer on the part of Christians in the United States, W. K. Norton writes as follows in the magazine published by the Moody Bible Institute: "Benares contains one of the most famous and sacred temples in all India. The head priest of this temple has an only son who has been trained to take his father's place. But this young man has heard of Christianity, and has secretly

read the New Testament. The result is he believes on Christ and wishes to become a Christian. But he is very much afraid of his father, and he says he would truly be killed if his relatives knew he was thinking of becoming a Christian. This young man has secretly come to me asking questions about Christ and wants more advice. Of course I have advised him to come out boldly and be baptized; but at present he fears to do this. There are a number of other earnest inquirers from the better class of Hindus and Mohammedans, who, knowing what a great price they will have to pay, still hesitate to take the final step."

CHINA

A Chinese Sees a Miracle

REV. F. A. BROWN, Southern Presbyterian missionary in Soochow, Kiangsu Province, China, writes: "I overheard a Chinese elder talking to his people in this fashion: 'Don't talk to me about miracles. I have seen one. When I think of all this money for our schools and hospitals and churches coming so regularly year after year, and all given by friends ten thousand miles across the sea who have never even seen our faces, such love to me is a mighty miracle. I never saw anything like it.' This elder is a gifted teacher, and has a rare faculty for holding the attention of boys and girls and of organizing them into classes."

A Boy's Ideals of Citizenship

FROM Kaying, South China, "where it takes real courage to be a Christian," Mrs. J. H. Giffin, an American Baptist missionary, writes that more than two thirds of the students in the boys' senior high school are church members. At the Commencement exercises, she says, "one of the brightest seniors gave a speech in English in which he said that three things were necessary to make good citizens: 1. Learning, for many errors in living and government are caused by ignorance. 2. To 'study the teachings of Jesus for they are right.' 3.

To 'follow the teachings of Jesus because that is the only way to save China.' None of us foreigners saw or heard his speech before he gave it, and the Chinese teachers did not tell or advise him what to say."

Time Well Spent as a Captive

NEAR Kaichek, on the island of Hainan, a Christian woman out in the country was kidnapped, and detained by the bandits for two and a half months. Miss Katherine L. Schaeffer writes of her: "Earnest prayer was offered up on her behalf. The prayers offered were answered. Many captives are made to suffer severe torture, but she returned home safe and well and reported that she had not been tortured and that after the first two weeks she was able to prevail upon her captor not to lock her feet in stocks at night. The company moved from place to place and latterly she was kept in a home where the housewife was really kind to her. Wherever she went she let people know she was a Christian. She had no books with her, but her mind was stored with hymns and Scripture verses which she knew well how to use. When she returned after ten weeks of captivity, it was found she had kept her reckoning of Sundays correctly."

A Chinese Elder's Tithe

ASERMON on tithing was preached in a certain Chinese church by an elder of whom Rev. Robert Gillies writes: "His personality was an unfailing inspiration. Spare, bald, erect, he carried his seventy odd years with modest dignity, and his voice, though thin, was fatherly." In conclusion the elder said:

I have been a Christian nearly forty years. You will suffer a personal testimony from me, for there are those present who can bear witness. As an opium wreck I came to Christ. My farm was wasting and my ragged clothes and possessions would not have fetched half a dollar in the market on fair day. Since I understood this morning's text, the Lord has blessed me according to His promise. One year I gave ten dollars to the Church, and feared that I

might miss it at the year-end settlement. But no! God is faithful. This year, my *tenth* in the summer was \$250, and in the autumn \$350—\$600 this year to the Church in all.

Chinese Studying Economics

THE popularity of the Departments of Sociology and Political Science in Yenching University, Peking, is very marked. Neither of these departments, however, draws so large a number of students as that of Economics. Commenting on this situation, the *Princeton-Peking Gazette* says: "Remembering the excessive emphasis in Chinese education on classical literature and memoriter methods of study, it is striking to observe the emphasis which is now being placed upon such subjects as economics, politics, and sociology and especially when these subjects are taught with a strong practical bearing. It is equally gratifying to observe that the Chinese point of view is being stressed. Among a list of courses to be offered by our Department of Sociology during the next two years are found the following: Chinese Folkways; Social Ideas of Confucius and His School; Collective Behavior and Chinese Group Psychology; Chinese Social Democratic Movements."

Aborigines of China

IT IS estimated that nearly half the population of the south-western provinces of China—Yunnan, Kweichow and Kwangsi—is made up of non-Chinese aborigines. The successful work that has been done by two British societies among one of these tribes, the Miao, is known in missionary circles. The China Inland Mission is also at work among the Nosu people, who are spirit-worshippers.

About 750 persons have been baptized altogether. There are now five outstations, and, in each, the believers have put up a building with their own hands, having bought the materials with their own money. It serves the double purpose of church and day-school. For the Nosu now

have their own schools, the one at Salowu, the main station, going up to "higher primary" and those at the outstations being more elementary. The teachers are tribesmen who have graduated from the mission school at Sapushan.

A Cantonese at Boone University

WHAT is described by an American Episcopal missionary as "one of several pleasant miracles about the siege and fall of Wuchang" had its beginning many years ago when a Cantonese boy came to Boone University determined to learn English and Mandarin, and equally determined not to be a Christian. After two years he awoke one morning to realize that he wanted to be a Christian, and he became one of the leading Christian representatives of Boone, so much so that he was elected to take charge of Central China University in Bishop Gilman's absence, long before anyone thought of the Cantonese army coming to Wuchang. Consequently when the city fell, and the officers in command came to the university, they found the man in charge was a Cantonese, speaking their language and in every way understanding them.

Over 1,000 Meetings in a Year

AN ILLUSTRATION of the successful missionary work still being done in those parts of China where fighting is not going on is seen in the following statement by A. R. Saunders, of the China Inland Mission, who has been nearly forty years in China. Though blind, he has continued ardently to preach the Gospel. He is engaged in a special effort to reach one million people living in an area in North Kiangsu intersected by canals, and much of the work is carried on by the use of small house-boats. He says: "The present-year opportunities for gospel preaching have been almost unprecedented. The anticipated average of one thousand gospel meetings a year in the Yangchow Central Gospel Hall has been more than realized, for beside the

three meetings a day for men it has also been possible to have the special door for women open every day. Wherever our gospel boats have gone among the 'thousand islands' the audiences have been large and attentive to the message."

Sermon for Manchurian Troops

MISSIONARIES and Chinese Christians have often been invited to preach to Marshal Feng's army or to certain of its divisions. But the first invitation of the sort, so far as known, to come from the army of Chang Tso Lin, the Manchurian general, was that received by Rev. Walter W. Davis, a Methodist missionary in Peking. He says of it: "There was a Manchurian cavalry regiment stationed in Sengjun, the colonel of which had been a Christian ever since he was a small boy. He called on our Chinese preacher, whose chapel was just across the street from his headquarters and asked for someone to preach to his men. I was on vacation sixteen hours away, but I hastened to fill the appointment. I had the privilege of speaking to seven hundred of his men and officers, as well as a large number of the townspeople in the public square. That was on a Saturday and the following day a large number of them came to our chapel for the regular service."

JAPAN-KOREA

American Dolls Reach Japan

A WIRELESS message from Tokyo on March 3rd described the presentation of the dolls sent by American children for the Japanese annual dolls' festival on that date. This plan, promoted by the Committee on World Friendship among Children, met with an enthusiastic response all over the United States, and 11,000 dolls were sent. The Japanese Foreign Minister and the Minister of Education, Ambassador MacVeagh, Viscount Shibusawa and other prominent persons were present, but the leading parts were left to the children. The ceremony is thus described:

Little Miss Tokugawa, granddaughter of Prince Tokugawa, accepted "Miss America" from Betty Ballantine, seven-year-old daughter of the American Consul General. Then forty-eight children from the American school handed forty-eight dolls, each representing a state, to a similar number of Japanese girls chosen chiefly from the Peeresses's School. The American children sang American songs and the Japanese children responded with a doll song in Japanese.

"The Second Mile Club"

THIS is the name chosen by the graduates of the kindergarten which has been conducted in Akita, Japan, by the Christian Church (Disciples) for the past twenty years. Miss Lois Lehman writes of the organization: "The name itself is an inspiration to all those who have left the kindergarten and are on their second mile of life, with the light of Jesus Christ—as depicted in their emblem with a star—to guide their way. During these twenty years there have been over six hundred graduates, many of whom show their appreciation for the blessings that have come to them through their kindergarten Alma Mater. A foundation fund was started five years ago by the graduates and it is the hope of both parents and graduates that through its aid the kindergarten will be able to serve and guide, even in a more efficient way, in the years to come many souls along the first and second miles."

Japanese Attend Tent Meetings

REV. GORDON K. CHAPMAN, of Asahigawa, Japan, tells of a three weeks' series of tent meetings in two large country towns, where, he says, from 200 to 250 people attended the evening services, and as many children the daily afternoon services. "In one place," he reports, "the Buddhists became very excited and the priests got the town authorities to promise to order the tent taken down. But we prayed over the matter and then flatly refused to remove it, for we had the promise of the land for ten days. Defeated in this attempt, the priests called at every house in town and threatened the

people with all sorts of dire calamities if they went to the meetings. But they went just the same, in spite of the rain which flooded our tent on two nights."

A Japanese Mill Compound

IN THE silk mills of Kofu, Japan, "all the matrons are men," to quote one of the managers of the mill. "And since these dormitories of which the matrons are men are occupied by young girls, the situation" says Miss Frances Garside, "is not of the best. The girls work twelve hours a day all the year around, increasing the time to fourteen hours in the summer when farmers are bringing in the cocoons.....The dormitories and mills are under the same roof. Some four thousand people live in this compound, and the children of these families became so unruly that the management of the mill ask the Y. W. C. A. to start a Sunday-school for them. This was done, opening with a membership of one hundred and thirty pupils, with an average attendance of over eighty. This Sunday-school had had such a marked effect upon the children that the management of the mill increased the size of the room in which it was held, by knocking out a wall."

Changes after Thirty Years

REV. EDWARD ADAMS, whose father was the first missionary to settle in Taiku, Korea, writes as follows of the work being done there by the American Presbyterian Mission: "Thirty years ago there wasn't a Christian in this town or the neighboring country. Today in Taiku alone there are two large churches numbering about a thousand and four other churches of varying strength. Out in the country we have about 275 places where there are groups of people meeting regularly in the name of Christ, most of whom have their own little building that they call their church. In addition, our station runs a big hospital, employing two foreign doctors and two native doctors, in-

cluding a nurses' training school with a foreign nurse at its head. We also have two academies, one for boys and one for girls."

Fruits of Hospital Evangelism

KIM YUNG SUN brought his wife to the mission hospital in Taiku, Korea, for an operation. During her convalescence he sought to while away time in the waiting room. Here the evangelist greeted him most cordially and he repeatedly heard the gospel story. One month later Mr. and Mrs. Kim departed for their home, rejoicing in their newly-found Saviour and carrying a Bible in hand for further light. After four years they again appear at the Taiku hospital, this time for some minor ailment. Mr. Kim eagerly seeks out the evangelist, to report that after his previous visit to the hospital he went home to convert his relatives and friends. As a result of his efforts there is now a flourishing little church of thirty members in the small country village thirty-five miles away and Mr. Kim is their proud and happy deacon.

Women in the Korean Church

IN KOREA this year for the first time women were delegates to the Presbyterian General Assembly. Seven women were elected as official members of the Assembly, representing the women's missionary societies of Korea, and sat on the foreign missions committee. The women were chosen from the seven societies which had done the best work. Of such societies Miss Martha Switzer says: "There is high purpose, for the members, knowing God's grace, wish others to have a like experience; and, perhaps most wonderful of all, from the abundance of poverty there is systematic giving to the foreign missionary work which the Korean Church is carrying on."

A Methodist missionary writes:

Today many women serve as deaconesses and Bible women in the churches and meet with the men in discussing weighty matters of church administration. Whereas a few

years ago the only audience to listen to her words of wisdom were a few relatives or friends in her own home, now the Korean woman teaches a Bible class in connection with a Sunday-school or a Bible class for women at some large Bible institute.

ISLANDS OF THE SEAS

Church Union in the Philippines

REV. FRANK J. WOODWARD, Congregational missionary in Oroquieta, on the island of Mindanao in the Philippine Islands, writes to the *Missionary Herald*: "We have just concluded a special meeting of our Northern Mindanao Presbytery, one of the best meetings ever held, both in its size and general representation of the churches. In accord with the action taken the name presbytery has been cast off, for the Presbytery adopted unanimously the Constitution of the United Churches of Christ in the Philippines. In so doing we join with the United Brethren and the Presbyterians, and all three bodies adopt common names for the different governing bodies in the new Union. It is right that all our Protestant denominations should get closer together for the sake of presenting a closer front to the enemy, for if there is a criticism that we out here in the Philippines hear more frequently than any other, it is that we Protestants are hopelessly divided amongst ourselves. A program pointing toward ultimate self-support for all our congregations was adopted unanimously."

Buried "the Jesus Way"

THE Methodist Missionary Society of Australasia tells the story of an aboriginal lad, who had attended its mission school on the island of Goulburn, in the South Seas. Returning from a tour in which he had taken the Gospel to the people of his own tribe, "twenty miles across the water," he told as follows of the death of a woman who had accepted his message:

After she died I asked these people not to put her body in the tree, but to bury it Jesus' way. I then gave them my blanket to wrap around the body, and I get boys

to help me dig the grave. When all is ready I again speak to these people. I tell them we bury only the body: the spirit has gone to Jesus. I tell them of heaven, the place that Jesus has prepared. I ask them to get ready for heaven. We then sing and I pray, "Our Father who art in heaven." When we fill in the grave I put a small bark cross at the head. These people, they promise me not to fight and be cruel. They want to hear more about Jesus.

Baptisms in Paton's Field

REV. MAURICE FRATER, at work in the field in the New Hebrides to which John G. Paton went sixty-nine years ago, writes of the baptism on the island of Paama of twenty-nine natives, some of whom had been won from heathenism through the instrumentality of native evangelists. "The converts were of all ages," he says, "from fifteen years upward. As they kneeled to take the baptismal vow of allegiance to Christ and consecration to His service, we could not but be impressed with the striking differences the converts presented. The younger adherents, though reared in a savage environment, had the freshness and enthusiasm of new disciples, and they brought to Christ the loyalty and love of undivided hearts. But the faces of the older converts bore unmistakable signs of the depraved form of heathenism in which their lives had been spent. Still, it was no uncommon victory for the messengers of the Gospel to be the instruments of turning those savages, all of cannibal ancestry, from the evil of their old ways, and to get them to embark on an entirely new mode of life, with Jesus Christ as Pilot."

NORTH AMERICA

Jewish Girls Accepting Christ

THE Department of Jewish Evangelization of the Board of National Missions of the Presbyterian Church in the U. S. A. furnishes interesting news items from its various centers. Two of these are: "In the Baltimore prayer circle we were discussing the coming of the Lord for His own, when one of our little girls

exclaimed, 'Oh, I hope my mother is a real believer.' There seemed to be no doubt in her mind as to her own salvation. This is a common occurrence in this prayer circle when the girls not only pray for the activities of the Center and all Jewish Centers, but also for their parents and friends.....Two high school girls in Chicago for whose salvation many have been praying for a long time, have been holding off. Great was our joy when just a few weeks ago they accepted Him who is so precious to us."

Indian Christian Leaders

MOST people think of the United States as so nearly evangelized that they could hardly conceive of any group of people here today hearing the Gospel for the first time from a member of their own race. Yet this is the story told by Rev. J. D. Simons of Dulce, N. M., where the Reformed Church in America carries on both church and school work: "The greatest joy came in the four young men who brought messages to their own people. It was the first time for the Gospel to fall from the lips of a Jicarilla Apache. One of these young men, the first to speak, prefaced his fine address with an earnest prayer; how wisely he anticipated the divine grace needed to stand where none of his people had ever stood! That address was the opening of a new door—a larger door in the work of our mission here. How it thrilled our hearts! One could see that strange thoughts were passing through the minds of the old leaders of heathen ceremonies, as these young men were introduced as the only real leaders there people had ever had."

Harmon Foundation's 1927 Awards

NEGROES in this country are given another incentive to creative work in music, fine arts, the sciences, business organization and religious work through the second series of the William E. Harmon Awards which were announced on Lincoln's Birth-

day. Mr. Harmon offers \$4,000 in recognition of outstanding accomplishments among colored people. Seven first awards of \$400 with gold medals and the same number of second awards of \$100 with bronze medals will be given in the fields of literature, music, fine arts, business including industry, science including invention, education and religious service. Both white and colored persons are eligible for an eighth award of \$500 with a gold medal which will be given to the individual making the most distinctive contribution during the year to the betterment of relations between the two races. As no music award was made in 1926, the fund in this field may be used this year, should the judges decide contributions merit such recognition. Five judges, persons of recognized standing in the type of work to be passed upon, will consider nominations and applications in each field of award. At least one of the judges in each field will be a Negro.

Schooling for Southern Negroes

AFTER quoting statistics which show that, until very recently, though there are one third as many Negroes in the sixteen southern states as whites, only one tenth of the investment in school property has been used for them, *The Christian Educator* says:

"It should be noted, however, that the South at this time is bravely facing the educational needs of the Negro, as well as the whites, and marked advance is noted in each of the states and the district. More money is being expended for the education of the Negro than ever. High schools are being erected and the school terms lengthened, large appropriations are being made to the state institutions for Negro education, and the State is looking to the denominational schools to furnish teachers for the rapidly expanding public-school education of the Negro. In each state there is now a Department of Negro Education, urban and rural. These

departments are pushing the education of the Negro as rapidly as possible, so that while the situation shows tremendous needs and inadequate provision for the Negro, the trend in the South is onward, looking to the education of all its citizens, white and black."

Union Church for Mexicans

THE Council of Churches in Wichita, Kansas, has recently erected a fine new building for the union Mexican evangelical church in that city. About seventy congregations of fifteen denominations joined in raising the money and the building was dedicated free from debt. As one of the speakers at the dedication services pointed out, "this church bears no title that would indicate the impress of any one denomination, but a united Protestantism functioning through this council has caught the vision of the social, spiritual and educational needs of a colony of Mexican immigrants within its bounds and has gone about the business of meeting this need in a practical and sensible way. The result is a house not only fitted for the strictly religious services of the congregation, but planned with a view to meeting the social and recreational needs of the colony as well as to providing for a religious educational program."

LATIN AMERICA

Mexico Permits Foreign Clergy

ASIX-YEAR respite has been granted by the Mexican Government for the relief of foreigners who may desire services in their own language, for conducting which they have no available Mexican clergy.

Under that provision services have been resumed in Christ Church Cathedral, where the Bishop, the Dean, and Archdeacon Watson are now regularly officiating, having been registered according to the new regulations. The English work at Pachuca and Tampico also has been resumed, but the business depression has hurt both missions to such an extent that

few English-speaking people are left. The permits were issued under a law adopted at the last session of Congress modifying the religious regulations so as to permit the non-Spanish speaking foreign colonies to have a limited number of ministers in their churches for six years. The law provides that ministers so permitted to function must prepare native Mexicans to succeed them at the end of the six-year period.

Under the Calles Regime

AFTER a recent visit to Mexico, Mrs. Margaret Ernst contributed to *The Churchman* an article from which the following is quoted: "Under the Calles Department of Education 3,000 rural schools run by the Federal Government opened their patio gates last year to children who formerly could neither read nor write, working in the mills or picking coffee-berries on the plantations. Next year the department promises there will be 5,000 of these schools. The educational program last year cost 22,000,000 pesos and included in its activities newly equipped industrial schools; four free art schools in the open air; "cultural-missions"—a sort of traveling faculty, visiting outlying districts and giving intensive courses to farming folk; night schools for adult workers; and health work in all types of schools. The Church, formerly the only practical Department of Education, made few efforts to teach these scattered and inarticulate people. It built cathedrals with gold altars—not schools."

"The Privilege of Being Arrested"

ABRAZILIAN colporteur of the American Bible Society sent in to Dr. H. C. Tucker, Secretary of the Brazil Agency, a report which, translated, reads as follows: "I had the high privilege of being arrested for selling Scriptures in the suburban trains of the Central Railroad, and was taken before the agent by the guards who made their accusation. I then asked permission of the agent

to speak for a few minutes. After I had made explanations, he handed me back the books and dismissed the case. I then made him and his assistants presents of copies of the little gospels, for which they thanked me. I have been able by the blessing of God to place copies of the Word in the hands of many—in one month 3,595 copies.”

Racial Groups in Guiana

THE varied elements in the population of British Guiana are described by a resident of that country, who says of the Negroes:

“The Gospel and the Church lighted and led them out of slavery; and they are grateful and love both.” The Chinese first came in 1851 to work on the sugar estates. A few do so now. Many have risen to high positions in the colony as merchants and are much respected. All are Christians, the majority Anglican. There are also some 9,000 Portuguese, who first came as laborers in 1835: practically all of these are Roman Catholics. The East Indians, who likewise came as laborers from 1837 onwards, number 120,000. Ninety-two per cent are Mohammedan or Hindu and only about ten per cent are Christians. Here is an immense field for missionary work. There is pioneer work still to be done among the Indians in the far interior.

Bolivian Boy Accepts Christ

A GRADUATE of the National Bible Institute in New York City writes from Torotoro, Bolivia: “It has been a great source of joy to us within the past few months to behold how the Spirit is working in the lives of a number of young people here in Torotoro. José, a tall, rather shy young fellow of about nineteen years of age, had for a long time shown an interest in the Gospel. He, however, seemed to lack the courage to confess his faith. No doubt the fact that his mother and two of his sisters are so opposed to the *Evangelistas* has had something to do with José’s procrastina-

tion. But several weeks ago, at the boys’ weekly prayer-meeting, José attended, and as we were kneeling in prayer, he unfalteringly expressed his faith in Jesus as his Saviour. And then, what greatly impressed me, he proceeded to pray for his unsaved father, mother, sisters and brothers. After the prayer-meeting, the other Christian boys present gave José a warm hand-clasp and an embrace, thus welcoming him into their midst as a brother in Christ.”

Inca Indians of Peru

THE Evangelical Union of South America is carrying on a many-sided work among these people, of whom Christine L. Tinsling says in the *London Christian*: “The present Indians of Peru are the pitiful remnant of the noble Inca race. They are ill-treated and down-trodden. In many cases they are virtual slaves and are bought and sold along with the land and the beasts upon it. As for those who are nominally free and have their little holdings, they find that their Peruvian over-lords can take the very soil from beneath their feet by legal processes of whose meaning they have not the faintest idea. Besides all this, it is their every-day experience to be treated by the white men as though they were brutes, destitute of mind and soul. The old religion of the Incas was an elevated form of paganism, but under the rule of the Roman Church they have been known to acknowledge having ‘forty gods, counting the broken ones.’”

All Saints’ Day Celebrations

TWO missionaries, one in Argentina, the other in Bolivia, have recently described the way in which All Saints’ Day is observed in their respective fields. The first writes: “Multitudes flock to the cemeteries, bearing gaudy colored paper wreaths and flowers, beside natural flowers, the latter wilted and dragged with the heat and dust. Imagine the blazing and sputtering of thousands of candles under an almost vertical sun

registering 104 degrees in the shade; then the roll and mutter of prayers unintelligible as they are gabbled away except as now and again a phrase separates from the rest." The Bolivian missionary tells of the drunkenness and lewdness connected with the day, and writes: "Tables are set up in the cemetery loaded with candles, cakes and sweetmeats, with great jars of native beer conveniently underneath. After kneeling and mumbling prayers for the dead, the 'devout' one takes his pay in food and drink, then moves on to repeat this performance at the next table for more cakes and *chicha*. You can imagine the state of drunkenness after they have been the rounds of the cemetery."

EUROPE

Union Service in Switzerland

THE cathedral in Lausanne, Switzerland, a famous medieval building, was the scene on December 12th of a united service in which Old Catholic, Greek, Russian, and Anglican priests, the Bishop of Fulham, seven Swiss pastors, a Salvation Army officer, and a Scottish Presbyterian minister took part. The procession was impressive as it wended its way up the aisle of the old cathedral; more impressive still was the singing of the old Christian hymns, the *Adeste Fideles* in Latin, and others in English, French, and German. Prayers were offered and passages of Scripture read in French, German, and English. Addresses were given in French and English, the latter by the Bishop of Fulham. After this the procession moved to the sanctuary where the Lord's Prayer was said, first by the two Orthodox priests in Greek and in Russian, then by the others in English and French. The final blessing was given in French and in English.

Hungarian Laws of Conduct

VARIOUS regulations, said to be modeled on those of the Italian Fascisti, were officially announced in Budapest late in February by M.

Szitovsky, Minister of the Interior for Hungary. Profane language is punishable by a maximum fine of \$15 or a fortnight in jail. Aceosting and molesting respectable women on the street and other infractions of public morality are similarly punished. As a first step in the enforcement of the new laws, girls in the most fashionable high school of Budapest who were wearing short skirts, flesh-colored stockings or using rouge were sent home to lengthen their dresses, to change to dark stockings and to remove their cosmetics. The police are ordered to exercise a strong censorship over immorality in the theatre, vaudeville and the fine arts.

Refugees Farming in Greece

THE immigration into Greece in 1923 of about 1,400,000 refugees, nearly thirty per cent of the total population of the country at that time, has had far-reaching effects. Charles P. Howland, former chairman of the Greek Refugee Settlement Commission, and now president of the board of trustees of the new Athens College, writes in *Near East*: "It has been the policy of the Commission from the beginning, in close cooperation with the Hellenic Government, to give the preference for establishment to the farming refugees as being on the whole far more productive than the urban commercial classes and therefore promising much greater support in the future for the economic, social and political life of Greece. . . . The Commission has established a total of 147,249 families—approximately 687,000 people."

Young Russian Criminals

UNDER the caption, "Russia's Wild Waifs," the April, 1926 *Review* described the appalling condition of thousands of children in Russia. Matters have not changed much during the year, according to an article by Lady Muriel Paget in a London newspaper, which speaks of 300,000 homeless orphans. The prevalence of the drug habit among chil-

dren is due to the process of demoralization brought about by their being thrust upon the streets to fend for themselves. Some of the young people of this class are said to have been homeless for as long as seven years—taking refuge in the stations, in asphalt-boilers, on doorsteps, in refuse boxes, etc., and learning to steal in consequence of their promiscuous contact with criminal adults.

Another English writer says:

It is, of course, admitted that "the most evil form of hooliganism has affected youths who were in their most receptive mood during the Revolution," but nothing is said of the creed that they have been taught during the last six years. From Belobrodoff Commissioner of Internal Affairs, we learn that "hooliganism is to be found in the League of Communist Youth," while in the reported trials of the young criminals it is shown that they are invariably members of the ruling party.

Riga Tabernacle Dedicated

AN EVENT long anticipated by the Russian Missionary Society took place on January 16th, when its new building in Riga, Latvia, was opened. The English name is given as Riga Tabernacle, but the title chosen as the Russian name signifies the "Temple of Salvation," which is rendered into Lettish, German and Hebrew, and appears in large letters over the entrance; while, on the roof of the building, in illuminated letters, it appears in Russian, Lettish and Hebrew. Dr. A. McCaig, who is associated with Rev. Wm. Fetter in this work writes: "A prayer and praise meeting was held at 8 o'clock in the Revival House, where hitherto the Russian meetings have been held. At the close, a procession was formed, and, with banners flying, cornets playing, and all singing, a large company marched to the new tabernacle."

AFRICA

Assiut Church Gains Members

REV. N. D. McCLANAHAN, of the United Presbyterian Mission in Egypt, writes: "We have just held our second communion Sabbath at

Assiut College. It was a most inspiring day. Seventy-one young people united with the church. These had been carefully chosen from larger groups of applicants. All had been for five weeks in special classes preparatory to this event. On the Sabbath following we held our annual Sabbath-school rally. It was surprising to find that on each Sabbath the lesson is taught by 122 teachers to 3,426 students. In the street Sabbath-schools, which are conducted by the professors and students of Assiut College, there are 600 enrolled. These meet in the open air, in streets or vacant lots. In addition to the children who gather, the lesson reaches many a listener hidden behind partially-closed blinds. The cards which are distributed gain entrance to a large number of Moslem homes unvisited by any Christian worker."

Types of the Second Generation

TWO recent news items supplied by the Church Missionary Society show the changes that have been wrought during the years in which it has been at work in Africa. One states that when Archdeacon Mathers, of the Society's Upper Nile Mission, started the mission work at Kaliro, a town in the Uganda Protectorate, he found the old chief sitting over his beer-pot, and handing the drinking-tubes even to the children around him. Now this man has been succeeded by an able young Christian chief who is battling against old, clinging customs and fiery temptations. The old chief had some 600 wives, but this young man is bravely standing by one.

The second item describes a different type of inheritance. It tells of Archdeacon Crowther, son of the late Bishop Samuel Adjai Crowther, the slave boy who became Bishop of the Niger, who is now eighty-two years of age, but still travels up and down the country by canoe or motor lorry preaching the Gospel wherever he goes, and giving advice and guidance to many churches in the great Niger Delta.

Cannibalism in the Sudan

IN A recent letter, quoted in the London *Christian*, Mr. Titcombe, of Egbe station of the Sudan Interior Mission, says: "It has been often asked, 'Is paganism finished in the Yagba tribe?' The answer to this is: 'No!' Two weeks ago I was asked to go to a town eleven miles away, as a little child had disappeared, and I had not been there long before we found the reason for its disappearance. It had been carried away by a pagan sect called the *Bgboni*, and sacrificed to their heathen gods, and then eaten by them. A few days ago, another disappeared. How can this be put down? We have government officials who have made laws condemning this, but that does not change or stop it. What can stop it? Prayer, with the preaching of the Gospel of Jesus Christ. This practice was common here in the early days of the Mission, but the Gospel has changed it and now we are looking to the Lord to change the vile hearts of the people in this village."

Records of African Schoolboys

BEFORE leaving on furlough, George Schwab, of the West Africa Mission of the Presbyterian Church, reported from Sakbayeme: "We have just examined the school boys, to learn what progress has been made in their spiritual lives. This is the second time this school year we have done this. The results for this time are: twenty-six boys taken into the church and forty-two advanced from the first to the second year's inquirers' class. They have stood fast in the things of the Kingdom, have been faithful in attending the weekly prayer and instruction meeting, the Sunday service and morning prayers, and in giving their offerings. There are sixty-four boys who have not missed a single day of school for the whole year! They have come through the rainy season at its worst, and how it pours! They have managed to get across the river even when eight paddlers will take only a dozen people in

a large canoe. We have had two epidemics of mumps, two of severe dysentery, one of not very severe influenza, and are now passing through one of measles—all in this year. And attendance is voluntary, remember."

An African Prizes His Bible

WHEN the Congo version of the Bible was published some months ago by the British and Foreign Bible Society, a copy was sent to Ilay Toma Kula, who assisted in the translation. Rev. J. E. Geil, of the American Baptist Mission, furnishes a translation of a letter which this African addressed to the Society, and which reads:

To our Dearly Beloved Friends in Jesus Christ:

I am very thankful and rejoice greatly in the beautiful gift of the Book of God which you bestowed upon me. . . . It surpasses all other gifts which I have received whether of money or of food. . . . I have this greatest of all joys when I received this gift because it is the bread of life and the lamp of the heart, and this gift can give feet to the heart to stand and walk in the way of heaven, and stand before the face of the Most High. Let Father God bless it to the end that it establish and comfort the hearts of many. God bless all the hands which prepared this gift.

Esteem and friendship from me, your little brother in Jesus Christ.

Young Christian Pioneers

REV. W. C. JOHNSTON, D.D. gives this vivid picture of conditions in Cameroon: "As I am writing this at Yaoundé I am interrupted to bid goodbye to a teacher-catechist who, with his young wife—she looks like a mere girl—and his six-weeks' old baby, is starting for his post at Amugu Si. With the five schoolboys who came with them they are setting out on their lonely tramp of six days through the forest, with apparently no thought of fear in their hearts. They are the only workers in this district, 110 miles from Yaoundé. In bidding us good-by he said, 'When are you coming to visit us, and what shall I tell the chiefs who were asking for teachers as I came down?' Here is a district northeast of Yaoundé as

yet untouched by Mohammedan influences, where the people are asking for help. This young teacher and wife, who must send 110 miles back to Yaoundé for help, are on the edge of a vast, unoccupied field. We still remember how when the Bafia chiefs were sending for teachers, and while 'we were busy here and there,' and delayed sending them the help, the field was occupied by the Mohammedans."

South African "Gospel Van"

THE Christian Literature Mission of South Africa, which was founded in 1923, now has, according to one of its representatives, "a book room, a gospel van, a missionary and his wife, and two native helpers, all employed in sending forth the Word of Life. When entering the town of Stangar, they found the way barred by some Indians who demanded to know what the van was for, where it was going, etc. All being explained, they said, 'Come and hold services here, and we will help you all we can.' The Europeans held aloof, apparently not liking such vigorous methods. An Indian 'bus proprietor has purchased some text cards and put them up in his 'bus, well knowing that he would lose fares by so doing, as no Mohammedan would enter that 'bus. An Indian jeweler bought striking texts to put in his shop window, 'not for sale, but to preach to all who pass by,' he said. At Stangar a young Englishman was led to Christ on the market square. He sat up all night reading the Bible."

Methodist Progress in Africa

THE year 1926 has seen the membership of the Southeast Africa Conference (Portuguese East Africa and the Transvaal) grow to 10,658—an increase of 765—despite the decrease in missionaries and African workers, reports Rev. William C. Terrell, missionary of the Methodist Episcopal Church in Johannesburg. He says: "During the year 818 adults and 419 children were baptized. We

have 245 day schools, with 273 teachers and 5,176 pupils; also 195 Sunday-schools, with 6,161 scholars. One of the very encouraging features of our work is the people's giving for their own churches. The past year our native Christians gave (from their meager pay of from five to ten cents a day) \$6,598, which is an increase of \$3,365 over the previous year. Our people are also learning to give for others."

THE NEAR EAST

Training Girls in Palestine

THE Church of England high school for girls, at Haifa, Palestine, is attended by Moslems, Jews and Babai, together with Armenian, English and Greek Orthodox Christians. The school believes that all forms of education should rest on the solid foundation of religion. Scripture is given first place in the school curriculum. The rule is that all must assemble in the early morning to ask God's blessing on the work of the day. Parents expect a great deal from this school. "Have I not already paid fifty piastres for Hannah's education," said an irate Arab father one morning, "and have I not told you that all this money was not spent only that my daughter may be clever in history and geography but that she should learn first of all to be a good girl? How can you defend yourself, for Hannah has already been two weeks in your school and yet she is still a little she-Satan at home?"

Government Students at Beirut

FOUR governments are supporting students at the American University of Beirut—Ethiopia, Palestine, Iraq and the Soudan. Ras Teferi, Prince Regent for Ethiopia, has sent six boys to the preparatory school and the Government of the Soudan is supporting two students, both in their junior year. Palestine is the only government sending a woman student who is preparing for a position in a government school. This government

also supports five men students. King Feisal of Iraq is supporting nineteen students at the University. The first students to be sent by King Feisal were graduated last June and are now at work in Iraq. Three more will graduate this year, five are juniors, one a sophomore and ten are entered in the freshman class. In addition to direct support of students there is co-operation in curricula, so that certain schools may give certificates for entrance to the University without examination.

Scientific Farming for Turkey

THE Department of Agriculture in the International College of Smyrna is organizing to meet an urgent need in present-day Turkey, by training boys to be practical farmers and to go out as teachers in the native agricultural schools. Turkey, which is primarily an agricultural and pastoral country, has been notorious for its antiquated methods of farming, but rapid new developments are now in progress. A recent report of the American Consul General in Constantinople indicates that there are now 750 tractors in Turkey, of which 600 are American made. Service stations and knowledge of mechanics are essential to render the new development effective, and it is here that such training as the International College is giving will prove most helpful. The college has 300 students, the majority of whom are Turkish. Turkish students also constitute the majority at Robert College in Constantinople, where the present enrollment totals 690, including thirty Turkish students sent to the School of Engineering by the Turkish Government.—*The Congregationalist*.

Bible in Modern Armenian

ARCHBISHOP NERSES MELIK TANGIAN, of the Armenian Church, who is located at Tabriz, Persia, has lately celebrated the twenty-fifth anniversary of his assuming the archbishopric of Northwest Persia. Representatives of all Chris-

tian churches united in celebrating this happy occasion. The old Armenian church is striving for a spiritual revival and the Archbishop has ordered the priests to preach, and the Bible is now being read in the churches in the modern Armenian language which the people understand. This is known as Ararat Armenian. The Scripture Gift Mission has published "God Hath Spoken" in this important Armenian dialect and many hundreds have been distributed among the Armenians of Persia. This tract has been used of God in many languages to show the true way of salvation. Recently many Scripture booklets have been distributed to Moslems in and around Urumia, the name of which has been changed to Rizaye, in honor of the new Shah.

New Jewish Attitude to Christ

REV. S. B. ROHOLD, a well-known Jewish Christian, writes in the *Jewish Missionary Herald*: "The printing of the Life of Christ in Hebrew is the most wonderful thing that has happened. The Jews through all the centuries of their history endeavored to ignore Jesus. They thought, by ignoring Him, and eliminating Him from their literature, they could eliminate Him from the life of Israel. But getting a Life of Christ in Hebrew has changed all that. We do not hear any more of the old hatred. There is no need any more to beg a Jew to take a New Testament. He buys it. We have been selling at the rate of twenty pounds every month. In my earlier days if I sold ten shillings worth in six months it was a great thing. Look at the change in their whole attitude. A Jew is not afraid now to tell of his conversion. He is not afraid to show what salvation has done for him."

How Persian Gospels Were Sold

ACOLPORTEUR of the Church Missionary Society relates this incident: "The people were about to beat me when an old *sayyid* entered, and said to them: 'Try to be just and

put prejudice aside.' Then he took a copy of St. Matthew from me. 'Sit down all of you,' he said, 'and listen while I read. When I have finished, if you do not approve the teaching I will tear up all the books before your eyes, but if you find it good, you shall each one buy a copy for himself.' To this they agreed, so he read the 5th, 6th and 7th chapters, giving brief explanations here and there. 'Now,' said he, 'have you anything to say against this book?' 'No.' 'Then you must buy.' There and then I sold seven copies, and the purchasers apologized for the trouble they had caused me."

Colporteur Wins His Freedom

IBRAHIM EFFENDI DOWANY, now an evangelist of the German Carmel Mission, and a companion spent last summer, aided by the Nile Mission Press, in "an evangelistic colportage journey" in Mesopotamia. In one town they were arrested and taken to the police station. Dowany said to the police inspector, who was an Orthodox Christian: "Being under the Arabian Government of the just Amir Abdullah, and subject to the British Mandate in Palestine, should we not enjoy religious freedom? Nevertheless, if you must needs prevent us, know then that we have been sent by our Society, not for sport or enjoyment, but to preach the Gospel and sell our religious books; for this we ask you kindly to give us an official notice of prevention, to present to our Mission." The outcome was that the men were released, and their books returned to them.

GENERAL

World's Youth Names Heroes

THE results have been announced of "a world hero essay competition" conducted in the schools of several countries under the auspices of the National Council for the Prevention of War. About one thousand schools and a half-million students

took some part in the study and essay writing, but the actual competitors who qualified numbered 195 schools in the United States and 368 in foreign countries. Approximately 6,800 school votes were registered representing about 282,000 students. The twelve names of the 609 candidates nominated, which received the highest vote were chosen in the following order: Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, George Stephenson. All of these, as various papers have noted, might be called "heroes of peace." Five of the twelve prizes went to students in foreign countries and five of the twelve winning essays were written by girls. The prize for the best essay on David Livingstone went to a student in the High School for Girls in Pretoria, South Africa.

Program of Lausanne Conference

THOUGH preparations of many sorts have long been under way for the World Conference on Faith and Order which is to be held in Lausanne, Switzerland from August 3d to 21st, it is only quite recently that the first formal draft of the program was made public. This includes the following subjects:

The call to unity; the Church's message to the world—the Gospel; the nature of the Church; the Church's common confession of faith; the Church's ministry; the sacraments; the unity of Christendom and the relation thereto of existing churches; arrangements for continuing the work of the conference.

Subjects not on the program may be placed there at any stage at the written request of three members with the consent of the arrangements committee and with the consent of a two-thirds majority of the conference. French, German and English will be the official languages of the conference.

THE MISSIONARY LIBRARY



Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

The China Christian Year Book, 1926.
Edited by Dr. Frank Rawlinson. 12 mo.
549 pp. Christian Literature Society.
Shanghai. 1926.

Here is doubtless the most illuminating and authoritative information on the present situation in China. Some forty writers deal with political, educational, social, industrial and religious affairs—and nearly one-half of these writers are Chinese. Conditions are chaotic in many places, but most of the Christian missions are still open and the missionaries are at their posts. China is in transition. A political, mental, social, economic and religious change is taking place, but Christian ideas and influences have been implanted and are at work, as well as other more selfish and materialistic ideas. The national ship of state has loosed from the old moorings and is encountering heavy seas; there are many contrary winds and there are rocks on every side; there is a frequent change of pilot and of course, but there is reason to believe that the ship will not break up, but will weather the storm and, before long, will find its course in smoother seas under good governorship.

Naturally, the emphasis in this volume is placed on the progress of Christianity. The editor interprets the characteristics of this movement in China as representing two classes—the articulate and the inarticulate groups. He shows the influence of communism and the shifting forces or fulcrum of the Christian churches from foreign to home control. The greatest problems have come in connection with the general attitude toward foreigners, the foreign financial support of various Christian enterprises and the teaching of religion in

mission schools. The last is especially vexing. Dr. Rawlinson firmly believes that the roots of Christian faith and doctrine have struck deep in Chinese life and will bear abundant fruit in years to come—though it may be with a Chinese form and Oriental flavor. It is the hope of Christian missionaries that as soon as possible the Chinese Church will become autonomous while it remains loyal to the Christ of the Scriptures.

In the forty-four chapters, the relation of national affairs to the Christian movement in China is discussed with discernment by five writers; the religious thought and activity by four (three of them Chinese); church life by five (all foreigners); missions and missionaries by six (all foreigners); education by nine writers (eight Chinese); social and industrial problems by seven; medical work by three and literature by seven.

No one who wishes to know of conditions and prospects in China today can afford to overlook this wealth of fact interpreted by those well-informed and sympathetic with the highest ideals for China.

Borden of Yale '09. "The Life That Counts." Mrs. Howard Taylor. Illus. 8 vo. 287 pp. \$2.00 or 6s. London. 1926.

At the threshold of a most promising career, this very remarkable young and valiant Christian was suddenly called into service in the Life beyond. As men count, he reached the age of only twenty-five and yet he made his mark on his generation, and his example was and is an inspiration to many. Possibly no young man of twenty-five ever exerted a wider and deeper influence. At least seven

memorial services were held to memorialize him—in America, Europe, Africa, Asia. William Whiting Borden showed a character that was at the same time virile and loving, full of faith in God and of service to mankind. He was an unusual, but a natural boy in his Chicago home; an active but studious lad in Hill School; a leader in good things at Yale, where he founded "The Yale Hope Mission." He was a real force among the students in Princeton Seminary and a valued volunteer worker during vacation times in the National Bible Institute, New York and a helpful member of the Governing Board of the China Inland Mission. He was a keen and buoyant observer in his journey around the world and in London surrendered his life still more unreservedly to God. Then, at the Student Volunteer Convention in Nashville, came the call to missionary work among Moslems. He responded with his whole heart, but the Home Call came while he was in Cairo preparing to go to the Moslems of China. We are not wise enough to understand the reason for this unexpected call, but God makes no mistakes. The life has not ended, and the influence here has gone on in enlarging circles.

The Borden and Whiting families are of high social standing, and William received the best of education, brought up in wealth. While still a student, he inherited a fortune, and yet this young man was unspoiled, simple in his habits, athletic, sympathetic with those in need, a devout student of secular subjects and of the Bible, a tireless personal worker for Christ and a generous and wise steward of all his talents. His life-story is well written and worth reading.

In Unknown New Guinea. W. J. V. Saville. Maps and 58 Illustrations. 8vo. 316 pp. 21s net. London. 1926.

The people of New Guinea compose the largest group of uncivilized people in the South Seas. Many are said to be cannibals. In the interior, they are still savage in the extreme and have not been touched by civiliza-

tion. They are picturesque and interesting, and have many admirable characteristics and customs. Life among them is full of romance and of tragedy.

Rev. W. J. V. Saville, who writes this volume, has been a missionary in Eastern New Guinea (or Papua) for twenty-five years, and has come to know the natives intimately. He has studied them, their beliefs and customs most diligently and here describes their habits, sacred rites, public ceremonies, occupations and characteristics most minutely and scientifically. The study is almost too detailed for the average reader, but the author helps us to gain a thorough knowledge of his Papuans—even down to the smallest detail. For anthropologists and missionaries, this is a valuable study, fully illustrated with excellent photographs and drawings. The crude and cruel customs, the ignorance and superstition, the uncleanness and immorality prevalent give clear evidence of the need of these people for the Gospel of Christ.

Prayer. Arno Clemens Gaebelein. 12 mo. 111 pp. \$1.00. New York. 1927.

It is strange how many people pray without ever thinking of studying the conditions that make prayer truly effective. They would not think of such ignorant, haphazard methods of endeavoring to secure desired results in science, in medicine or in business. The Bible is the "Source Book" for a knowledge of prayer and how it becomes effective and yet how few who pray really study the Bible teachings and examples relating to prayer. Dr. Gaebelein does this in a most thorough and practical way. He begins at Genesis and goes through the Bible to Revelation to discover every mention of prayer and what we may learn from them. It is an exceedingly rich and suggestive study.

In the last forty pages, he systematically unfolds the teachings of the Scriptures in reference to prayer—its basis, its contents, types of prayer, conditions of effectual prayer, the example of Christ and the relation of

"Borden of Yale '09" "The Life That Counts"

by MRS. HOWARD TAYLOR

REV. ENOCH F. BELL writes: "I have been reading 'Borden of Yale,' by Mrs. Howard Taylor. The book is wonderfully written. William Borden was an extraordinary man on almost every count and his Christian life and faith raised his natural power to the Nth degree. It is a book that every Christian worker ought to read."

DR. R. A. TORREY writes: "This life of your son is wonderful; it is one of the most interesting and helpful biographies that I have ever read. Not only is the life itself one of great importance but the record of it is written with great skill, both in the choice of material and in the way in which it is put. I know something of Mrs. Taylor's ability to write biographies from her life of Hudson Taylor and from 'Pastor Hsi,' but I am inclined to think that she has done the work upon this book with even wiser judgment and greater skill than she displayed in these other books."

287 pages—Cloth Binding.
With Map and Illustrations.

Price \$2.00 Postpaid

at

CHINA INLAND MISSION

237 W. School Lane, Germantown
Philadelphia, Pa.

or

150 St. George St., Toronto 5, Ont.
and Booksellers

the Holy Spirit to prayer. It is a volume worthy of careful and prayerful study.

The Wonderful Names of Our Wonderful Lord. Selected by T. C. Horton with Meditations by Charles E. Hurlburt and T. C. Horton. 12mo. 199 pp. Los Angeles. 1925.

There are three hundred and sixty-five names selected from the Bible and arranged with comments for daily Bible verses and comments. It is an exceedingly rich study in the scriptural interpretation of Christ.

Youth Looks at the Church. The Evanston Conference. Introduction by Stanley High. 12 mo. 220 pp. \$1.00. New York. 1926.

Much attention has been given to the Interdenominational Student Conference held in Evanston last December. Here are the official, but abbreviated, reports of addresses from the platform and from the floor, the reports of the student commissions (forty-seven pages) and the findings (twelve pages). These addresses and findings are not radically revolutionary and are worthy of thoughtful study.

NEW BOOKS

Awakening Womanhood. F. Hughes-Hallett. 83 pp. 1s. Church Missionary Society. London. 1927.

Everyland Children. Vol. I Just Like You; Vol. II Taro and Umé. 60 pp. each. Paper, 25 cents; board covers, 50 cents. Central Committee for the United Study of Foreign Missions. Cambridge, Mass., 1927.

Prayer. Arno Clemens Gaebele. 111 pp. \$1.00. "Our Hope," 456 Fourth Avenue, New York City. 1927.

The Christian Movement in Japan, Korea and Formosa. 1926. Edited by A. Oltmans. Committee of Reference and Counsel. New York. 1926.

China. Today Through Chinese Eyes. Second Series. By Seven Distinguished Chinese Leaders. 151 pp. \$1.25. George H. Doran Co., New York. Student Christian Movement, London. 1926.

The Maryknoll Movement. George C. Powers. 140 pp. \$1.50. Field Afar Office. Maryknoll P. O., New York. 1927.

Pioneering for Christ in the Sudan. Johanna Veenstra. 223 pp. \$2.00. Smither Book Company. Grand Rapids. 1926.

Whither Bound?



THE MODERN STUDENT WITH IDEALS

If you'd like to know
"him" better

Here Is Your OPPORTUNITY

- I. **Religion on the Campus**—the résumé of the National Student Conference, Milwaukee. Thought-provoking, catholic, realistic; a true picture of the mind of students as they face life issues in the light of 1927 science, religion and society. Cloth, \$1.50
- II. **The Intercollegian**—the magazine of the Student Christian Movement. Articles—reviews—news—Student Opinion at its Best. The Year, \$1.25

BOTH FOR \$2.50

ASSOCIATION PRESS

347 Madison Ave.
New York, N. Y.

To Different
Addresses if You
Wish; or
Order Separately

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Pure Linens

Pure quality in Linens is the corner-stone upon which McCutcheon's has built its reputation as "The Treasure House of Fine Linens in America." And every woman who appreciates beauty of design in Linens knows that she will find here merchandise to meet her taste. Exquisite patterns in Table Damasks, the latest novelties in Fancy Linens, handsome Towels as well as simple or elaborately embroidered Sheets and Pillow Cases await her selection.

McCutcheon's

FIFTH AVENUE



FORTY-NINTH ST.

Dept. No. 20

New York

AN INSIDE GLIMPSE

WE WOULD like to spread before you all of the soul-stirring experiences which come to us weekly in the practical work reports from our students. But since this is impossible we are quoting from a few that you may share the joy with us.

A man converted in jail through the instrumentality of a group of students wrote to one as follows: "I have joined a Sunday-school class, the Christian Companionship Club and the choir, so you see I am very busy in the Lord's work. I sing at the missions in Chicago and give my testimony of how Jesus saved me a wretched sinner in the Cook County jail.

"I have already been the means of bringing two or three souls to the Lord each week, but I give Him all the praise. When a man is a Christian he always likes to tell the other fellow about the Saviour."

Our Practical Work Director says: "The work in the railway shops is typical of most of the work carried on by our groups. The men have but thirty minutes for eating and when our group arrives they are seated around in a circle leaving room for the group in the center. The group is composed of a number of musicians, two or three good speakers and personal workers who know how to speak to men. It is not an uncommon occurrence to have five or six men at one meeting come out of their own accord and take a stand for Christ in the sight of their fellow workmen."

A Mission Superintendent testifies: "Your students have been a wonderful help to the attendance of the Mission. Souls have been saved, Christians built up in their faith, and Biblical interpretation made profitable. Your students have a warm place in the hearts of our people. They are always made welcome because of their Christian fortitude."

If you would like to have a share in carrying on the work of the Moody Bible Institute your gift will be very thankfully received. If you have funds for an investment which would help this work and also bring you returns for life we will be glad to tell you about our Annuity Plan.

THE MOODY BIBLE INSTITUTE

153 Institute Place

Box Y5

Chicago, Illinois

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAN L. PIERSON, Editor

CONTENTS FOR MAY, 1927

	Page
FRONTISPICE	SOME OF THE FOREIGN INVESTMENTS IN CHINA
EDITORIALS	325
RUSSIA AND THE PRINTED PAGE	A RECENT LETTER FROM CHINA
SHALL WE HAVE A MISSIONARY CHAUTAUQUA?	JOHN E. WILLIAMS OF NANKING
A CHINESE VIEW OF THE SITUATION IN CHINA	PAUL CHIH MENG 331
<i>A view of the present condition and outlook in China by the Chinese Christian secretary of the Chinese Christian Student Association in New York.</i>	
MISSIONS IN CHINA—TO-DAY AND TO-MORROW	EDWARD H. HUME 337
<i>The President of Yale in China, the American College at Changsha, reviews the events of the past few months and interprets them in relation to missionary progress and opportunity.</i>	
TURKEY, THE TREATIES AND THE MISSIONARIES	CHARLES T. RIGGS 343
<i>A life-long resident of Turkey interprets the recent treaties and agreements with reference to the missionary situation and outlook.</i>	
CONDITIONS AT HOME THAT HINDER WORK ABROAD	MRS. F. F. LINDSAY 349
<i>A frank study of the Church and of American Christianity and its influence on Christian missionary activities.</i>	
A CREED FOR MISSIONARY SOCIETIES	MARY A. VAIL 352
THE COUNTRY COMMUNITY AND THE COUNTRY CHURCH	MALCOLM DANA 353
<i>A study of rural or urban life in America and the responsibility of the Christian Church.</i>	
IF BY ANY MEANS WE MAY SAVE SOME	LUCIE G. OWEN 363
<i>A story of effective evangelistic work in the Philippine Islands by means of postal contact.</i>	
AN INDIAN CHRISTIAN LIGHTBEARER—PART II	H. A. POPLEY 366
<i>Conclusion of the life story of Dewan Bahadur A. S. Appaswamy, a remarkable Christian of India.</i>	
WHAT CHRISTIANITY MEANS TO ME	A YOUNG CONVERT FROM ISLAM 370
A WELL CONDUCTED LEPER ASYLUM	P. A. BENNER 371
<i>The story of a model work for lepers in India.</i>	
THE CONVERSION OF A WIFE-BEATER	A. B. PATTERSON 374
<i>A story of the power of the Gospel in a West African village.</i>	
WOMAN'S FOREIGN MISSION BULLETIN	EDITED BY ELLA D. MACLAURIN 375
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 378
NEWS FROM MANY LANDS	380
FOREIGN MISSIONS LIBRARY	397

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

REV. SAMUEL M. ZWEMER, D.D., the well-known authority on missions to Moslems, and editor of *The Moslem World*, left America for England on March 26th to attend the conferences of missionary workers among Jews to be held in Warsaw and Budapest. From there he goes to south-eastern Europe to investigate the situation in regard to Mohammedans and, in the autumn, with Mrs. Zwemer, will begin a series of conferences in India.

* * *

REV. ROBERT H. MILLIGAN, D.D., formerly a missionary in West Africa, and recently pastor of the Presbyterian Church in Mt. Kisco, N. Y., has been appointed Secretary of the Upper Andes Agency of the American Bible Society, to succeed the late Rev. W. F. Jordan.

* * *

LORIN A. SHEPARD, M.D., son of the well-known American Board missionary, the late "Shepard of Aintab," has just been granted a permit to practice medicine in Turkey and has sailed for Constantinople.

* * *

MISS RUTH RULE, who for the last five years has been head of the Y. W. C. A. in the Balkan States, has been appointed secretary of the Woman's Board of Domestic Missions of the Reformed Church in America.

* * *

REV. ERIC M. NORTH, PH.D., son of Rev. Frank Mason North, D.D., of the Board of Foreign Missions of the Methodist Episcopal Church, has been elected Associate Secretary of the American Bible Society.

* * *

EDWARD H. HUME, M.D., who has been connected with "Yale-in-China" since 1905, and president of the college since 1923, has resigned from the presidency. The disturbed conditions in Hunan Province have made it necessary to close the college for the present.

* * *

CANON SELL, author of "The Faith of Islam," and for thirty-eight years Secretary of the Church Missionary Society in Madras, India, where he still resides, recently celebrated his eighty-eighth birthday by the publication of his twentieth volume of commentaries on the Old Testament and allied literature.

OBITUARY

REV. JAMES STALKER, D.D., author of "Imago Christi" and many other widely-read religious books, died February 6th in Crieff, Scotland, where he was born seventy-nine years ago.

* * *

REV. CHARLES SCANLON, D.D., Director of the Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the U. S. A., died in Pittsburgh, Pa., March 21st, in his fifty-eighth year.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

HARTFORD

SEMINARY FOUNDATION

Theological Seminary School of Religious Education Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

A UNIVERSITY of religion. Three separate schools of Christian training grouped on one campus. The Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service. Courses in any of the three schools are open to all students. Thus opportunity is offered for full-rounded religious education.

Hartford Seminary Foundation is located in the center of the intellectual and cultural life of New England, half way between Boston and New York.

A series of handsome and well-appointed buildings makes its campus one of the most beautiful in its section of the country. The Case Memorial Library containing 125,000 volumes is for the use of the three schools. This is one of the richest theological libraries in the country. The faculty is composed of twenty-eight scholarly men and women who have attained distinction in their respective fields.

HARTFORD SEMINARY FOUNDATION

Hartford, Connecticut

Unlimited Good

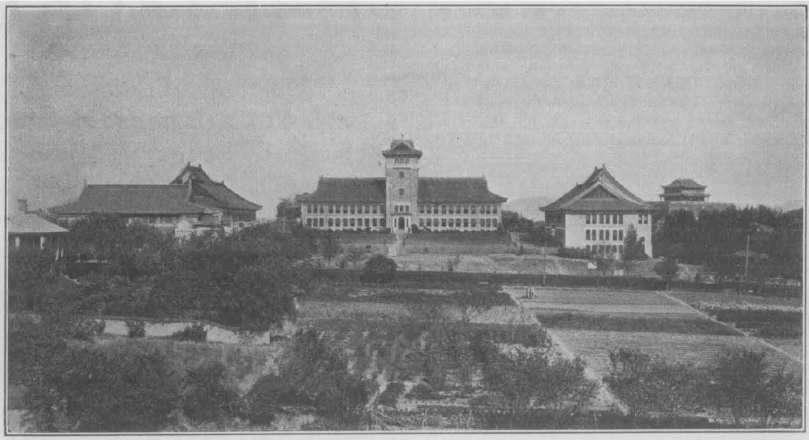
"The interesting information received yesterday enclosed with the Annuity check makes me more anxious than ever to invest something more in your great work because of the unlimited good it does. I want to be sure that most of what I have been able to save will not be wasted after I am gone."

The above is an abstract from a letter of an Annuitant who remitted \$10,000 for the seventh Annuity Agreement, totaling \$48,500.

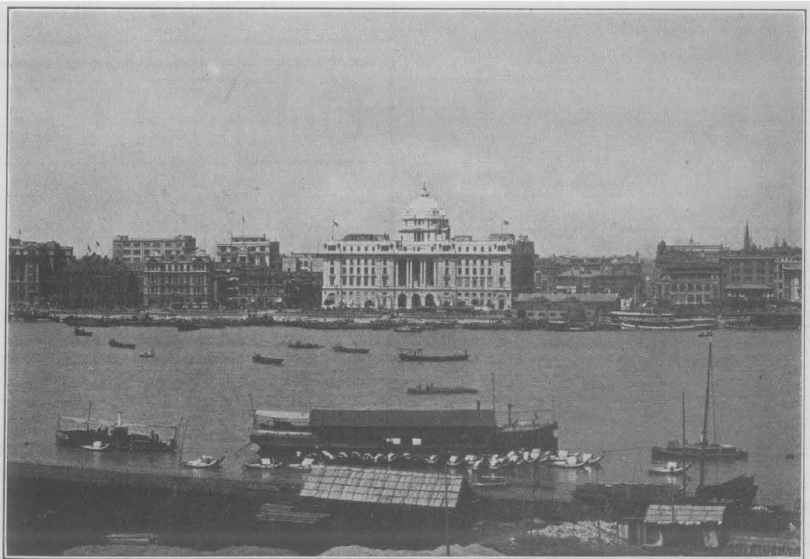
For further information write:

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.



A Sample of the Missionary Educational Investment in China—Some of the new buildings of Nanjing University; a Union Christian Institution, of which Dr. John E. Williams was the Vice-President.



A Sample of the Extensive Foreign Business Investments in China—The large new Hongkong-Shanghai Bank on the Bund (Water Front) of the International Settlement in Shanghai.

SOME OF THE FOREIGN INVESTMENTS IN CHINA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

MAY, 1927

NUMBER
FIVE

RUSSIA AND THE PRINTED PAGE

THE power of the printed page to influence thought and action has been recognized ever since the invention of the printing press. This medium of thoughts has grown in influence as literacy has increased so that the power of the press—for good or evil—is proverbial. It is evident in political campaigns, in advertising and in educational and religious work.

Russia has recognized the efficacy of the printed pages in her political and social propaganda. Reports from China state that millions of dollars have been spent to present communistic ideas to the Chinese. Leaflets, hand bills and posters are scattered broadcast to sow political and industrial revolt, together with atheism, in the minds of Chinese students and other literate classes. The propaganda has been effective, in spite of the specious reasoning with which its arguments are often presented.

Not only do Russian "Bolshevists" make wide use of the printed propaganda to spread false doctrines in China, but they also use the same method widely among the people of Russia and other European countries, and in America and other lands. Some of the papers printed are marked by blasphemy and teachings out of harmony with Christian morality. Papers are printed in Moscow bearing the imprint of the Russian Communist Party of the Bolsheviks largely devoted to ridiculing the idea of God and religion and that are particularly bitter against Jesus Christ. The Atheist Society publishes two papers—"The Atheist" (for the peasants) and "The Atheist at His Bench" (for industrial workers). The *Bezbozenik* (The Atheist) has many cartoons, including a recent picture showing Jesus Christ as an emaciated mortal at whose sacrificial life and teachings is pointed the finger of scorn. Capitalists and materialists are represented as those who, in His name, bleed, drive, rob, and persecute the working men. Many comments in these

papers are too disgusting to bear printing in English. This propaganda is broadcast over Russia and naturally has a great influence on the youth and on others who are uninformed. Copies are also sent over to America for distribution that they may continue to dispense falsehood and poison. The accompanying illustration shows the cover of a recent issue of the "The Atheist at His Bench," which pictures how the Russian communistic propaganda is extending over the world. The "Russian Reds" are seen marching in the Soviet Republic and extending their activities to France, England and across the sea to America. It is not a question of whether the people of other nations desire these doctrines; they are thrust upon all nations through international propaganda.



A COVER OF THE RUSSIAN COMMUNIST PAPER,

Bezbozhnik ("The Atheist"), showing the extension of their propaganda from Moscow to Paris, London and New York

A daily paper of similar character is published in New York and is called *Russky Golos* (The Russian Voice). It seeks to foment discontent, suspicion and strife, especially between rich and poor, and between Christian and infidel. A recent issue says that all wealth, now in the hands of the privileged class, belong to the laborers and therefore may legitimately be confiscated. Religion is described as the "opiate of the people" and God is misrepresented as a hardhearted and grasping capitalist seeking to grind down the poor.

The October number of *Current History* calls attention to the fact that atheism is making strides in Russia and says that Emilian Jaroslavsky, president of the "Union of Atheists," has his office in the headquarters of the Communist Party Control Committee, of which he is secretary, being picked by Lenin for this position. "He is passionately interested in the anti-religious campaign, and is giving his whole life to the task of winning the Russian people away from their old beliefs and converting them to the new faith of Marxism and Leninism."

Jaroslavsky in 1925 also published what is sometimes called "The Soviet Bible," printed in modern type and making mockery of the Old Testament book by book. The title of the first volume is "The Bible for Believers and Unbelievers: 1st Part, Creation of the World," and it is put out—under Governmental Editorship,

Moscow, Leningrad, 1925. Already over ninety thousand copies have been printed. In this volume the Bible is mocked and the idea of God is ridiculed; His priests are represented as mercenary, and engaged in defrauding the people by playing on their superstition.

Similar propaganda is carried on in America by Russians through anti-religious Communistic papers which are not quite so crude and coarse as those printed in Russia. One paper called *The New World* is published in the Russian language, with the avowed purpose of rousing the hatred of the working classes against capitalists. But the most extreme propaganda is that which advocates free sex relations and denounces God, Christ and the Church.

How can this destructive propaganda be overcome? The way to combat suspicion is with open dealings; the way to discredit lies it with truth; the way to overcome hatred is with love; the way to put down atheistic and blasphemous utterances is by witnessing to the true God by lips and life and by educating the youth to know and follow Jesus Christ as divine Lord and Saviour. Russian Communists recognize the power of the press. The Government has refused many applications for the publication of Bibles and Scripture portions in Russia. The excuse given is "lack of paper," but such lack is not observed in their Communistic propaganda. Fortunately some Bibles and Testaments are published in Russia, and Communists in America may now be reached with the good news of God's love and life through Christ and of the Christian way of life in righteousness and truth, in peace, good-will and brotherly kindness. Some excellent little leaflets have been printed in modern Russian by the American Tract Society. These leaflets include the Ten Commandments, the eighth, twenty-third and twenty-seventh Psalms, prophecies concerning Christ, verses on sin and salvation and the Beatitudes. The planting of this "good seed" will counteract much sowing of tares. God will give the increase.



THE COVER OF "THE SOVIET BIBLE"
—TO CREATE UNBELIEF

SHALL WE HAVE A MISSIONARY CHAUTAUQUA?

USUALLY those who wish to receive an education are asked to come to school and college and be taught. Some teachers have, however, conceived the idea of taking educational opportunities to people who are in isolated communities. The Chautauqua plan has been widely developed by which the school goes to the students. While, in some places, it has produced a strange mixture, in general it has been a boon to small towns. Similar methods have been used in the Southern Mountains, where Berea College has taken education to remote people in a series of classes and lecture courses. The result has been, not only to instruct them but to give them an appetite for more knowledge.

Recently, a "Swarthmore Chautauqua" has been founded, on a national community foundation, with a notable list of trustees who are seeking a \$5,000,000 endowment. The purpose is to promote popular education and cultural advancement by bringing the best teachers to small communities for a limited period. Following a "vitalizing personal contact," made during a week of Chautauqua lectures, courses of university extension will be carried on to follow up the preliminary work.

It would be a truly worth-while achievement if some Christian philanthropists would conceive and bring to fruition the idea of an endowed Christian and missionary Chautauqua to carry into remote and neglected regions the best type of instruction in Christian truth and in the progress of God's Kingdom among men. Lectureship foundations in these subjects have been established at colleges and seminaries, where the students have already a wealth of instruction, and educational institutions have been richly endowed in great centers but the remote regions are still neglected or are dependent almost wholly on very inadequate instruction. A foundation with a \$5,000,000 endowment, and a commanding Christian personnel on its Board of Directors, could carry out a program of inspiring religious instruction that might exert a wide and abiding influence in rural communities where educational opportunities are extremely limited. What a boon it would be to hard-working people in such a community if inspiring messages and a week of teaching could be made available by the best Christian preachers and teachers. Circuits might be planned so that talent from neighboring cities would serve these neglected communities and the work might be followed up by correspondence courses supervised by the best local talent. What a blessing might come, for example, if a team consisting of a leading preacher, an experienced Sunday-school worker, an enthusiastic missionary and a song leader could visit for a week a village community in Maine, a parish in rural New York State or a district in the mountains of Tennessee or West Virginia.

God may lay it on the hearts of some of His stewards to under-

take a work for evangelical and missionary enlightenment such as is being carried on to promote a higher type of training in literature, in hygiene, in child-training, in better amusements and in general secular branches of knowledge.

A RECENT LETTER FROM CHINA

CHINA as a whole is not antagonistic to Christianity. In fact, the great masses of Chinese know little of it. There is, nevertheless, a strong anti-Christian propaganda as well as an anti-foreign agitation carried on by students. A missionary wrote, on January 10th:

The Nationalistic party took possession of the British Concession and Customs (in Hankow), running up their flag on the British buildings. British women and children took refuge on the gunboats—also some Americans,

In Nanling (Anhwei Province), on Christmas night, numbers of defeated soldiers began to pour in, and, as is their custom, demanded money. The three thousand soldiers demanded \$60,000 and they received most of it, so have behaved fairly well. If the money had not been forthcoming, they would have looted, killing those who resisted and probably burning down their homes. The women of the city fled into the country. We kept our gates (of the compound) barred, fearing they might come in to loot, but the Lord kept us in safety.

In Wuchang, the Nationalist party put on a play before thousands of people. They had a mock chapel and preacher, also a mob which destroyed the chapel, killed the preacher, and burned the image of Jesus. This, of course, was meant to incite the people to do likewise. They also had larger posters of pigs crucified on crosses. A Lutheran church was utterly demolished and an outstation chapel of Wuchang was destroyed.

This year (in Nanling Hsien), we have been entirely free from the anti-foreign or anti-Christian spirit but the province of Anhwei has not yet gone over to the Cantonese. Not all the Southern element are anti-Christian. Marshal Feng is intensely anti-British although Dr. Goforth spent months in Marshal Feng's camp, at his invitation, teaching and baptizing many of his soldiers. Since Dr. Goforth returned from furlough, Marshal Feng will hardly notice him—all because he is a Britisher.

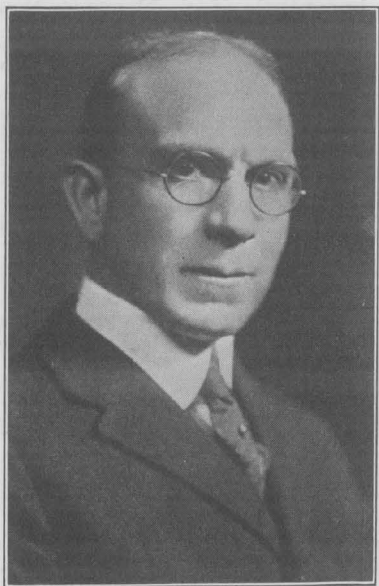
It is hard to understand Marshal Feng. He has a large army and his soldiers are well disciplined. They are welcomed by the people wherever they go, never looting or misbehaving. Nurses in hospitals have told me that Marshal Feng's soldiers are so different from other soldiers that it was a joy to care for them.

One wing of the Nationalistic party do not believe in any religion and want to wipe out every form of religion in China, "But God—." They seem to make all their reckonings without God.

We sympathize with them in their desire to be free from foreign domination, but they are unfair and unjust, to treat their best friends—the missionaries—in such an unrighteous manner.

Dr. John E. Williams, of Nanking

ONE of the most saddening events in connection with the recent attack on foreigners in Nanking, was the murder, by a Cantonese soldier, of Dr. John E. Williams, the beloved and honored vice-president of Nanking University and devoted friend to the Chinese people. Dr. Williams was ruthlessly shot by a soldier who was robbing him, although he was not resisting. This death is an unspeakable loss to China as well as to the Christian Church and to Mrs. Williams and their four children and to many friends.



JOHN E. WILLIAMS

An American Presbyterian missionary and Vice-President of Nanking University, when he was killed by Chinese soldiers while on his way to chapel in Nanking, at 8 p. m., March 24, 1927.

John E. Williams was born on June 11, 1871, in Shawnee, Ohio, and was graduated from Marietta College in 1894, and from Auburn Theological Seminary, Auburn, New York, in 1899. In August, he was married to Lillian Caldwell and was appointed a missionary to China in 1899 by the Board of Foreign Missions of the Presbyterian Church.

He became an outstanding scholar in the Chinese language. Nanking University, which has now been closed, had approximately 1,000 students, and included a department of agriculture and forestry, a big hospital and nurses' training school, a language school, and a middle school, and the College of Arts and Sciences, of which Dr. Williams was dean.

In a letter written from Nanking last January, Dr. Williams said: "We seem to be at the most crucial stage in the development of the Christian movement in China. . . . We hope that this time will be passed with steadiness and quietness on the part of the representatives of the Powers and that they will come to a fair understanding. In the last three or four years, we have not had a semester in which there was a finer spirit of understanding and sympathy on the part of all our Chinese faculty and the students than this past semester. Students and faculty are coming to realize more deeply that the drive against Christianity means a great responsibility on their part for the Christian teaching and for the Christian cause."

Dr. Williams and his family had many friends in America and in China to whom this tragedy comes as a stunning blow, but he has not labored in vain and his death will not destroy the fruits of his labors in behalf of Christ and his Chinese brethren.

A Chinese View of the Situation in China

BY PAUL CHIH MENG, NEW YORK

General Secretary of the Chinese Students' Christian Association

TO THE Chinese people and Americans who have observed recent developments in China, the present situation in China gives very good reasons for optimism. At last the people as a whole have regained confidence in their potentiality and have caught a vision of a free and independent country, unhampered by foreign intervention and unequal treaties.

The present situation in China is not to be compared with the Boxers' Uprising in 1900. The Boxers' trouble was more or less mob violence, while the present uprising is by the people and with a definite program. Furthermore, the present uprising is distinctly a people's revolution, the object of which is to recover the sovereign rights of their nation and to make their country a commonwealth for all classes of people. The three people's principles of Sun Yat-Sen correspond more or less to "A government of the people, for the people, and by the people." Only Dr. Sun's principles are more explicit and based more on modern social and political ideas.

The nationalistic spirit in China should not be confused with Bolshevism. It is, on the contrary, synonymous with patriotism in the best sense. For almost a century, China has suffered economically and politically under the unequal treaties forced upon her by seventeen imperialistic nations, and the oppression of military dictators. She now becomes conscious of her strength and is determined to shake off any chains and to remove any obstacles that prevent her from becoming a free and independent nation.

Ever since the founding of the Republic of China in 1911, China has politely asked the Powers to take steps to abolish the unequal treaties. These appeals have been either ignored or evaded. Promises were made to China by the Powers at the Washington Conference in 1922, but the Powers did not make sincere efforts to fulfill their promises. Consequently some of the Nationalists in China are led to believe that if China wants to recover her sovereign rights, it must be done by force.

How did Russia win the good will of the Chinese nation? Russia in 1924 voluntarily relinquished her special privileges under the unequal treaties in China and openly avowed that she would treat China as a friendly nation on an equal basis. The Chinese people as a whole do not know what Bolshevism is nor what has happened in Russia since the Russian Revolution, but they do know this—that Russia, of her own accord, willingly gave up the unequal treaties and became China's friend, while the other nations did not even attempt to make known their intention to give up the unequal treaties.

The "Cantonese" or the "Southern" Government is composed of the so-called Central Committee. On this Committee there are Nationalists and Communists. The Nationalists aspire to make China a free and independent democracy, while the Communists advocate the workers' revolution or "Bolshevism." Russia has direct influence over the Left Wing or the Communists of this Committee. But the Central Committee is not controlled by the Communists—the majority of the members of the Central Committee being Nationalists. To those who have studied the social structure and temperament of the Chinese people, Communism will never find fruitful soil in China.

The "Cantonese" Government has a definite program and definite ideals. It is erroneous to call it the "Southern" Government. Though it has had its center of activity in the southern part of China, yet the Kuomin Tang, the party in control of the "Southern" Government, has its supporters all over China and among the Chinese overseas. It is misleading to call it either the "Cantonese" Government or the "Southern" Government. It is not a "Cantonese" Government, simply because it is not in Canton nor is it controlled entirely by the Cantonese. The administrative offices of the Government have been moved to Wuchang and Hankow. Some of the most prominent leaders in the Government are not Cantonese. It is most appropriate to call this organization the Nationalist Government. The Nationalist Government is well organized. It has definite proposals regarding public finance, education and foreign policy. The most impressive thing about the Nationalist Government is that it is not militaristic, nor is it controlled by one dictator. The army is under the control of the civil authorities, which is in turn governed by the Central Committee. Furthermore, it has for its ideals the three people's principles of Sun Yat-Sen and the realization of a nation that is free from foreign bondage. "The Cantonese Government is probably the best government Canton has had since the Revolution," says Dr. James M. Henry, ex-President of Lingnan University of Canton, China. "The Southern Government is the only government in China that has a real program and that has actually introduced and performed social reform."

The press in America has made much of Russia's influence in the present turmoil in China. It has repeatedly pointed out that ammunition and expert advice are being given to the "Southern" Government by Russia, but it has failed to point out, either consciously or unconsciously, that British support is with the "North." According to recent reports from China, the most up-to-date equipment of Chang Tso-lin's army is partly from England. There is also evidence that the British are supplying, at the same time, a large amount of ammunition to General Sun Chuan-fang.

Chang Tso-lin was a bandit leader in Manchuria. He was hired

by Japan to fight in the Russo-Japanese War. Later he was made an officer in the Chinese Army in Manchuria at the request of Japan. During recent years he succeeded in controlling Manchuria. Chang Tso-lin has aspired to become the dictator of China by force and is at present controlling Manchuria and the greater part of North China. In contrast with the Nationalist Government, the so-called "Northern" Government is dominated at the present time by one man, namely, Chang Tso-lin.

"South" is the name popularly given to the Nationalist Government, while the "North" is at present represented by Chang Tso-lin. In the eyes of the Chinese people, it is a fight between a party with a definite program and ideals against a party that has no program or ideals but is under the dictatorship of one man. Sun Chuan-fang is an ally of Chang Tso-lin. He is attempting to stop the Nationalist Army in the province of Chekiang. Wu Pei Fu is another ally of the so-called "North." General Feng Yu Hsiang, the Christian General, is an ally of the Nationalist Party. The people of China have no respect for Chang Tso-lin, nor any sympathy with the Communists. They submit to his rule in Manchuria and part of North China simply because he has a very strong and well-equipped army. The moral support of the Chinese people is with the Nationalist Party.

At the Seventeenth Annual Meeting of the Chinese Students' Alliance in America it was resolved that the three people's principles of Sun Yat-Sen be adopted as China's ideals and program. At the same conference it was also resolved that the Chinese students should recognize the Nationalist Government as the government of China and that the same government should be recognized by the nations of the world.

The unconditional support of the Nationalist Government by the Chinese students indicated at the same time their sentiments toward the unequal treaties. Their three resolutions sent to the State Department at Washington represent the sentiment of the Chinese people. They are: First, we resent the landing of American Marines and the increase in American naval units in China. Second, we request the American Government to refrain from participating with the other foreign governments in interfering with our internal affairs. Third, we request the American Government to take independent, immediate and concrete steps toward abolishing the unequal treaties, including extra-territoriality, which is at the root of all anti-foreign agitation.

Since the Washington Conference in 1922, some of the Chinese people have been led to believe that the United States has deviated from her traditional policy of friendship and independent action in her dealings with China. Mr. Charles R. Crane, ex-American Minister to China, believed that the United States should have long ago led in initiating the negotiating of new treaties with China, in place

of the conventional tariff and extra-territoriality. He said at the Johns Hopkins Conference on American Relations with China (September, 1925), "We have wasted three or four years, and many of the things that we propose today ought to have been done at the time of the Peace Conference." . . .

The Chinese, who have come into contact with the liberal thinking people in America, have found that the American people as a whole mean well to China and want to do the fair and just thing in the present crisis. However, this friendly sentiment in America, though widely spread, has not been crystallized into action. Consequently nothing has been done to enable the Chinese people to see concretely and to feel actually that there is such a sentiment. On the other hand, some Chinese observers have been led to believe that the United States has been influenced by the tradition of concerted action of the Powers in China and that for the sake of acting with the other Powers in China the United States has sacrificed opportunities by which she should have shown to China her sincerity in pursuing a disinterested and just policy. If the United States had voluntarily renounced her special privileges under the unequal treaties as Russia did, the United States would have undoubtedly become China's greatest friend and the strongest moral influence in the Far East. Authorities on American trade with China, such as Mr. Eldridge, chief of the Far Eastern Division of the United States Department of Commerce, and Mr. Julean Arnold, Commercial Attache to the American Legation in Peking, have both asserted that the modification or abolition of the conventional tariff and extra-territorial rights would increase instead of hamper American trade in China.

To those Chinese people who are in China and have never come in contact with the liberal thinking Americans, there is a growing feeling that America has become one of the imperialistic Powers which regard China as a market place and are willing to hold on to their special economic and political advantages at the cost of China's sovereignty and independence. They have some good reasons for believing so. The United States participated in addressing the Ultimatum to China on March 16, 1926. During the strike in China in June of the same year, American Marines were landed in Shanghai to assist the British. The still recent reports of the dispatching of large naval forces from the United States to China have strengthened the belief of the Chinese people that the United States has changed her traditional course of non-intervention in the internal affairs of China. . . .

Perhaps the most innocent sufferer from press sensationalism in the present situation is the missionary enterprise in China. The press has declared that Christian missions there have collapsed and that investments of over \$100,000,000 by Christian organizations in America were to be confiscated. According to cable messages from

the missions to the International Missionary Council, the most reliable and recent report is that out of approximately eight thousand American missionaries in China about one-half have left their posts in the interior at the request of American consuls.

The prominent note in the declarations of the American and British Governments has been that their respective governments would use all necessary force to protect the lives and interests of their nationals in China. That the British and Americans and any other foreign nationals are entitled to safety in China is not questioned even by the extremists in China. However, it must be remembered that civil war is going on between two parties in China. Civil war always creates unrest, lawlessness and mob violence which are uncontrollable. The Chinese people themselves, according to Americans who have recently returned from China, suffer from the civil war many times more than the foreign interests. A large number of foreigners are scattered throughout China. The question is, is it possible for China to stop the civil war without fighting the real issue, or is it more feasible that these foreigners should withdraw from the dangerous regions where the unrest is worst? The Chinese people welcome intercourse with foreign nations in trade, travel, and culture exchange, but they would resent any intervention or secret diplomacy which would support a certain faction in China to the detriment of China's fight for democracy and independence.

There has been considerable concern over the future of the Christian religion in China on the part of a large number of Christian people in America. There is protracted civil war and unrest in China and anti-Christian propaganda has been fermented by Communists.

This anti-foreign and anti-Christian feeling may impede the progress of Christian work in China but believers in Christ should not be discouraged and give up their work in China. In the words of Dr. David Z. T. Yui, Chairman of the National Christian Council of China, "Is Christianity a luxury to be enjoyed in peaceful times only to be discarded in hours of difficulty, or has the Christian religion, as well as the Christian people, something to contribute to a people in their struggle for democracy and independence?"

We, the Chinese Christians, believe that the anti-Christian sentiment has been generated partly on account of the propaganda and chiefly on account of the un-Christian dealings of the so-called Christian nations with China. We also believe that the civil strife and unrest in China are only temporary. Furthermore, we believe that the Christian religion has taken root in the national life of China because it has much to contribute to the religious and to the spiritual life of the Chinese people. When the gloom of internal struggle and external threat is dispelled and the Chinese nation is once more on the normal road of progress the inherent value in Christianity will be demonstrated in individual lives and institutions. An ideal or

commodity that has intrinsic value as well as the capability of serving mankind will eventually prove itself. The future of Christianity, as well as that of science and democracy in China, need not cause worry. The point is whether we have faith enough to brave difficulties. Will the Christian people in America look beneath the surface?

A CHINESE CHRISTIAN STUDENT DECLARATION*

In regard to the present situation in China, we, the Chinese Students' Christian Association in North America, believe that the nationalistic spirit is underlying the efforts of China to become a democracy, unhampered by the bondage of the unequal treaties. We believe that this nationalistic spirit has been generated spontaneously in the Chinese people and that the number of people there who are influenced by Communistic propaganda is negligible. We further believe that the Chinese people as a whole are united in supporting the political party which has a definite and constructive program, internally and externally, for the abrogation of all unilateral and unequal treaties that infringe upon China's sovereignty. . . .

We find that the anti-foreign sentiment is caused by the long delay on the part of the Powers to take steps to restore to China her sovereign rights and that the anti-foreign and anti-Christian demonstrations were staged by extremists, and that the Chinese people as a whole welcome intercourse with the nations of the world on a friendly and equal basis.

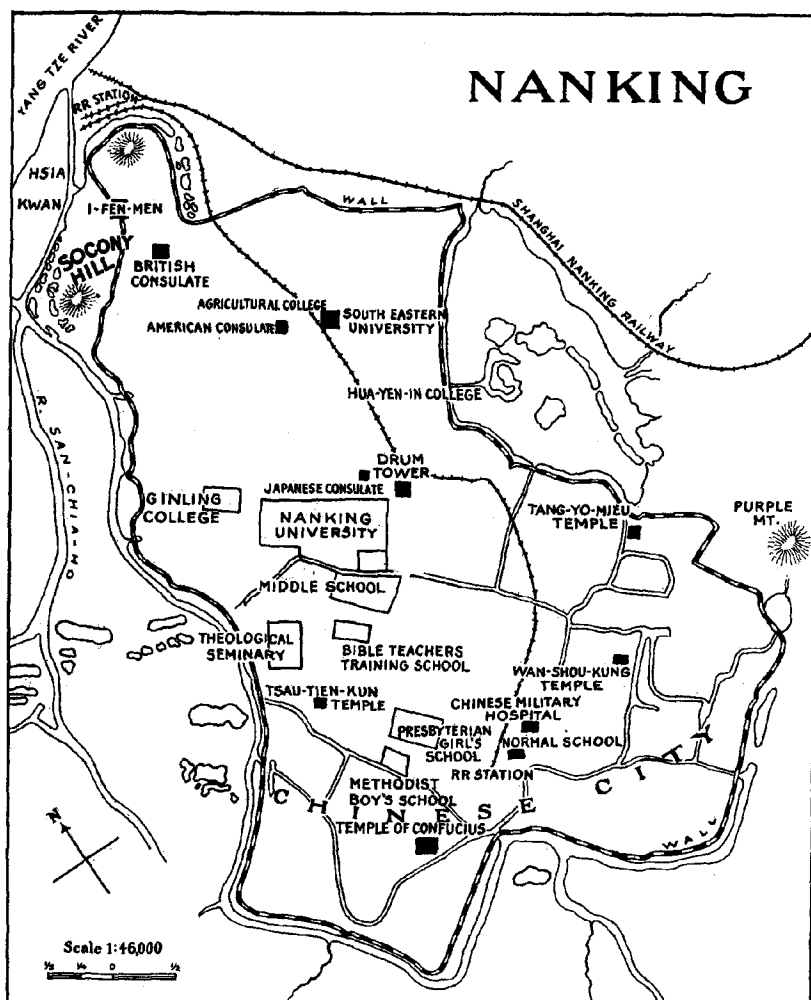
The Chinese people have not forgotten the traditional policy of the United States of justice and friendship toward China. There has been a growing sense of comprehension on the part of the Chinese people to witness that the United States appears to have deviated from her traditional policy and has adopted the policy of concerted action with other Powers at the expense of justice and friendly relations.

We believe that the use of force on the part of the Powers in China will further aggravate and intensify the graveness of the situation, and that the Chinese people will be reasonable in response to sincere efforts on the part of the Powers to deal with the present situation on the basis of equity and justice.

We sincerely hope that the United States will pursue an independent course in opening negotiations with China for new treaties based on justice and reciprocity, and that the United States will readily recognize the party that has won the support of the Chinese people as the *de jure* government of the Republic of China.

(Signed) THE CENTRAL EXECUTIVE BOARD
OF THE CHINESE STUDENTS'
CHRISTIAN ASSOCIATION IN
NORTH AMERICA.

* From *The Chinese Christian Student*.



Missions in China—To-day and To-morrow

BY EDWARD H. HUME, M.D.

President of Yale-in-China, Changsha, Hunan

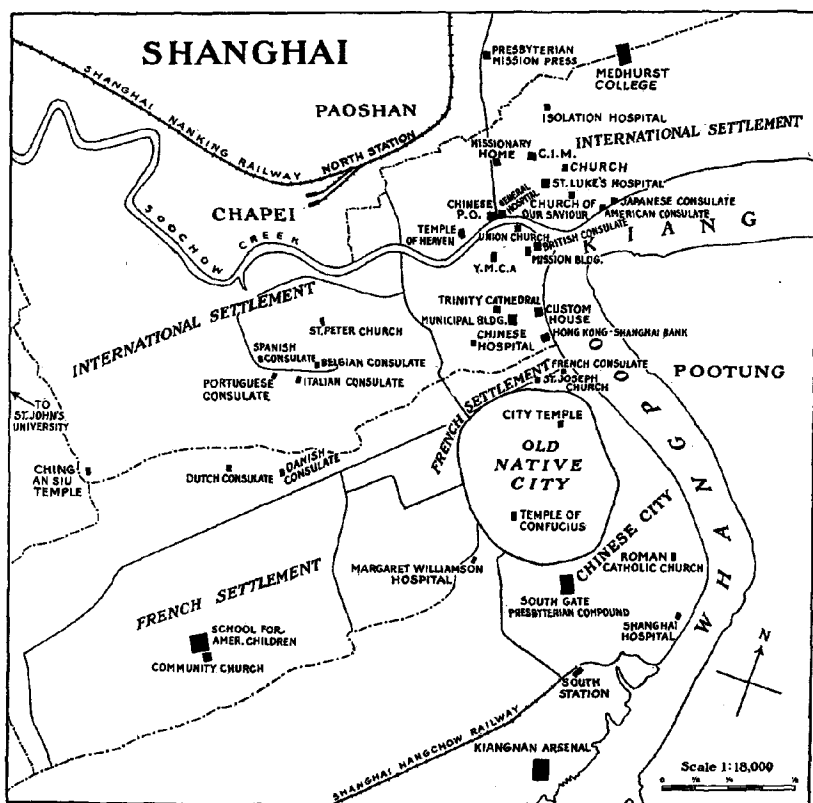
1. *Political Events:* March 24th was a serious day for missionary developments in China as unexpected attacks on missionaries and the property of missions in Nanking on that day, together with attacks on business men and consuls in the section of the city quite close to the Yangtze river, led to vigorous action on the part of

American and British naval authorities who fired on groups of Chinese attacking an American colony, causing some loss of life. Of American casualties, three have been reported. Rev. John E. Williams, D.D., vice-president of the University of Nanking and a member of the Presbyterian Mission, was shot and killed by an insolent Chinese soldier—entirely without excuse or provocation. Miss Anna Moffett, also of the Presbyterian board, a teacher, was wounded twice, but not seriously. Mr. Earl Hobart, Standard Oil manager, injured his foot because the rope broke by which he was being let down over the city wall. It is reported that three British and three French citizens were also killed. On the Chinese side, cablegrams from Shanghai indicate that the Nationalist commander-in-chief puts the losses at six killed and sixteen wounded. The seriousness of the situation does not lie, however, in the number of casualties, regrettable as these are, but rather in the fact that the attacks made by soldiers appear to have come from men wearing the uniform of the Nationalist army. The evidence indicates that the communist wing of the party had carried on a good deal of propaganda and had incited some of the soldiers to make the attacks. Another serious aspect of the situation is, of course, that the American ships were compelled to fire in order to protect the lives of American citizens. Many of the foreigners who were evacuated from Nanking that day testify that only the barrage from the American war vessels prevented a greater loss of American life. Others express the belief that the presence, both in Shanghai and at Nanking, of foreign military and naval force, irritated the radicals of the Nationalist army and led them to an attitude of defiance. Meanwhile General Chiang Kai-shek, the Nationalist commander-in-chief, has expressed deep regret for the incidents and has promised to start searching inquiries, agreeing also to punish those found guilty and to indemnify the families of the foreigners who were killed or wounded. Similar utterances have been made by Mr. Eugene Chen, the Nationalist Minister of Foreign Affairs at Hankow. Naturally, however, the foreign military and naval authorities discount these assurances, since in the dissension between the right and the left wing of the Nationalist party, on several occasions the will of the moderate element has been disregarded by the extremists.

A noteworthy element in the situation is the restrained attitude of Japan. Baron Shidehara has been making every possible effort to avoid a show of force, and has approved the conduct of the Japanese officers at Nanking who went ashore unarmed, so as to avoid all cause for provocation. He has urged the Japanese to conduct themselves with restraint, realizing the value of good will between Japan and China. It is announced that Japan does not propose to ally herself with any concert of powers to issue ultimatums to China and to present demands for indemnity in connection with the Nanking

losses. The attitude of the State Department at Washington has been similarly moderate.

From the missionary viewpoint, a very serious result of the Nanking episodes is that the American Minister in Peking, together with the consuls in many cities, has concluded that every precaution must be taken to avoid another similar clash with the Chinese and that, therefore, missionaries should be evacuated from large areas of China before there is further trouble. Cables received during the



week of April 3 to 10 indicate that the senior missionary officers or councils have accepted these urgent recommendations of the consuls and that, as a result, the mission stations in Shantung, Chihli, and other northern provinces are being evacuated as a precautionary measure. The stations in the Yangtze valley, in Hunan and most of those in Fukien province had already been evacuated. A few missionaries have refused to leave their posts.

2. *The Friendship of the Chinese:* Amid all the welter of disturbance and the widespread outcry against foreign imperialism,

nothing is more reassuring than the continued friendship of the common people all over China. Instances of friendliness, even at the risk of life, are reported from many provinces. In Changsha when a missionary doctor was about to leave, a silk merchant called on him and begged him to remember that even if it were deemed expedient to withdraw to Shanghai for a time, he must come back soon, "for we are all your friends, and this trouble will not last long." From Szechuan in the west and from Foochow in the east, where feeling has run high, reports come that the people are genuinely friendly. In Chengtu, Szechuan, when a boycott of the West China University was attempted, friendly students and teachers brought food and supplies to the campus by night and made it wholly clear that the regard of the Chinese for the missionaries was as genuine as ever. The testimony of notable Chinese as to the work and significance of the missionary is overwhelming.

It becomes evident that in a few places the attacks on institutions have been the result of long-standing grudges, either against individuals or against some attitude in the institution that has rankled. Recent visitors to China express their belief that the missionary movement has meant more than words can tell. President Wilbur of Leland-Stanford University, who was in China during the winter reports: "A prominent Chinese when asked by me the source of the new social activities evident in Chinese life, told me that he could think of no single recent social advance in China which had not had its inception either from a mission or missionary or from some Chinese who had come in contact with Christian influence."

Nothing is more stirring than the account of the loyalty of the girls at Ginling College during the disturbances at Nanking. One of them had a relative in the Nationalist army. When he learned of the attacks being started in the college area in Nanking, he immediately sent an armed detachment to surround the institution and to make possible the safe evacuation of the teachers and students. No widespread anti-missionary movement has occurred among the Chinese. The withdrawal of large numbers of missionaries from their stations has been insisted upon only to avoid further armed clashes.

3. *The Days Ahead*: Three things seem to stand out as essential in considering the future of missions in China—hope, adaptation, cooperation. Confidence in the Chinese people must be maintained. The Christian movement in history has thriven on opposition from its enemies. The Church has been purified, its members have been driven to greater reliance on our Master, its spirit has been purged, and its message has been clarified, by difficulty and by persecution. Many thoughtful Christian leaders in China today state that their contacts with leaders of the anti-Christian movement have shown how far the latter are from any spirit of deep-rooted animosity.

Many of them seem, rather, to be seeking to discover whether the message of Christianity is to be found in the spirit and life of Christ, in a body of dogma or in the external philanthropies and activities connected with the Christian movement. For the most part there is no opposition to Christ. There should be, therefore no loss of hope for the future of missions.

But the function of the foreign missionary in the future will be different. This has been admirably stated by Bishop Roots of Hankow, in China Christian Year Book for 1926 in an article entitled "The Changing Function of the Missionary." In the past the missionary has been director, leader, the maker of decisions, the planner and thinker for every type of Christian activity. That day has passed. The missionary will be wanted in the future, if he is humble, cooperative, ready to work under Chinese leadership, and more ready to surrender office than his Chinese colleagues are to have him do so. The great call is for the missionary to be a friend, a companion, an adviser, an interpreter of Jesus. Whatever may have been the contribution of the missionary in the past through his works, in the days to come his greater service will be to bring to the Chinese a spiritual message. If Jesus Christ is seen in his life, he will be wanted permanently. His work may be modified in many ways. The Chinese declare that mission schools must become a part of the national system, with a greater degree of Chinese leadership in administration and teaching. Foreign church workers must take their place with their Chinese colleagues, following the instructions of the councils of the Chinese Church.

In other words, it is anticipated by many students of the situation that the missionary movement in China must become even more than it has already become, a cooperative quest for spiritual reality, in which the Chinese Christian and the missionary from abroad will work side by side. More and more, the Oriental interpretations of Christ may enrich the knowledge of Him by Western Christians. The Christ of the Chinese Road, like the Christ of the Indian Road, will deepen our understanding of the Universal Christ.

The Religious Situation in Mexico

THE basic factors in the religious situation in Mexico have not been altered since last September. The National Government in Mexico has maintained its decision to enforce the constitutional provisions concerning religious organizations and their activities; the Roman Catholic Church has refused to obey the laws, particularly in regard to the registration of its priests, and has made demonstrations against the laws by the withdrawal of its priests from the churches, by an economic boycott, and by appeals to the Roman Catholic Church in the United States for sympathy and support. The Protestant Mission Boards, without exception, have instructed their missionaries to obey the law and are carrying forward their work within constitutional limitations. The present laws affecting religious activities are extreme, but there is the hope that they may be modified later in a constitutional manner. President Coolidge has stated that the religious dispute in Mexico is a domestic issue and has refused to advise governmental action as urged by a certain portion of the Roman Catholic Church.



DORN HALL. THE RELIGIOUS CENTER IN THE ISLAND OF GUAM

In this building a native school is conducted during the day, movies are shown at night and church services are held on Sunday. Chaplain Hall is interested in all of these.

A Home Missionary on the Foreign Field

BY REV. COE HAYNE, NEW YORK

WHEN is a home missionary a foreign missionary? Answer: when he is a chaplain to Americans in a foreign land. This is the experience of a home missionary, W. R. Hall, chaplain in the United States Navy, stationed at Guam, Marianas Islands, in the Pacific Ocean. Guam, the largest of this group of islands, is approximately five thousand miles west of San Francisco and fifteen hundred miles east of Manila. It was formerly a mission station of the American Board, but, at present, the Capuchin Fathers and this one missionary worker are the only missionaries doing religious work among the natives. The American Baptist Home Mission Society has granted Mr. Hall assistance in the purchase of needed equipment.

Chaplain Hall, a regular Navy chaplain, is head of the Department of Education in the Island government which is administered by the Navy, the captain being governor. There are three regular preaching services on Sunday, and personal work among the one thousand service men and their families. They are scattered in nine units, some of them more than twelve miles apart.

The Department of Education has oversight of twenty-four schools in which there are more than three thousand children. There are one hundred and eighteen instructors and workers, and an expenditure of more than \$50,000 every year.

Turkey, the Treaties and the Missionaries

BY REV. CHARLES T. RIGGS OF CONSTANTINOPLE

THE American Senate failed to ratify the proposed treaty with Turkey, although Americans in Constantinople, representing all groups of interests there—business, diplomatic, missionary, Christian Association, educational, and others—strongly urged ratification. All classes of Americans resident in Turkey were practically unanimous in this attitude. But why? Our missionaries in that land do not depend in the least, for their safety, or ability to carry on, or personal freedom, on the existence of such a treaty. They have never asked or wished special favors. Nor do our missionaries crave any extra-territorial rights, such as used to be guaranteed by the treaties with China and Turkey and some other countries. Neither is it true that a treaty with America is any protection to converts to Christianity from among the nationals of such countries. The American Government has not assumed any protectorate over any such persons.

But the absence of a treaty puts all American residents in a position of being merely tolerated by the Turkish Government, without the same rights as those enjoyed by persons of French, British, Italian or other nationality. To be without any legal standing at all is not a fair position in which to leave American citizens, whatever their calling. The ordinary rights of humanity, the status of those of other foreign nationalities, is all that Americans in Turkey have been trying to secure.

Rear-Admiral Bristol has for more than eight years been acting as High Commissioner of the United States, but without America having ever recognized the Turkish Republic, or appointed him or any one as its representative to the Turkish Government. Officially, he is a private citizen in a country with which his own Government has no relations. Despite this handicap, he has succeeded to a remarkable degree in winning the confidence and trust of the Turkish officials; and now comes the word that he has made arrangements with the Turkish Foreign Minister, Tewfik Rushdi Bey, temporarily assuring America the most favored nation treatment, and paving the way for an exchange of ambassadors at an early date. Thus the damage to the prestige of America caused by the failure of the Treaty to secure the two-thirds majority has been largely remedied, owing to the dignified and magnanimous attitude of the Turkish Government.

It is noteworthy that the Turkish daily press with remarkable unanimity took the view that a permanent settlement had simply been unfortunately postponed, by the action of our Senate, but that

there was no reason for retaliatory measures, and that the friendship of the two countries rested assured. The newspapers recognized the fact that the Americans resident in Turkey had done all they could to secure the passage of the treaty, and were to be counted as friends, despite the failure. The Turkish Government has consented to a prolongation for a year of the temporary commercial agreement, by which America is exempt from the law levying much higher customs duties on nations with whom Turkey has no treaty. The agreements now made through Admiral Bristol have also guaranteed the reestablishment of diplomatic and consular relations on a reciprocal basis.

What will be the effect of all this on missionary work? In one sense, we may say, none whatever. But in fact, this work has now the assurance of being able to go on with a more friendly feeling on the part of the Angora authorities than would have been possible if no working agreement had been arrived at between the Governments. It has not seemed probable at any time within the past three years that missionary work would be seriously interfered with, or the missionaries told to leave, even though the treaty had failed entirely. For the past ten years, our missionary representatives there have been living and working without any treaty between their country and the Turks; and there has been steady progress in the work and the opportunities during the past three or four years. Treaty or no treaty, there is plenty to be done in the living of the example of Christ, and in the quiet personal contacts which explain the power of our Saviour through love and sympathy. But besides all this, much has been and is being done through the very practical help of the hospitals, three of which are functioning in Asia Minor, exhibiting the spirit of the Great Physician to thousands of the sick and afflicted. And now right on the heels of the happy issue of this negotiation by the genial Admiral, comes this telegram from the missionaries in Constantinople:

"Embassy holds assurance medical permits Shepard, Dodd, Dewey, Nute. Admiral Bristol urges importance immediate utilization rights granted."

Here is an immediate and gratifying step forward. For four or five years, the Turkish Government has taken the attitude that, owing to the absence of any treaty relations with this country, no American could be allowed to take the examination for a license to practice medicine in Turkey; only those who held such licenses before the war could be permitted to practice. So that while British, French and Italian doctors, at least twenty of them, were granted permits, no Americans could apply. The four young physicians mentioned, all well qualified and all having learned Turkish, have been patiently waiting for several years for this opportunity which the Turk has now granted. This will mean new vigor for our undermanned hos-

pitals, and possibly the reopening of one or two more which have been closed for lack of personnel.

The educational situation is encouraging, despite the steps toward the secularization of all schools which have been taken by the Government. It is the policy of the Turkish Government to make no distinctions between government-supported schools and those wholly supported by private enterprise; so that the rules for American schools, as for British or French, of which there are many in the country, are the same as for the schools set up and supported by the Government itself. And it is the settled policy of the present régime to make its schools as efficient as possible; and the leaders are convinced that one factor in keeping Turkish schools retrograde for so long was the domination of the clerical element, and the methods of Koranic teaching. It would be difficult to hold that they are wrong in this view; and they have therefore suppressed the teaching of the Koran in the Moslem schools; this must henceforth be done in the mosques instead, if at all. As a logical accompaniment of this step, the teaching of religion in all schools, Jewish and Christian as well as Moslem, has been forbidden; and the young Government points to the state school systems of France and the United States, as examples of the necessity and advantage of complete secularization of the educational branch. This step has necessitated a re-evaluation of the entire question of missionary education. Was it worth while to keep open schools in which the Bible could no longer be the backbone of the curriculum, as it originally was? Our missionary educators, after careful and prayerful consideration of the matter, came to the decision that rather than close all schools and secure no educational influence in the Republic, they would comply with the regulations of the Government and keep the schools going. The results are abundantly justifying the decision. Missionary schools are of course recognized as Christian schools; the influences there exerted are definitely Christian, in spite of the removal of religious teaching from the schedule.

With returning confidence on the part of the Government, there are fewer and fewer restrictions placed on our schools; while the Government itself, in place of discouraging parents from sending their children to us, has this year sent a large number of government pupils to our institutions. The more conservative newspapers have been carrying on a propaganda against the American schools, because of their influence over the students; and their testimonies have been interestingly frank and complimentary, and the attacks have served as good advertising. The increase in attendance is shown by a table that appeared in the *Missionary Herald* for April, which shows that while in 1923 there were 736 pupils in the mission schools, of whom 236 were Moslem, during the current year there are 1,257 pupils, of whom 919 are Moslem—or an increase of Moslem pupils from 32% to 73% of the total attendance. Character-training is a matter of

personal contact more than it is of formal teaching; and the students in our schools today are getting what they could not possibly get anywhere else—the direct radiance of Christian lives through their teachers. And the increasing degree of freedom being granted in moral teaching, together with the official proclamation of total impartiality on the part of the Government in matters of religion, give reason for hope that present restrictions will not be permanent, but that little by little there may be a larger freedom, when it shall be proven that a Christian Turk can be as good a patriot as a Moslem Turk.

Regarding the general attitude of the people, a quotation from a recent letter is illuminating:

“The new code provides for absolute freedom of conscience in the matter of religion. ‘Propaganda’ is prohibited, children are not to be proselytized, but persons over 18 years of age are perfectly free to adopt any religious beliefs they desire. And events seem to indicate that this freedom is an actual fact, and that the country is prepared to stand by it. Along with these developments we find a deep and sincere interest in things religious among many people. There are many who feel a need of religion in their personal life and in the life of the nation. They have not found that need satisfied in the more formal worship of older days. Nor are they seeking for another religion, another system, such as Christianity. Perhaps most of the younger generation have come to regard all religion as rather futile, not really worth bothering about. But yet there is idealism among them, eager desire to serve the nation, and in many a real longing for deeper communion with God, and spiritual power for their own lives. And when a talented young girl asks us how to keep the morning Quiet Hour, what are we to answer unless we are keeping it faithfully ourselves? What can we do to help them in the strengthening of their personal lives, and the building up of their nation into strong, useful, friendly participation in the family of nations? If they can see that Jesus Christ makes a real difference now today in our lives, we feel sure that they will want His help in their own lives.”

Another sidelight shows the attitude of the government officials toward Americans. Mr. Luther Fowle, Treasurer of the American Mission, returned to Constantinople March 5th from a visit to Angora. During his stay at the capital, he happily had the opportunity to speak with the Prime Minister, the Minister of Foreign Affairs, the Minister of Health, the leading editorial writer, and half a dozen deputies. He reports that all these officials frankly indicated their good will toward the Americans in Turkey and commented on the correct and friendly efforts of these Americans in making known to the people at home the facts concerning the new political and social currents that are now governing this land. A step of great significance is the discontinuance of the special Court of Independence (a sort of civil court-martial) and a return to the normal procedures of civil law. The Treasurer was so fortunate as to be present in the Grand National Assembly when Ismet Pasha addressed that body on this question and won their vote of approval.

Perhaps even more than the missionary institutions, the Y. M. C. A. and Y. W. C. A. have had rough sledding in Constantinople—the only point where they are trying to operate in Turkey today. Accused of disloyalty and of secret contravention of the laws, and forbidden to carry on their usual religious programs, because they did not even claim to be churches, they have more than once been threatened with being closed entirely. Yet today Turks frequent these Association halls more than ever before, and the accusations against the “Y” are heard less often and are less threatening. They have seen the usefulness of going right ahead showing the Christ-like friendliness for the youth of the land which those youth get nowhere else. These institutions are both American also, and the present renewal of cordial relations between the Governments will be of help to them as to the missionaries.

Turkey needs the advice of experts in improving her agricultural and domestic life; and along these lines too the missionary has an approach to the Turk. There is not as yet anything so extensive to show as the work of Sam Higginbottom in India; but a beginning has been made in agricultural training at the International College at Syrma; and in several places individual missionaries have given their neighbors valuable assistance by example and by securing for them supplies for their farms. Every missionary home also is a social centre that helps, to varying degrees, in influencing the home life of those who call and watch. And many a missionary lady goes into the homes of her Turkish neighbors and helps them with suggestions about child training and hygiene. Such visits frequently lead to opportunities to speak a direct word for Jesus, which finds lodgment, God only knows how deep, and will bear its fruit, though without observation.

One of the most direct and noticeable opportunities for service today among the Turks is in the line of a Christian literature. Not the class of literature known a generation ago as Sunday-school books—most certainly—but of two kinds. In the first place, the Turkish translation of the Bible is being revised, and better suited to the language of today than that made by Dr. Goodell and his colleagues. The Bible finds a steady sale among Turks, even as it is; but this improved version will no doubt be more popular, and help them to understand better the Book they have never understood, although they admit its divine origin. The other sort of literature stressed now is healthy, helpful books of various sorts with a distinctly high moral tone, though not labeled religious. The best seller among these is Dr. L. A. Shepard's “Health Talks,” the first edition of which has been entirely exhausted and another is called for and will soon be ready. Two of the readers recently issued from our Publication Department have been adopted by a Turkish school as textbooks for their pupils; and several other recent publications are

meeting with a gratifying sale. The Turk is reading as never before; and he wants to have something better than the French novel or its translation.

In this connection, interesting and hopeful word comes regarding a reading-room opened about five years ago as an experiment by the missionaries, on the great central avenue of the old quarter of *Stamboul*, for Turks. The place was at first under a sort of suspicion, many thinking it a propagandist centre and deserving suppression. It has, however, steadily grown in the appreciation of the public, and has now over five hundred regular patrons, beside many others as casuals. Nine Turkish dailies, nine American periodicals, and twenty-five or more Turkish weekly and monthly magazines are on file; and aside from consultation books, there are also nearly three hundred used as a circulating library, representing law, literature, philosophy, sociology, history, religion, science, ethics, and other lines. The regular attendants include lawyers, doctors, engineers, retired government officials, judges, and professors and students in the University and in a *lycée* or high school near by. An urgent request has come from women that they be given similar privileges; but for the present it seems best, especially owing to the large number of young men who frequent the room, to limit its use to men. Could a similar work be undertaken for women and girls, the attendance would no doubt be still larger from the very start. This reading room is being used as a centre for conversations with the missionaries, who come there to meet those who wish to have personal talks on vital subjects.

This is a critical time for the Turks; for they have thrown away so much that they used to consider essential in their religious life, and something must take its place. The Moslem theological seminaries have all been closed up; the Dervish orders have been forbidden to conduct their religious exercises; the sacred graves of saints have been padlocked; the Koran has been shut out of the schools; polygamy, though allowed by the Koran, is forbidden; and the age-long seclusion of women is being made impossible, by the forcible removal of the veils and the partitions. Faith in the whole system has been shaken, and the Turks are inquiring what next. Many are studying into vital Christianity—not the churches, but the life and words of Jesus, the Messiah. “And who knoweth whether thou art come to the kingdom for such a time as this?” These words may prove as prophetic today as they did in the days of Esther; and it is with this hope that the missionaries take new courage from the increasing opportunities given them through the growingly friendly attitude of the Turkish Government.

Conditions at Home, That Hinder Work Abroad^{*}

BY MRS. F. F. LINDSAY, MINNEAPOLIS, MINN.

Vice-President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church

THE conditions in the Church at home, which hinder the cause of foreign missions may be fairly characterized as ignorance, indifference, critical disapproval, unwillingness to assume responsibility, and a distinct hesitancy in responding to financial appeals.

Since the missionary motive is implicit in the Church, one concludes that serious fault must lie in the working plans and methods of the Church, or at least, that these do not lend themselves, either adequately or successfully, to promotional activities along missionary lines.

This statement is not intended as a criticism of either pastors or church members. It is simply a citation of facts with which any student of present-day conditions must concern himself. We are passing through some strange and startling experiences. As a nation we entered the world war to help "make the world safe for democracy." Now we are confronted with a larger, more difficult task, that of making democracy democratic.

As a Christian Church we have been engaged for a century or more in sending Christianity to the pagan nations of the world. Now a rude awakening comes to us, as these self-same folk show us conclusively that the real task of the Church is to make Christianity Christian.

Have we, in these two experiences, a criterion that enables us to understand conditions in the Church which hinder or thwart missionary procedure? Does the Church need to be democratized? Does the Church need to be Christianized?

For generations the Church has maintained that its principal function is prophetic utterance! The prophet's influence and authority have rested upon the assumption that his message was of divine inspiration. And now the people have grown accustomed to the message!

They see only small results accruing, and with new demands upon their time, due to countless intriguing innovations, they go unmoved upon their individual ways. The pastor's time is filled to overflowing with the preparation and delivery of his message and with the harrassing demands of modern life. He looks on with perplexed and

^{*} An address delivered at the Atlantic City Foreign Missions Conference, January 17, 1927.

troubled mien at Sunday services that are no longer commanding in influence, and at a Lord's Day that is losing its sanctity.

But in spite of all, the Church continues to expend ninety per cent of its effort, its time and money on the tradition-honored method of pulpit presentation, entirely regardless of the fact that the great problem of the Church at present is not how to create emotion and inspiration, important and necessary as those are, but how effectively to translate those moral and spiritual assets into action.

The message may be very vital, wonderfully scholarly, and Spirit-filled, but if there is no corresponding Spirit-imbued plan for putting into immediate practice the truths presented from the pulpit, then the whole Christian system breaks down. A congregation or church membership whose only concerted action relates itself to a financial campaign, which has no recognition of the duty of corporate Christian service, is unworthy the name of a church. It is just here, where the prophetic leaves off and the application of the message is supposed to begin, that we are without adequate leadership and organized expression.

It is in dealing with childhood and youth, in the homes, the public school, the community, in all this great and significant realm of religious, civic and industrial beginnings, that the Church, while claiming to occupy the field, finds its working plans entirely inadequate.

The missionary undertaking, like the moral and spiritual training of youth, lies in this "No-Man's Land" of the Church! The investment of initiative and responsibility in one man, which has been of natural and logical growth in the past, manifests itself in connection with the missionary enterprise in a very definite way. The promotional and educational lines extend from the Boards, down through secretaries and pastors, to the local church. In the very nature of the case the duties and responsibilities of the pastor preclude the possibility of his becoming a promoter, in any large way, for the various benevolent activities of his denomination. The local need demands most of his time and his best efforts. As the church is at present constituted, the demand upon the pastor that he shall be agent, representative and chief executive for the benevolent boards of his communion forms one of the greatest hindrances to the adequate promotion of missionary interest.

This brings me to the main point of my presentation. *The Church needs to be democratized.* In far too much of our current vocabulary the "Church" connotes the clergy! It must, in a wholly new sense, come to mean the laity as well. In a little booklet on "Democratic Christianity" by one of our most trusted leaders, I read these words:

"The church does not belong to men until they feel that its program is their program, and that they can have some part in shaping the program. It

will not suffice to approach a class of men with the sweeping statement that the church belongs to all men. The church must be more concrete, more specific."

A way should be found to bring the laity into a definite and sustained participation in church work.

There is need of distinct separation between the promotional and administrative supervision of applied Christianity, of which missionary endeavor is a part, and the basic work of prophecy or preaching. An adequate organization should be effected, the sole purpose of which should be the training and use of the laity, not only in local and community activities but also in the direction of the world-wide activities of the Church.

This lay organization should be connected through official lay channels with the great Boards of the Church and receive plans from them and report progress to them. It should be both promotional and administrative in its scope.

A "spoon-fed" laity will not meet the requirements in this day of world needs. Challenging tasks must be assigned to them, responsibilities great enough to command their respect and attention must be given them and they must be made to understand that the task assigned is theirs alone, and that none other will assume it.

All this presupposes on the part of the church leaders a clear perception that "prophetic utterances" are valueless unless immediately and visibly expressed in terms of action; that appeals calculated to stir the emotions are demoralizing unless such emotions find a channel at hand for logical and natural expression. It presupposes finally a recognition of the fact that responsibilities placed upon the laity will result eventually in opening reservoirs of power, ability and finances hitherto unreached.

Representing as I do a lay missionary organization which has been in successful operation for fifty-seven years, during which time it has made a consistent advance, I speak with confidence when I say that if the Church is to meet the exacting conditions of the present, the laity of the Church must be definitely organized and given a place in its councils. When a lay organization is effected, that shall have promotional and administrative functions, I believe that we may confidently expect certain outstanding results to accrue.

1. A new day of spiritual power will dawn in the Church. Confronted by a world task of immeasurable consequence, laymen will be forced to their knees for wisdom and guidance. Learning to pray they will learn to serve, and sacrifice.

2. A wide dissemination of missionary facts and knowledge will almost certainly follow.

3. There will be a growing intimacy between the missionaries on the field and their supporters at home. Similarly, increased interest in the foreign projects of the Church will be noted.

4. Finally, a large increase in volunteer workers may be expected.

The Church must be Christianized, if Christianity is to be Christianized. Since the Oriental world is beginning to look to Jesus as the only hope of the nations, while it is refusing the Christ of our creeds and churches and turning the search-light on to the so-called Christian nations, we have no choice but to look the whole situation fairly in the face. If we are really to Christianize all our contacts, we must begin at the beginning—at the local church in the community. A conquering church means a clergy revitalized and filled with the sacrificial spirit. It means a laity trained, enthused, willing to assume responsibility, willing to serve in any capacity and willing to give sacrificially.

A CREED FOR MISSIONARY SOCIETIES

1. We believe that we are coworkers together with God.
2. We believe that there should be a missionary society in every church organization.
3. We believe the church is a missionary organization, therefore *every* member should be a member of the missionary society also.
4. We believe that our Lord expects both men and women to do their part in the spreading of the Gospel, as His instruction was to "go," "tell."
5. We believe this responsibility should rest equally upon *all* Christians, not upon a small portion.
6. We believe that each member should have a moral responsibility regarding financial matters, in the *prompt* payment of dues, pledges and free-will offerings.
7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be *informed* in regard to the needs of the fields and the results already accomplished.
8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.
9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.
10. We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.

—By MARY A. VALE, in *The Home Mission Monthly*.

The Country Community and the Country Church*

BY MALCOLM DANA, D.D., NEW YORK CITY

Director of the Town and Country Department of the Congregational Church
Extension Boards

THE FIELD. The word "community" now-a-days implies a certain rurban† relationship, spoken of by such men as Paul Douglas, Luther Frye and Dr. Galpin. The village or town, for example, may constitute a legal community. But it is not the *actual* community. Small centers, and larger ones as well, are merely service stations for open country areas which can be more or less clearly defined. The small town business man, perhaps unconsciously, thinks of his community in terms of the "trade-zone" and is always trying to enlarge that area of patronage. As a member of the local Board of Trade he also tries to show the villagers and country folk that their interests are in common and that neither could exist for any length of time without the other. He finds it quite a task to develop a mutual consciousness of this rurban relationship and to produce a corresponding sense of loyalty. It is done only as the man from the country is made to feel a real ownership in the institutions at the center by being given a representation and participation in their management. Only thus does he come to think and say "my high school, my library, my store and my church." The retired farmer is often termed "a tight-wad" because he does not show any apparent interest in community affairs. The fact is he never was taught the community game while he yet lived on the farm. Nor has the townsman always had at heart the real interests of the country people whom he lures to the center for social, economic and other privileges.

It is absolutely essential to the efficiency of the rural church that it recognize its rurban† relationship since "only that village or town church will live that buttresses itself up by a strong country work." The country minister should never think of himself as called to minister to a parish limited by the confines of a village or town. Both he, and his church with him, are bound to serve over an area, with special obligations toward all peoples of the countryside. There are those who claim that the consolidated school spells the ultimate fate of the open country church. If that be so, then the church at the center must all the more meet its rurban obligations. For it is

* A keynote address delivered at the joint session of the Home Missions Council and the Council of Women for Home Missions, in Philadelphia, January, 1927.

† A term signifying a rural town, an area containing a rural town, or a village and its adjacent countryside.

the folks of the open country who will be compelled to come in long distances to the consolidated church, and they are likely to prove faithful in the proportion that attention is shown them where they live. As far out as the enterprising village tradesman goes to solicit business, so far out the church must go with pastoral oversight and religious privilege, for it still bides true that "a house-going minister makes a church-going people." And therein lies a tragedy! Farmstead visitation and open country serving are the most neglected forms of ministerial and church work.

The Force—The rural church is not only a field, it is a *force*. A modern practical age is more wont to think of it as a force than a field. Ecclesiasticism, on the other hand, is credited with caring for the church primarily as an institution. The times are exceedingly utilitarian, and they are quite apt to measure the worth of the church by the same methods which are used in valuing other community institutions. Harlow S. Mills seems to estimate the church that way in his delightful little book "The Making of a Country Parish." He appears to think of the church as a means rather than an end and as only one among many other community institutions. As such it must be willing to abide any tests of usefulness. The church is not to ask favors because it is rated as holy. Indeed, one of its greatest missions is to demonstrate that holiness by virtue of a real impact made upon every last man, woman and child in the community whether they are in the church or not, for or against, and whatever be their race, color or religion. The church must be a genuine service institution, serving all of the people, all of their interests, and all of the time. It must do this over the entire rural community. By doing so it will prove that it really is the best institution in the community, and it will be the last one any person will wish to see move out. For it will have become "a felt necessity."

Few country churches have become such a force in so wide a field. I am convinced, however, that thousands of rural ministers and churches wish to be. But a situation in which both find themselves forbids it.

An Indictment—What impact has the country church as a whole made upon the countryside? Facts and figures will not be to our liking. The country over, the rural church has not measured up to its opportunity or the tragic need. It is not doing so today. This fact concerns Home Mission Boards for the failure is most largely that of Protestantism. Father Edwin V. O'Hara cites the Roman Church as probably seventy-five per cent urban and the Protestant Church as seventy-five per cent rural. Incidentally, the Catholic Extension Society is assisting in the consolidation of parishes which, with other experimentation, marks a new departure in its rural church administration. The move to consolidate parishes into larger units is in harmony with the trend of rural organization.

The tragedy of quoting statistics is that we have become so hardened to them that they make no apparent impression. Allowing for a wide margin of fallibility, they present a terrific indictment. The Institute of Social and Religious Research is sponsor for certain figures which appear in "Empty Churches" written by Dr. C. J. Galpin of the United States Bureau of Agricultural Economics. Dr. Galpin suggests there that it is generally supposed that country people are intensely religious and inveterate church-goers. Yet the figures reveal the fact that after one hundred and twenty-five years of preaching and evangelizing only one-fifth of them go to church. There are, roughly speaking, seventy-two thousand communities in the town and country areas of the United States. Thirty-three thousand of them, or forty-two per cent, have churches but no resident pastors. Seven out of ten have only a fraction of a minister apiece, and it would require thirty-four thousand additional ministers, each giving full time to his work, to provide a minister for every pastorless community. And the wrong is largely against the open country! Seventy-eight out of every hundred town churches have resident pastors whereas only seventeen out of every hundred country churches have them. Two-fifths of the one hundred thousand town and country churches are standing still or losing ground and only one half of them are making a ten per cent gain yearly.

This is not all or the worst of it! The country is the place of children. There are two and a half million more children in the country than in the cities. Or, to quote Dr. Galpin, there are four million more children in the thirty-two million of folks living on the farms than in any like bloc of city people anywhere. Yet one-fourth of the rural churches have no Sunday-schools. One million six hundred thousand children live in communities without them and two million seven hundred and fifty thousand more children do not go to Sunday-school for other reasons. Twenty-seven million of all the children in the land are not in Sunday-school and seven out of ten of them get no religious instruction at all. The average Protestant child receives probably less than twenty-four hours of such schooling from one end of the year to the other. This means that four million farm children are virtually pagan and without knowledge of God and that youth is going to the cities pagan from homes which were once pious and godly. Dr. Galpin is certainly right in his conclusion that Bible illiteracy ranks as a problem with book illiteracy and that as great unanimity must be shown in rooting it out as is shown in the efforts to eradicate book illiteracy.

A Primary Cause—It is not pleasant to quote such figures! And yet, in my judgment, they ought to be quoted and requoted until they register in our minds, hearts and wills and we proceed to grapple seriously with a situation which can be remedied.

Why does this situation exist over the American countryside?

The answer is not hard to find. Such a deplorable state of affairs is due to the two great sins of Protestantism—over-churching and under-churching, the latter being most often a consequent of the first. I remember that it was admitted by the participants in six inter-denominational Every Community Service Visitations, made under the tuition of the Home Missions Council, that the situation is most largely due to a home missionary policy which has persisted throughout the years whereby the various denominations have been wont to rush in pell-mell, all together, to occupy “strategic centers” to the general neglect of open country areas where there was little prospect of early “self-support” or where the work might be a missionary charge to the end of the chapter. Religious competition is always self-centered and churches engaged in a competitive struggle for existence seldom put Kingdom interests first. Surveys made pretty much all over the country show that where there is congestion of religious privilege there is nearly always a corresponding lack of any concern for the open country.

The cure for this situation is perfectly evident. During the above mentioned Home Mission Council surveys it was frankly said by most, if not all of the denominational representatives, that “we have not men or money enough to finish work already begun.” Then the hope of evangelizing the neglected areas of rural America lies in freeing both money and men from over-churched centers to serve where there is no religious privilege at all. A policy of fewer and better churches might well be the practice of the denominations represented in the Home Missions Council and the Council of Women for Home Missions.

The General Situation—Let us now come to grips with a general situation quite characteristic of the common countryside. And I shall not lessen the force of major ominous conditions by citing more pleasant ones.

A recent book, “American Villages,” written by Luther Frye, reveals the fact that during the past twenty-eight years or more the towns have gained almost as rapidly as have the cities and if immigration be discounted they have been an increasing factor in the sum total of rural populations. It is all the more important, therefore, that ways and means be devised whereby these rural centers can come into their own. Villages and towns are, however, with numerous exceptions, unattractive, and have been steadily losing out in business competition with the cities. A profitless agriculture makes the future look darker and more unpromising. Such places can hardly be expected to be proud of themselves or the country to glory in its own rural institutions. There may be a dawning consciousness that old days are gone forever and that any comeback must be along new lines. But it is not easy, as Lloyd George suggested at the close of the war, to “cease harking back to good

old times and *get a new day*." The small town is overdone economically and an outworn theory that "competition is the life of trade" has resulted in a duplication of like kinds of businesses. This false economy has also gone over into religion. The latter is highly competitive and methods are used there which high grade doctors, lawyers, bankers and business men no longer tolerate in their professional relations with each other. Robbing a bank is a crime. Stealing church members and even churches is often taken for religious enterprise. Amidst a drab environment the church buildings are often drabber still and not structures of which the community has most right to be proud. It often appears little short of an insult to me that the Almighty is asked to meet His people in such churches. Few churches have real programs which, together with their buildings and equipments, are directly related to community needs and opportunities revealed by a careful and painstaking survey of both.

This is the consummate tragedy! The struggle to perpetuate themselves on the part of competing churches is at the expense of the community and not for its betterment and religion itself is a divisive rather than a unifying influence. Churches envy each other's successes rather than rejoicing over them. Nor is this the most pathetic circumstance! The support of too many churches is not merely unbusiness-like and a wrong use of sacred funds. It taxes those who are least able to give of their resources of time, labor and money, making religion a burden rather than a joy. Business men are embittered and alienated. Wanting trade from all the churches, they cannot go down on the subscription list of the church of their own preference. They must give to every one of them. Again, a competitive struggle for existence cripples both ability and willingness to give to benevolences. Many an apparently over-churched community might not be that if the churches would systematically care for the open country. But competition tends to destroy any felt obligation to do this. Statistics show that the tenant farmer is unreached in almost the exact proportion of his numbers and that the farm-owner is equally neglected. A noted specialist declares that Protestantism has no program for the new-American but "detours round him." Finally, too many churches perpetuate groups which are too small to function effectively. There is not genius or leadership enough in any one of these churches to maintain an ideal worship, to conduct an efficient religious education program, or to lead out in a satisfactory social service. Such churches do not attract or hold modern youth or the masculine. They are not "going concerns." It is true that figures Miss Hooker, author of "United Churches," gave me quite recently seem to indicate that several churches in a community will often enroll a larger total membership in churches and Sunday-schools than will one or two. But when

it comes to community service she naively remarked—"they are *fighting* units."

Such conditions are all the more disastrous because of the great agrarian problem confronting America. The latter has largely to do with the preservation of a sufficient population upon the soil. Machine farming and scientific agriculture are demanding fewer and fewer people on the land so that the task becomes one of quality rather than mere quantity. And the chief function of the country church has always been that of producing a high quality in rural peoples. Even so, there never was a time, in my judgment, when the rural church had such an opportunity to become again "center" and "central" as right now. To this end, therefore, ruinous competition must be done away with so that the church of the countryside may command a ministry which will rank with the educated farmer, so that it can afford equipment which will compare with modern machinery upon the land, and so that it can practice a technic which will be abreast of that used in scientific agriculture. Union efforts make this possible. Recent surveys show that two hundred and twenty-seven federated churches in one hundred and seventy-nine villages have resident pastors as over against thirty-five in non-union efforts, and that ministerial salaries double where there are two as over against four churches. Forty-three thousand dollars was gained for benevolences by sixteen federations.

But after all, this is the fact that should burn itself into our minds, hearts and consciousness: Over-churching is not merely wrong. It perpetuates an impossible situation, absolutely preventing any one of too many churches from doing a creditable piece of work for the Kingdom.

These conditions have also vitally to do with the "youth question." Young people are deserting the country partly because of a lack which stronger, better and more interesting churches might supply. Youth is leaving the churches, or is not found in them, because it increasingly hates all sham and detests sectarian rivalries. It might be well for us to consider a warning recently uttered by a religious education specialist, himself a middle-aged man, who affirmed that the church is essentially an adult institution seeking to impose its own grown-up ideas and ways upon a youth of clearer vision, more catholicity, and equal convictions with itself. The conditions have also to do with recruiting for the Gospel ministry. The latter is made difficult because the young man and young woman know their home town through and through. These young people are as ready to respond to the heroic as ever. But what of the heroic is there in the religious atmosphere of the town or village to challenge them? If the young man gets as far as the seminary or the religious training school is it any wonder that he prefers to volunteer for foreign missionary service rather than to remain in the homeland

with its competitive religion? Hosts of young folks are going to the agricultural colleges and are the very ones who should return to the country. They are fitting themselves, apparently, for every other kind of leadership except the religious. And why? Many frankly say that they do not consider the rural ministry a man-sized job and that the work of the county agent, the farm bureau representative, and the home economic specialist, has more of religious opportunity in it than the Christian ministry under small town conditions. These young folks are not hesitating to adopt the country as a field for their life work. They propose going there as apostles of cooperation and not as agents of non-economic competition and un-Christian sectarianism.

Frustrated Desires—It will doubtless surprise the readers of Miss Hooker's book "United Churches" to find only nine hundred and seventy-seven such churches listed in the town and country areas of the northern and western states. Those who are unfavorable to the attempts of churches to come together into larger units will probably cite this as a proof of exaggeration on the part of friends of the movement. The conclusion is not warranted! Miss Hooker enumerates, in four classes, only those churches which are united in fact rather than in name. For example, she finds the hard-worked expression "community church" employed in at least six senses. She also excludes from her study areas which contain forty or forty-five per cent of the town and country churches of America. And, after all, nine hundred and seventy-seven united churches, or almost one per cent of the town and country churches as a whole, is not a bad showing when it is considered that most of those unions have been started within the last dozen years. Nor does the enumeration take cognizance of the numberless places where a union of church forces is right now being agitated and which is certain to result in a rapid increase in the above numbers.

If anything is to be made of the seemingly small number of united churches it constitutes a story of frustrated desires. I cannot recall ever having been in an over-churched community where there had not been one or more efforts to remedy the situation. But desires had been set at naught and bitter feelings had resulted. The fault was often with the churches themselves. The people of the countryside can stop over-churching whenever they will by absolutely refusing to pay for it. But there are folks who care more to "run the church" than they do for Kingdom interests. It is surpassing strange, too! For they know perfectly well that feeble, struggling, poorly equipped and indifferently led churches can never hope to do anything but a mediocre work. Again, the fact that properties which were bought and paid for by the people themselves were vested in outside ecclesiastical organizations gave every advantage to opposition. Difficulties, manufactured or real, endless inaction and

ceaseless red-tape, produced a weariness and discouragement which finally gave up in despair. But more often outside and partisan ecclesiastical interference defeated efforts looking toward closer co-operation or federation. Kingdom interests were again sacrificed. Heavy burdens and grievous to be borne were fastened upon faithful folks who really deplored and even hated religious competition. Each church was obliged to continue to limit the efficiency of every other rendering it impossible for any one of them to do a work worthy of the name of the Lord. Here again, how different is the story of united churches! With them numbers grow, and enthusiasm is bred by numbers, adequate equipment and able leadership. There is a felt ownership of the church enterprise and a sense of personal responsibility for it. People come to think in terms of the community and not those of organization.

The Overhead—The overhead expense is often much criticized. Is the criticism just? What really is the attitude of those who have officially to do with the churches, especially of those next to them?

Personal fellowship between officials in closest touch with the churches is always enjoyable. But I wonder if a "thus far and no farther" atmosphere does not often prevail in such gatherings preventing a fearless consideration of sectarian sins affecting the real welfare of the Kingdom. There is not always entire frankness and sincere trust, nor are all the cards laid upon the table. Certain ones are fearful lest someone "put something over" to their denominational disadvantage. Others feel that this or that official is playing the game because he has to, and that "he will stand watching." Accusations are made, openly or in private, and frequently backed by cases, to the effect that some denominational representative went into a team-play with selfish motives, took an unfair advantage, or did not live up to his agreements. Such feelings and recriminations are unworthy of co-workers under God!

The "old guard" made up of those who cannot see virtue in any communion save their own is steadily diminishing. An increasing number of officials frankly admit the utter futility and sinful waste of religious competition. Inter-denominational efforts are being made, particularly in New England, to mitigate such evils. Ecclesiastical pronouncements in this direction are increasing. Nevertheless, these facts remain; Those who deal directly with the churches have not yet gotten rid of a subtle fear that if they report a loss of churches to their superiors they will somehow be demoted. Despite official declaration of the top over-head, and the comity pronouncements of these two Councils, they are still afraid to believe that the test of good superintendency and ideal presiding eldership consists in a militant passion for giving up churches wherever such action is for the glory of God and the advancement of his Kingdom. Nor has the pressure from the top yet convinced them that they should

be equally active in helping to eliminate self-supporting churches in highly competitive fields.

The Way Out—This seems perfectly plain. It lies in the direction of an inter-denominational team-play ready and willing to sacrifice and put Kingdom interests first. The sin of Protestantism is not one of ignorance but of wilful persistence in the face of known or easily ascertainable facts. For example, it is perfectly well known how large an area and how many folks can reasonably be expected to support one church and pastor. These two Councils two years ago put the number of people at one thousand! If the denominational leaders were willing, and refractory churches would let them, it would be entirely possible to sit down tomorrow and work things out. Just as was done around the table at Versailles, only for purposes of giving and not getting maps, figures and facts could be assembled and statesmanlike allocations, reciprocal exchanges, and denominational and inter-denominational yokings devised, which would completely do away with over-churching. In so doing, no denomination would suffer any lack of opportunity, prestige or financial loss. On the contrary, better pieces of work would be done and monies would be freed for a larger benevolence. And more to the point, vast areas and classes of folks yet unreached in so-called Christian America would no longer be neglected through the lack of money and men. Every last man, woman and child in the land might thus be given religious privilege.

Are we willing to do it? The desire of country folk for larger and more efficient churches is growing and achievements in this direction are inevitable. And it will be worse than a tragedy if such church federations shall be effected in spite of officialdom and not because of it, or in a bitter spirit of revolt against "ecclesiastical domination." Churches should be able to look upon their denominational leaders as friends to whom they can come for impartial advice and counsel. They should find these leaders willing to help and not hinder the majority mind of the community in getting the kind of religious privilege it really wants and can consistently pay for. Friendly guidance is necessary, for there are good ways and bad ways of coming together. There are superior and inferior forms of cooperation and federation. And all union efforts should be consummated decently and in order. To such ends, therefore, the officials next to the churches must know that sacrifice of churches is to be more and more expected at their hands and that its reward will never be aught but "well done."

Proposals—It is altogether probable that denominations will continue to exist for a long time to come. There is a consequent necessity for a perfected team-play between them. During the war every company in the A. E. F. strove to make itself the crack company and to surpass every other in efficiency and in military dis-

cipline. But this was not really the ultimate aim! It was to be done so that the United States might have the finest army the world had ever seen and so win the war. And when the battle was joined the army knew no division. Even so, Dr. Galpin declared not long ago that one stage in the modern religious movement was passed and that another was at hand. The first was signalized by the amassing of data by the Institute of Social and Religious Research and kindred organizations sufficient to lead the Church of Jesus Christ out of its dilemma. The demand now is for folks aflame with the passion of a Paul who will use both this technic and the accumulated findings. Dr. Galpin said further that "when the Allies in the late war came to their senses and found that their struggle was not a rope pull, nor a barbecue, but a life and death struggle, they elected Foch to give universality of will to the cause."

A similar universality of will must be given to the religious enterprise if the rural church is to evangelize the countryside. Last October the *New York Times* headlined what it termed was a most notable gathering of some hundred ministers and laymen who assembled at the Roosevelt Hotel to consider no less a subject than "A Union of Churches by the Abolition of All Doctrinal Differences." That theme is to be further discussed at a meeting of the World Conference on Faith and Order at Lausanne, Switzerland, next August. In my judgment, such an attainment is ideal, but it lies in the remote future. I would suggest the following as being more immediate in its possibilities as well as having the absolute right on its side:

(1) That the Comity Committee of the Home Missions Council and Council of Women for Home Missions, together with the two Executive Secretaries of these Councils, be empowered to bring together a meeting of the highest officials of the denominations represented in these two Councils, to consider thoroughly the over-churched and under-churched conditions throughout the land, whether of home missionary or self-supporting churches, for the purpose of devising some immediate and comprehensive plans for freeing men and money from congested areas to be used in the yet unserved American countryside:

(2) That this committee be requested to call into cooperation the personnel, method and data of the Institute of Social and Religious Research, the Research Bureau of the Federal Council of Churches of Christ in America, and kindred agencies, to assist in planning this enterprise:

(3) That the committee secure agreement of the above mentioned high officials to put into effect an immediate and concerted instruction to those in closest touch with the churches, and through whom adjustments must be made, whereby they shall be urged to lend every encouragement and assistance to all movements having

in mind a wise cooperation or federation of churches and peoples into larger units and shall know that such doing will receive high merit at the hands of their superiors:

(4) That the committee be instructed to take immediate steps to inaugurate a militant campaign of education for the instruction of peoples and churches in the needs and advantages of Christian people coming together into larger church units, and to help them in adopting the best forms of union and the wisest methods of securing the same:

(5) That the committee consider the possibilities of securing an inter-denominational endowment or subsidy fund to be used in carrying the Gospel to people and churches in neglected and unserved areas and for purposes of supporting such a work which may always be a missionary charge and therefore too heavy a burden for any one denomination to bear alone.

(6) That the Comity Committee be authorized, either collectively or individually, to attend the next annual meetings of the various denominations represented in these Councils for the purpose of presenting and securing approval of the above suggestions:

(7) That the following goal be set and the slogan adopted by these two Councils—*stronger and better town and country churches and religious privilege for every unreached person in the American countryside within the next five years.*

Conclusion—Here is a magnificent challenge and a program of endeavor which will certainly meet the needs of the country community and permit the country church to reach its ideal objectives.

If By Any Means We May Save Some

BY LUCIE G. OWEN, LONDON, ENGLAND

EVERY nation, every society and every individual, before starting any fresh work, naturally spends time weighing the best means of approach.

To the Christian, this is peculiarly true for, although knowledge of former success in Christian work greatly helps, yet how often local conditions call forth entirely new and untried methods.

Workers of the American Bible Society in Manila in the Philippine Islands find themselves peculiarly situated.

On every hand are crowds of young life anxious to learn and crowding into universities, hospitals and similar institutions.

In Manila, the Bible Society has established a work, offering the one thing needful, the Word of God, so essential to young life, but neglected and forbidden to these ardent Roman Catholics.

At length, a plan was decided on by the Bible Society which, under God, has been much blessed.

1. A one-eighth page advertisement was inserted in one weekly English magazine for eight months.

2. This advertisement brought forth four thousand replies. To each one who answered was sent a small Gospel of John. In this little volume was inserted the following "Foreword" on a separate slip:

This little book, taken from the Bible, is published separately in the hope that the reading of even this small portion of God's Word may strengthen the reader in his or her life's purpose.

The entire Bible, or its parts, such as the Old Testament and the New Testament, is published by us in all languages and main Philippine dialects. Catalog on request.

AMERICAN BIBLE SOCIETY
636 Isaac Peral, Manila

3. A month later every one of these four thousand received a letter and also "Suggestions to Bible Readers" and "Great Men on the Greatest Book."

The letter, printed on Bible Society stationery was (in part) as follows:

To Gospel of John readers: The Gospel of John is a great book, is it not? Here are a few facts which may interest you: This Gospel was written by the Apostle John, "the disciple whom Jesus loved," about ninety years after the birth of Jesus and sixty years after His death and resurrection. John knew Jesus while Jesus was on earth and was a very old man when he wrote this Book. It is a part of the Holy Bible, which is God's message to men through His Spirit. The rest of the New Testament and the Old Testament contains beautiful messages from God and Jesus just as this one book does. As you continue reading the Book, you will surely see as many others have seen, that the Gospel of John is more than human—that it is indeed divine (holy).

We hope you will continue to read this little book and try to follow its teachings, learning more and more of Jesus and His Word. If you have in your mind any questions concerning the teaching of the Gospel of John, or of any part of the Bible, we shall be pleased to answer them for you to the best of our ability.

Some of the "Suggestions" enclosed with this letter are as follows:

FOOD FOR MIND AND HEART

Read these Famous Chapters:

The greatest Sermon: Matthew 5-7.

A Midnight Talk: John 3.

He Took our Place Isaiah 53.

Eyes Opened: John 9.

Ten Commandments: Ex. 20; Matt. 22: 36.

The Way of Death: Prov. 7; Rom. 1.

Full Confession: Psalm 51.

Free Mercy to All: Isaiah 55.

The Larger Life: I Corinthians 15.

Heaven and Hell: Revelation 19-22.

Bless the Lord: Psalm 103.

MEDICINE FOR SPECIFIC COMPLAINTS:

If lonesome or blue and friends untrue: Psalms 23, 27; Luke 15.

If trade is poor: Psalms 37, 73; John 15.

If discouraged or in trouble: Psalm 126; John 14.

If you are out of sorts: Hebrews 12.

If you are losing confidence in men: I Cor. 13.

If skeptical: John 6: 40, 7: 17; Phil. 2: 5-11.

If you cannot have your own way: James 3.

If tired of sin: Luke 18: 9-14; Luke 7: 36-50; Psalm 32.

If very prosperous: Psalm 24; Job 1, 2; Luke 19: 1-10.

Happy conclusion: Psalm 131; Matthew 6: 33; Romans 12.

The words of "Great Men on the Greatest Book" included testimonies to the Bible from the President of the National University in Manila, from Abraham Lincoln, Woodrow Wilson, Theodore Roosevelt, Thomas Huxley, Daniel Webster, Lord Roberts and others.

A month later, a second letter was sent. More than half the recipients replied, asking for a catalog and giving their home addresses. The following is the form of the second letter:

My dear Friend:

Pardon me for writing you further concerning the Gospel of John, but I am very much interested in having you read this little book and others like it, such as the Gospel of Matthew, Mark and especially the Gospel of Luke.

You may not know this, but we do have these little books (as well as complete Bibles) in your own Filipino languages and you would be delighted, I know, to be able to read these wonderful messages in your own tongue. You may send us a stamp for the Gospel you desire, naming your dialect, or we will send you a catalog giving the prices of the Bibles, both in English and Filipino languages.

A month later a third letter was sent, asking whether, in reading about Christ, they had felt a longing to know Christ as a personal Saviour. Towards the end of the letter an invitation was given, asking for the readers to state any difficulties they had and any suggestions they could make whereby they could receive help on this all-important question.

Within the first fortnight, thirty-seven had replied and, in most cases, the writer showed he was seeking to find a personal Saviour.

The Secretary then sought his committee and, through them, the ministers of all denominations helped to conduct a correspondence Bible class.

Mohammedans today seem hungry for knowledge and almost all of the Moslem world is open to missionary effort and to approach through Christian literature. Is not this method worth considering?

How many secret believers and enquirers would welcome such an opportunity of securing friendship and help unknown to those round about them!

An Indian Christian Light-Bearer—II

*The Story of Dewan Bahadur A. S. Appaswamy,
Pillai of Palamcottah*

BY REV. H. A. POPLEY, MADURA, INDIA

District Secretary of South India National Council Y. M. C. A.

YOUNG Appaswamy showed the same independence of thought as a Christian convert as he had formerly done in his Hindu surroundings. He refused to change his habits or cut off his *Kudumi*, the tuft of hair which was regarded in those days by missionaries as a sign of heathenism. He continued to be a vegetarian, and always maintained that, though he had entered into a religion of freedom, this did not include freedom to wound unnecessarily his friends and relatives. His conversion had been hard enough for them to bear. He did not want to add to their difficulties by changing his mode of life. So he was able to retain many of his Hindu friends and to influence them for good.

Neither did he think that baptism meant the end of his search. He remained an enquirer and a seeker to the very end of his days. He continued to be interested in the Brahmo Samaj, and attended their prayer-meetings and the lectures given by Keshab Chunder Sen, which had a great influence upon his spiritual development. Later on when Theosophy was introduced to Madras he did not join in the hue and cry against it but studied it sympathetically and carefully.

He also continued his study of Hindu scriptures, learning a little Sanskrit and keeping up his Tamil studies in Saivite literature. He always declared that he owed a great deal to these scriptures. He was ever ready to welcome truth wherever he found it.

In addition to the band of Tinnevely converts who had come out before him and were living in Madras he enjoyed the friendship of Rev. A. R. Symonda, Principal of the school at Sullivan's Gardens, to which he went for a short time. Appaswamy remained in Madras until he had passed the matriculation, supporting himself by doing munshi work.

Every young convert has to face a period of reaction and in Appaswamy's case this occurred during his sojourn at Sawyerpuram, to which place he went from Madras as munshi to Mr. Billing of the S. P. G. Mission. He fell ill twice and had no friends to look after him. His family at that time would have nothing to do with him. So he felt his loneliness and isolation very much. He was only a few months at Sawyerpuram and then took up work as a clerk on the Ettiyapuram Estate. He tells us that this period of his life was the time when he formed the habits of study and devotion which

meant so much to him in later years. The Manager of the Estate was Mr. W. E. Ganapathy Pillai, one of the converts of Mr. Cruickshank's school and a thorough Christian gentleman. The influence of his life and example was an inspiration to the young man and one of the most important factors in his development. It was here that he learnt that thoroughness and patience, carefulness and method count for much in life. He impressed others by his faithfulness and integrity which were often tested at Ettiyapuram in the work that was given to him. At Ettiyapuram he was married to the daughter of Mr. Ganapathi Pillai, his friend and helper. It was at Ettiyapuram too that the reconciliation with his family was effected, both his father and mother coming to stay with him there. His father took a leading part in arranging his marriage. While at Ettiyapuram he decided to take up the legal profession and started practice as a Vakil. His love of truthfulness comes out in the care with which he thought out this whole matter before deciding to become a lawyer, particularly in reference to the question of maintaining a practice of honesty in the profession.

From there he moved to Tuticorin, the southern port of the Presidency, and gradually began to obtain a large and lucrative practice. In his autobiography he tells us that he allowed the pursuit of money to become too dominant an influence in his life at that period. It is clear however that he always refused to compromise his religious principles, and often came into conflict with judges because of his frank Christian testimony. On one occasion his love of truthfulness led him to give evidence against his own father in a Civil Suit for which the defense had cited him, knowing that he would speak the truth without fear or favour. Bishop Caldwell, who used to visit Tuticorin, helping him greatly in his spiritual life, particularly in leading him to place emphasis upon Christian character and influence rather than upon money-making. He was also greatly helped by an English business man of Tuticorin who consistently applied his Christian principles to business life.

In 1878 he moved to Palamcottah and began to practice in the District court. Bishop Sargeant and Rev. T. Walker were then in Palamcottah, helping by their Christian character and remarkable ability to build up the young church. The young vakil threw himself into Christian work with all his soul and became one of the pillars of the church in Palamcottah. His unsullied character and Christian testimony, his sound judgment and practical ability made him a wise counsellor and a valuable worker.

In his profession he rapidly rose to the front rank in Palamcottah. He was permanently retained by the Zemindar of Ettiyapuram as his Estate Vakil, and this alone brought him a large practice and a considerable income. He was one of the few Christians who moved freely with all classes of people and who had won the esteem and

respect of Hindus. The missionaries of those days did not encourage a too friendly relationship with the Hindus and so the Christian community kept largely to itself. Within the Christian community there were also very bitter caste differences between the Vellala and the Nadar converts which caused a great deal of trouble. Those were the days of the Sivakasi riots when the Maravars, who reckoned themselves as one of the higher castes, organized a deliberate attack on the Nadars who were seeking to improve their position. The bitterness at that time between these communities was almost as great as is the Hindu-Muslim bitterness today in North India. In all these controversies Mr. A. S. Appaswamy was a force for peace, moving freely with all, both Europeans and Indians, with high and low caste, Christian and Hindu.

In his own record he states that between 1875 and 1890 he was drifting into a secular view of things, mainly concerned with building up a fortune and occupying a prominent public position. This judgment is no doubt largely a result of his own humility, as he devoted a large part of his time to Christian work and was ever zealous to lead his friends and relatives into his own experience of Christ. As a recognition of his public work he received the title of Rao Sahib from Government and later on that of Dewan Bahadur.

In 1890 a great change came over him, largely due to the death of his patron the Zemindar of Ettiyapuram, and to a serious illness which he had immediately afterwards. So in 1901 he determined to retire from his profession and to devote his life entirely to the service of God. He first threw himself wholeheartedly into evangelistic work, touring the district with Rev. T. Walker and Rev. T. A. Douglas, evangelistic missionaries, or with some other like-minded friends and spending all his time in the service of the Gospel. In this work he was as thorough as in his professional work, making it a point to call on the leading Hindus of every village and to have long talks with them in addition to public preaching.

He helped in the formation of the Indian Missionary Society of Tinnevely and in the organization of the National Missionary Society of India. It was at this period that Mr. Sherwood Eddy came into close touch with him and each of them gained a great deal by this intimacy.

In his own family his Christian life and testimony had an increasing influence. His sister and her children were converted through his efforts and his parents were greatly changed in their religious ideals. His father developed a peculiar kind of Saiva mysticism, one feature of which was the frequent repetition of the sacred formula "Saravana Bhava," which has special reference to the second son of Siva—the god Subramanya. Mr. Appaswamy says that his father on his death-bed confessed his belief in Christ as the Son of God and the Saviour of mankind.

During these latter years Mr. Appaswamy made a further study of Hinduism with a view to finding its points of contact with Christianity and to utilizing ideas and methods which could be applied to Christian life and practice.

He felt that the religious experiences of Hindu saints and mystics should be studied in the same way as we regard those of Christians. These experiences were of very great value to Mr. Appaswamy himself in his later years and sometimes he found his own thought and experience more akin to those of Hindu contemplatives than to those of Christians.

In the later years of his life he had much help and inspiration from a Hindu relative who was well versed in the practice of Siddhānta Yoga. To Mr. Appaswamy he became a *guru* leading him to find in some of the yoga practices means whereby his own soul could achieve a more perfect communion with God. He published a book on this subject a few months before he passed away entitled "The Use of Yoga in Prayer." (C. L. S. Madras.) Mystic visions became a part of his daily experience and were a real encouragement and inspiration to him. He often used to tell me of these visions and it was clear that they meant a great deal to him. Some of them reminded me of the visions of an eclectic saint at Lahore, whose religious outlook was a mingling of the thoughts of the Gita and St. John's Gospel. The essential part of these visions of Mr. Appaswamy was that God was seen as Light in many forms. He says, "I practice advaitic Yoga and I behold God as pure Light. He has no form. He appears to me in his primeval and original condition as Light. When I practice another type of Yoga, I see the Christ appear before me in his Sūksma Sarīa, (i. e. mystical body) of dazzling glory."

There is no doubt that his practice of Yoga Sādhana helped him to concentrate his mind on Christ more firmly and clearly, and at a time when the minds of most men begin to lose their power he was gifted with a habit of concentration and with a clarity of thought which were remarkable. It is interesting to trace the progress of his Christian thought in his later years. The method of Yoga Sādhana was for him a pathway to the feet of the Lord. While remaining absolutely loyal to Christ and His teaching and continually renewing his experience of Christ's saving power, he more and more expressed himself in the language of Hindu *bhakti* and Sādhana. When the writer was staying with him about two years before his death, Mr. Appaswamy used to put on the gramophone records of some of the finest songs of Saivite *bhakti* and also the Christian songs of his first Christian *guru*, Pandit H. A. Krishna Pillai. The essential content of his religious life was Christian but the expression of it took on more and more of a Hindu coloring. Meditation and contemplation filled a great part of his life but he never lost

his passion to help men to see the glory of Christ. He passed away at the age of seventy-eight on April 14, 1926, from a peaceful sleep into the land beyond, leaving all his affairs in perfect order and explicit directions in regard to his estates.

By his life and high moral rectitude, by his love and service, by his sympathy with all in need and his appreciation of all that was good, by his passionate evangelism and by his vital and genuine religious experience, Mr. Appaswamy continually commended the personality and teaching of Christ to all his Hindu friends and acquaintances and led many of them to see in Him the Light that lighteth every man and the Saviour of the world.

WHAT CHRIST MEANS TO ME*

Testimony of a Young Man Converted from Islam

I HAD gone through the Koran once under able leadership and attended many services of worship in the large and small mosques. I had lived among good Mohammedans for many years, but had subsequently the privilege of mingling with the finest type of Christian people.

One of the primary factors, therefore, in my conversion was the example set by Christians: their every-day life, their general behavior, their willingness to serve their fellowmen regardless of race, nationality or color. Another factor was the systematic, habitual and careful reading of the Bible. More than twenty years ago the wife of a great missionary had a little school of a dozen boys and girls from good non-Christian families. During one hour a week she read with them the Bible first from the Old Testament and then from the New. The children learned some of the Psalms by heart and some of the sayings of Christ in the Gospels. I bear witness here that this planting brought forth abundant fruit. I find great joy, peace and inspiration in the Bible. I find rest and encouragement. I have never known the time when I have read the Bible without finding something new in it. I have yet to go to my Bible in hours of defeat and despair and discouragement and not find help in it. The more I read my Bible the easier it is for me to believe that Christ cares for me, and the more do I enjoy the assurance of everlasting and abundant life in Him.

I have believed His promises and I have realized them. The more I have trusted in Him in everything, the more He has been able to do for me. I did not embrace Christianity without long meditation. And I can say without reserve that all I have and all I am, all that I do and all I can do is Christ's. He is all in all to me. He has helped me as a teacher in engineering, as a Sunday-school teacher, and as a man. I doubt not that He will help me to cast off everything that still keeps His spirit from me:

* Indian Witness.

A Well Conducted Leper Asylum

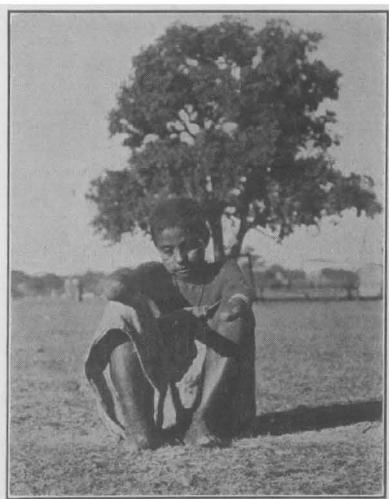
BY REV. P. A. BENNER, CHAMPA, C. P., INDIA

THE word "leper" strikes terror to the human heart. The disease is dreaded not merely because of its loathsomeness, but primarily because until a short time ago leprosy was believed to be incurable. India, according to the census of 1911, has 150,000 lepers, the majority of whom wander about without home and hope. In 1896, a missionary, Rev. Wellesley C. Bailey, visited Ambala and preached to a small colony of lepers. He was so impressed with the misery of these unfortunates that he went home to Ireland and presented the need of lepers to the churches. The happy result was that the Mission to Lepers in India and the East was organized. This international and interdenominational society has brought hope, cheer and joy to thousands of afflicted people the world over.

The Leper Home at Champa, Central Provinces, India, is owned by the Mission to Lepers and superintended by workers of the General Conference Mennonite Mission. It was opened in 1902 with two lepers who came to the mission compound to beg. The number of inmates today is 403, exclusive of 30 untainted children of lepers. Segregation is one of the best means of stamping out the disease and hence this institution insists on strict segregation.

The success of an institution is proportionate to the continued interest and sympathy of the superintendent. Next a general plan must be adopted which does not merely consist in wards for male and female lepers, but a church or common house, a dispensary and perhaps a hospital, an office, an observation ward, a ward each for tainted boys and girls, a store room, etc., etc. If these things are planned from the beginning, it will make superintending easier, the institution more attractive and affective.

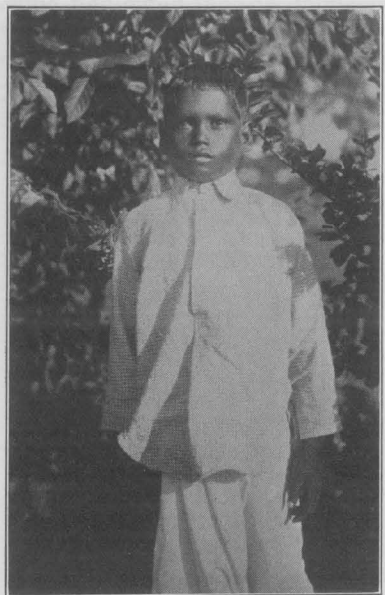
The staff of the Champa institution consists of the superintendent who receives no financial remuneration from the Mission to Lepers for this work. A caretaker has the direct oversight of the inmates



A SUFFERING LEPER

and sees to it that all healthy lepers work from two to four hours per day, except Sundays. He buys and portions out the weekly allowance of rice, wood, etc., makes out and presents for signature all reports to Government and Feudatory States, etc., etc.

Some superintendents strongly favor the employment of a cook and give the lepers a common mess, whereas the majority allow the lepers to cook their own food. The latter plan has the advantage of providing such food for the patient as he likes besides giving him pleasant employment. This Asylum gives to each leper, rice, firewood and Rs. 1.6.0 per month in cash and allows each one to cook his own food. The cash is used for the purchase from the Asylum shop of such articles as salt, peppers, oil, etc. The money is disinfected.



AN UNTAINTED LEPER LAD

The medical work is in charge of an Indian doctor. Wounds are dressed every morning, while minor ailments, such as fevers, colds, coughs, etc., receive attention in the afternoons. Experiments with the injection of ethyl esters have been begun but the result cannot yet be told. In other asylums marked improvement has been noticed after an extended period of treatment. The caretaker, doctor and compounder are Christians. Water carriers and a few other servants complete the staff of this home.

Although the attendance at religious services is not compulsory, all lepers gladly attend divine services and Sunday school. Love and sympathy in the institution are the drawing cards. The non-Christians say: "Get away, don't come around my house, don't bathe in this tank, etc." The Leper Home says: "Come on, welcome—just make yourself at home." It is a joy to see timid lepers become bright cheery Christians. About one-third of the inmates are Christians. Their prayers and singing will encourage anyone interested in this work.

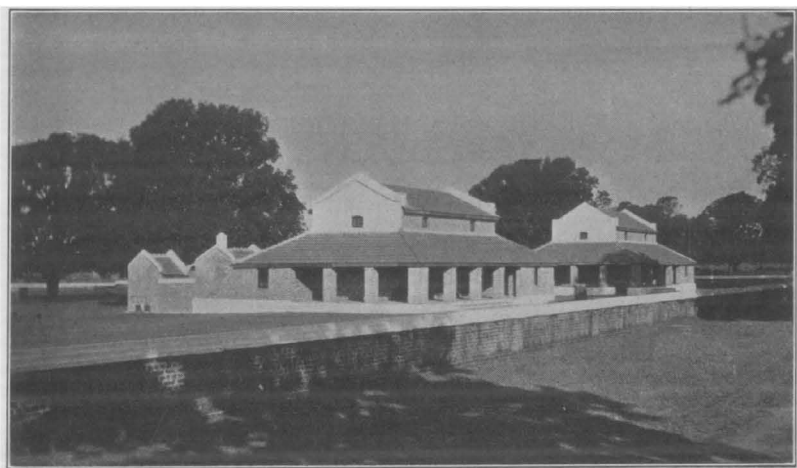
The tragic part connected with leper work is the "tainted" children. These ought to be segregated from the older lepers. Medical authorities agree that leprosy is not hereditary, hence the segregation, care and instruction of "untainted" children form a very important branch of the work. It is difficult at times to persuade

parents, especially mothers, to give up their children. Where they are not separated the possibility of infection is continually present, especially during the first three years of the child. We therefore try to segregate children immediately after they have been weaned.

Their cottages contain not only sleeping and living rooms, but a place for games and library, good baths, etc. All of our tainted children attend school, which is at present taught by a leprous teacher. We teach "the three R's" only. In this way lepers may learn to read hymn book, Bible and other books. All untainted children attend the mission school but not the school for tainted children. When they have reached a proper age they are trained for some vocation.

The religious services, including prayer-meetings and singing classes in the Leper Home, are conducted by the superintendent, assisted by other Indian mission helpers. It is not always easy to administer proper discipline and it is wise to leave as much as possible of this in the hands of the leper inmates themselves. In both sections, male and female, we have what is called a Panchayat made up of five lepers who settle all minor difficulties and quarrels. It is a joy to notice how these Panchayats take a genuine interest in the welfare of "their home." When the superintendent would have pardoned a returned runaway, the Panchayat said: "No sir, he must be punished for having run away, else many others will run away for a season and then return as though nothing has happened." The punishment is generally a reduction in the monthly allowance.

The Champa institution is only in its beginning. Just as soon as funds will permit, we hope to put in a good water system, build two cottages for tainted boys and girls, two cottages to serve as observation wards and a number of cottages for men and women.



SOME OF THE BUILDINGS AT THE LEPER ASYLUM, CHAMPA, CENTRAL PROVINCES

The Conversion of a Wife Beater*

BY REV. A. B. PATTERSON, EBOLOWA, CAMEROON, AFRICA
Evangelist, West Africa Mission, Presbyterian Church, U. S. A.

THIS story has been broadcast from village to village in the Camerouns, West Africa, till it is known everywhere through the mission churches.

A wife of a polygamist wanted to become a Christian, but her husband plainly told her that he hated such an idea. She persisted, however, and became a Christian, although she knew well that trouble was in store for her. When she used to go to services her husband threatened all kinds of punishments. He used to go into her house during her absence and take whatever food he found there and give it to some of his other wives, thinking in this way that he would be able to make his Christian wife jealous. He used also to beat her regularly on her return from service.

The remarkable thing in the eyes of the villagers was that the woman never complained to her neighbors about his abuse as is usually customary. One day while the woman was at the river fishing, the husband planned what he would do with all the fish over the amount which would be prepared for him. The following day, before going to service, the woman arranged her surplus fish on a rack over a smoky fire in order to dry it. During her absence her husband went into her hut and took all the fish.

Having tried all manner of devices to make his wife give up her Christianity, but without avail, the husband calmly announced on a Saturday that she was not to attempt to go to church on the morrow without first calling him. On the Sabbath he calmly accompanied her to church and at the close of the service, this man rose unexpectedly and announced that he wanted to commence following Jesus Christ. When he was asked the reason, he replied that it was due to his wife's conduct. When he was told that a Christian man must have only one wife, he replied that he had decided to release all the other wives, and to live only with this wife who had shown him by example what a true Christian can be.

It eventually transpired that the woman had not only been outwardly enduring hardness as a good soldier of Christ but that she had been praying for her husband.

* From the *Presbyterian Magazine*, March, 1927.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

Findings and Recommendations of the Annual Meeting

Atlantic City, January 8-11

The program of the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America centered around the theme, "The Family of Nations in the Kingdom of God." Sessions were given to the analysis of the world task facing Christian people and organizations, presented from the point of view both of the Far East and of the West. Since the world is so swiftly becoming a neighborhood, the questions of international, inter-racial and industrial relations were immediately before us and were seen to be vitally connected with the expression of our Christian faith and the working out of the Christian program. To permeate this changing order with the spirit of Christ is our inescapable responsibility. Sessions were given also to the contribution which the Federation could make through its various activities and departments. An inspiring session was that conducted by young people presenting the challenge of world situations to youth and youth's contribution to their betterment.

The retreat on Sunday morning, with the theme brought from the Committee of the International Missionary Council at Rättvik, "Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled," prepared the delegates for the consideration of these overwhelming responsibilities. Thought and prayer centered on the tasks to be faced; sources of spiritual power; the Church of Christ; the essential qualities for individuals who

would help; the necessity of translating spiritual power into service.

It is suggested that such retreats be made increasingly a part of missionary gatherings.

The World Task:

International, Inter-racial, Industrial.

Facing the world task, the Oriental speaker emphasized the need today of making known the love of God revealed in Jesus to satisfy heart hunger; the Occidental stressed the need of presenting the Christian message in every land because such evils as disease, ignorance, potential causes of friction and materialism in the present world neighborhood can be removed only by the application of Christian ethics and the spirit of Jesus to world relations.

The following recommendations were adopted:

1. That we reaffirm the recommendations of last year in connection with international, inter-racial and industrial relationships.

2. That we urge and practice international friendship through individual and community as well as wider contacts.

3. That we familiarize ourselves with conditions and movements in foreign countries and the relation of our own countries thereto not relying alone on the public press, but using every known means to ascertain the facts.

4. That we strive to create a right public opinion based on this understanding.

5. That we write to our representatives in the legislative bodies of our respective countries concerning bills dealing with international relations, urging passage of those which represent justice and tend to create goodwill among the nations, and disap-

proving those which foster suspicion, jealousy or race hatred.

6. That we endorse the House Concurrent Resolution No. 45 now in Congress on just treaty relations with China.*†

7. That we cooperate with the other organizations that have a common concern with us in the betterment of industrial conditions among women and children.

The Contribution of Youth

The "message of hope" in the Findings of a year ago found expression in the Christian Conference of American and Oriental Students at Princeton, held under the auspices of the Evanston Continuation Committee. After a sincere self-searching through directed Bible study, the students, remarkably free from a national or provincial point of view, addressed themselves to the solution of world problems. They expressed their conviction that the responsibility for extending Christ's Kingdom throughout the world is a task for East and West together rather than the task of the West alone.

If young people are to make their full contribution, emphasis must be put on some of the elements which

make the largest appeal to them—a reverence for truth, the challenge of Christian social service, the pioneer spirit, sympathy with student interests everywhere, a vision of what people may become, the call of a great spiritual adventure.

Possessing a genuine spiritual yearning and a desire for self-expression, the young people of America find themselves responding naturally and with deep sympathy to the tides of national aspirations arising in other countries.

The statements of young people themselves, the recent Milwaukee Student Conference, and the work of the Federation Student Committee all indicate that the young people of today make two fundamental requirements of Christianity, namely, reality and the application of Christ's teachings to every department of life.

Those who are to help in these world situations must have the finest academic training, familiarity with the religious, cultural and political background of other peoples, conviction that existing industrial conditions must be remedied, a proved ability in their chosen work, a spirit of sharing and of identifying themselves with the peoples among whom they work, even perhaps to the extent of freeing themselves of the protection of their own government. Above all they must in themselves exemplify the spirit of Jesus.

Those who are responsible for directing the first service of young missionaries should exercise the greatest care to make effective their early significant days. Residents in the home of older missionaries and an immediate assignment to work without preliminary language study may, through the desire of the experienced missionary to influence and guide, result in modifying their individual contribution.

The following recommendations were adopted:

1. That the importance of our work in connection with foreign students be recognized and much more largely extended.

*Since this recommendation referred to the Government of the United States the Canadian delegates refrained from voting.

†The following bill, known as the "Concurrent Resolution" No. 45 was introduced into the House on January 4, 1927, and referred to the Committee on Foreign Affairs:

"Whereas it is felt that the situation which now exists in and with regard to China is one which, if not promptly dealt with upon a basis of justice and equity will endanger the peace of the world; Therefore be it resolved,

That the President of the United States be, and he hereby is, respectfully requested forthwith to enter into negotiations with the duly accredited agents of the Government of China, authorized to speak for the entire people of China, with a view to the negotiation and the drafting of a treaty or of treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial jurisdictional rights or limit her full autonomy with reference to the levying of customs dues or other taxes, or of such other treaty provisions as may be found to be unequal or nonreciprocal in character, to the end that henceforth the treaty relations between the two countries shall be upon a wholly equal and reciprocal basis and will be such as will in no way offend the sovereign dignity of either of the parties or place obstacles in the way of realization by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

2. That we continue to study the present youth situation and promote knowledge of and participation in Foreign Missions on the part of young people in every way possible, not separating them from the rest of the group, but integrating the thought and activity of both older and younger, experienced and less experienced.

3. That the present effort to place young people on our missionary Boards be continued.

4. That we study the best method of introducing new missionaries to the field in order to conserve their individual contribution.

5. That we work through and with all student agencies for a unified approach to these young people in our colleges.

6. That we cooperate with the Student Volunteer Movement, especially this year, in any way that will strengthen their convention.

Contribution of the Federation

To continue and make more effective the cooperation on which the Federation is based, it is essential that the work of every committee be carried forward during the coming year. In some instances it will be necessary to extend committee programs to meet existing needs.

The following recommendations were adopted:

1. That we give increased support to the expanding programs of the Woman's Christian Colleges, other union institutions and the Committee on Christian Literature for Women and Children in other lands.

2. That we endorse the plans of the Committee on Home Base Cultivation looking to an understanding of the present task of Foreign Missions in its relation to world problems and to increase participation in our co-operative work: (a) week-end conferences, (b) speakers' bureau for the aid of local federations, student

meetings, women's clubs and civic groups, (c) information bureau for travelers that they may be put in contact with the mission work of their own denominations and with inter-denominational institutions.

3. That we endorse the plans of the Committee on Summer Conferences representing a more intensive study of the needs of the constituency and new methods of educational approach: (a) preliminary conference of leaders, (b) democratic control and program making.

4. That we commend the work and report of the interdenominational industrial committee appointed a year ago, and endorse its recommendation that each Board appoint a special committee to investigate its industrial mission work along lines to be suggested by the Industrial Committee which may serve as a basis for future developments.

5. Deeply moved by the significance of the beginning of an international observance of the Day of Prayer in which we can pray with, instead of for, the women of the world, we recommend that this observance be extended to include larger numbers of women in all countries, looking forward to the time when Christian women can be united in a World Federation.

That we endeavor to make this circle of fellowship as wide as possible in our own communities, including women of all races and nationalities.

That we pray for the Convention on Faith and Order to be held in Lausanne in the summer of 1927.

6. That we render all possible assistance to the groups preparing, through research and observation, for the program of the Jerusalem meeting of the International Missionary Council in 1928, and that we make a renewed effort to increase the "tides of spiritual power" which alone can ensure its success and vitalize the life of the Christian Church.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

A NEW DAY FOR CONFERENCES

By EULLA ROSSMAN

In electrical terminology we find the expression "stepping up" to denote the process of giving the current greater carrying capacity to enable it to go further, to accomplish more. With this "stepping up" process, power can be transmitted hundreds of miles and on being "stepped down" at its destination is ready to perform all the tasks required of it.

In this new day for conferences we want to consider a "stepping up" process for conferences, institutes and schools of missions. And let me explain right here that the terms are synonymous. Some organizations have always used the word "conference," others have been forced to change from "school of missions" to "conference" to secure reduced rates granted religious gatherings by railroads.

During the past two years conference leaders have been studying the situation in a series of conferences on Conferences, striving to find out how efficient the conferences are, and whether it is possible to give them greater carrying capacity—to "step them up." These leaders represented a varied constituency, denominational and interdenominational, adult and junior, distinctively missionary, student, business and industrial groups.

The conferences have, in themselves, been a valuable demonstration of the new conference procedure. No set program was prepared. No one came with a speech or address but each one came because of definite responsibility for a conference of some kind, each one had problems, each one presented the problems the first evening and the discussions of the following days centered upon the solution of the problems. Here, as a starting point, were the complicated life situations.

But in spite of the fact that from

eight to ten thousand women and girls attend these conferences every summer there is still a shortage of trained leaders for mission study classes and in other tasks of missionary organizations, showing that there is a loss in "carry over" value.

At the meeting of the Executive Committee of the Council of Women for Home Missions held in October, it was agreed that the Council urge upon leaders of conferences and schools of missions the necessity of definitely bringing home to the women in attendance their responsibility for translating into actual service the training they have received at the conference. This action was particularly significant since none of the women of the Executive Committee had been attending the Conferences on Conferences and shows the feeling that conferences need "stepping up."

Let us consider briefly ways in which these conferences can be more helpful, and have a greater carry-over value.

A preliminary conference which brings together the members of the committee, the faculty, the speakers and some leading delegates will help to unify the program, will give better team work and give the conference a tremendous send off. I remember one sad case in which the climax of the conference became almost an anti-climax because the speaker of the evening did not arrive till the evening train and while he was a nationally known speaker his message was foreign to the whole atmosphere of the conference.

One "stepping up" process for our conferences has to do with *self-determination*, giving to the delegates a concentrated experience of right living; giving a share of the control of the conference may be an educative part of the program. The program may

not pass off as smoothly as under autocratic control, but the experience gained by doing things will offset the lack of smoothness; the guiding principle is to increase responsibility with the capacity to take on responsibility. Complete democratic control cannot be thrust upon a conference for it would result in chaos.

In the last annual report blank sent by the Council and Federation to schools of missions was the question, "What share do the delegates have in planning the program for next year?" Among answers to this question were, "May give suggestions to the committee," "A discussion at the closing session." One conference puts some delegates on the program committee, but 50% of the answers were, "None." Thus, in half the conferences, those in attendance have no chance even to express opinions to the committee in charge. It is necessary to find out where in the scale of readiness between no participation and full participation a conference is and then take the steps which will carry it still further. For instance, the whole group can decide the type of program it wants, leaving it to the committee to develop the program according to the needs of the situation. It is necessary for the leaders to find some way of getting at the *needs of the delegates* in their home churches and organizations. Perhaps the lack of carry over from conferences is due to the fact that the delegate has not found herself tied to the home situation while at the conference but has considered it a pleasing interlude or vacation. A person carries back only what she can use in her own life. She may get an "emotional kick" out of the conference, for people who attend conferences and other meetings, too, can build a habit of being stirred to high feeling without responding to the real situation or feeling any individual responsibility. One may be stirred by a wonderful address on race relations, but if it is not translated into a changed attitude toward other races it fails to have any "carry over"

value. The new data and new outlook must be connected up or they mean nothing. We have not learned anything that we do not practice. Getting at the needs of the delegates is most difficult. It involves getting individuals and local groups to analyze their own needs. It involves questionnaires, tests, surveys. Local discussion groups can send their findings to the program committee.

In this new day for conferences I would place the greatest emphasis on the *development of youth*. The younger women must have a larger part. It seems a bit difficult for us more experienced women to give the less experienced their chance to get what we have. In our "stepping up" process we are going to give the younger women a part in the conferences. They can be trained for leadership in discussion groups on vital topics and in demonstration projects.

Social and personal adjustments can be worked out with strong leaders in character growth. With genuine complicated situations as a starting point, groups of young women may think through to the solution. They can plan and conduct the twilight hour or similar service, try out experiments in self-government in camps and young women's departments.

This may sound like rather a revolutionary program with many innovations, but it is not expected that any one conference will make radical changes in one year. Each committee will study its own conference and decide upon one or more experiments to be tried out—experiments which will best fit into the program usually carried out, and an attempt will be made to evaluate results.

The whole purpose of education is to make life more worth while, and a conference which does not produce results is a failure and not worth the time and expense put into it. A really successful conference is the one in which every person in attendance finds herself farther along the interest scale at the close than when she came, finds her life enriched and unified.

NEWS FROM MANY LANDS



CHINA

A Chinese Christian Business Man

A FINE type of Chinese Christian is described in the latest issue of the magazine published by the Chinese Students Christian Association of America. Liu Tze Ru, agent of an American sewing-machine company for the province of Szechwan, recently transferred his property worth \$133,000 to a board representing the local independent church, the Chungking orphanage and the Y. M. C. A. This property and the business will be handled by this Board and the yearly income will be divided among the three organizations. "For thirty-two years," says *The Chinese Christian Student*, "Mr. Liu has stuck by his decision to be a Christian, made at the age of twenty-four. He is a leader in the local independent church which, refusing foreign funds, owns its land and buildings. After a world tour in 1924, Mr. Liu resolved to give all his property to the organization in Chungking which he felt could carry on a larger service to society. Mr. Liu was one of the leading men in the organization of the Y. M. C. A. three years ago and has since been its president. He is a leader in the business circles of Chungking, where his example will be an inspiration to other wealthy business men to endow such work as these organizations are doing."

Chinese Express Regrets

INTELLIGENT Chinese are strongly opposed to anti-foreign and anti-Christian agitation in China and many Christian Chinese stand ready to sacrifice their lives for their faith and for the Christian missionaries. Recently also Chu Chao-hsin, Chinese delegate to the League of Nations, announced receipt of a telegram

from fifty-two commercial and industrial bodies in Shanghai voicing regret for the Nanking assault on foreigners and the destruction of their property. They urge patience and continued confidence in the Chinese people. Mr. Chu replied to the Shanghai organizations asking them to urge the Nationalist authorities to protect the foreigners and prevent a recurrence of the Nanking affair in other cities. He hoped they would insist by peaceful means upon a reorganization of the Shanghai municipality under Chinese control.

He also has issued an appeal to the world in behalf of China, asserting that in time she would work out her own salvation and do utmost justice to foreigners. "Peace and tranquillity can only be assured," he says, "when international good understanding and mutual confidence prevail."

The Future of Yale-in-China

DR. ANSON PHELPS STOKES says that while Yale-in-China is closed, there is expectation that it will open when the present trouble has passed over. He refers to "touching evidences of appreciation from the Chinese gentry and other friends and of regret that our work must be temporarily discontinued." He quotes the following resolutions passed by the trustees of the Society of Yale-in-China at their recent meeting in New Haven:

1. That the institution developed during the past twenty years in Changsha with active Chinese cooperation must be continued and made as permanently useful as possible.
2. That, because of the changes taking place in Central China, the situation be re-studied so that without departing from its standards and ideals the scope and methods of work at Yali may be modified to meet more adequately the needs of a new China.
3. That an effort be made to maintain a Chinese staff of at least three members in

addition to the American staff now on the field, in order to render any possible service by private teaching, medical work and personal contact.

4. That the trustees authorize the members of the staff in Changsha to make such arrangements as they think desirable with the purpose of using the hospital and other buildings for the public good.

Yenching University's Equipment

THIS Christian institution, with an enrolment of 500 men and 150 women, has been well equipped by its new buildings for the work which it is undertaking to do. Located about five miles from Peking, the university owns over one hundred acres which include, beside academic buildings, of little hillocks, many trees, two small lakes, and the gardens of the Agricultural Department. The academic buildings are of adapted Chinese architecture, very graceful and decorative with their curving roofs and caves painted in many colors. The interiors of the buildings have cement floors, running water, steam heat, and electricity. The Women's College has its own administration building, a residence for the Dean, two other residences for faculty members, a recitation building, dormitories, and a science building. Beside the Colleges of Arts and Sciences for men and women there is a School of Religion, and special departments in Agriculture, Business, Education, Home Economics, Journalism and Leather Tanning.

Church Mottos in West China

"EVERYTHING looks very discouraging this fall, but what appears as man's disappointment may prove to be His appointment," writes Rev. Chester F. Wood to *Missions* from Yachowfu, West China. "The ways of God are mysterious and marvelous. From the promise of a prosperous indigenous church we are withheld for a while, and the organization and planned big gatherings are suffering, so we have had to give ourselves more to personal work this fall. We are having good meetings in the street chapel and have also had some good Sunday evening evangelistic

meetings at the church. After-meetings have brought groups from ten to twenty-five when we have real heart-to-heart talks about the way of salvation. The motto of our church for September was, 'Work with God for the Salvation of the World.' This month we have for a motto, 'Possess the Riches of God!' The wayside pulpits have been hung out daily in sixteen places throughout the district, emphasizing this month the need of good home life. Throughout the prefecture we are shedding a light with these. Would that all the good seeds might bear fruit!"

Chinese Tribute to Y. M. C. A.

FONG F. SEC, who for several years was chairman of the National Committee of the Y. M. C. A. in China, and of whom it is said, "His influence in educational and welfare organizations and as editor of the English publications of the Commercial Press in Shanghai is equalled by that of few men in China," recently made this statement:

The present appears to be a dark hour for the Christian movement in China. Yet I believe this is only a passing phase. I think our people, on the whole, are too level-headed to remain long under the radical influences from the outside and may be trusted to regain our balance in time. During this time of great upheaval and sweeping changes, when the minds of our young men are swayed by the tides of nationalism, we need the stabilizing power of Christianity as never before to guide our thinking and give fiber to our moral and spiritual life. The Young Men's Christian Association has been of untold blessing to hundreds of thousands of us in our fight for character. In this trying hour we need the material and moral support of Christians of Western lands. This is not the time for them to withdraw their support. For them to do so, it seems to me, is to desert the cause of Christ at a very critical moment.

Importance of One Christian

REV. JOSHUA VALE, of Shanghai, writes in *China's Millions*: "Only one convert! Yes, but if that one convert should prove to be a man of outstanding ability and leadership, what then? More than sixty years ago a young missionary came to China

and was appointed to the Province of Chekiang, the first field worked by the China Inland Mission. After some eight years, owing to ill health, he was obliged to go home and never returned to China. During this short period in China he baptized only one convert and therefore in after years was tempted to look upon his work as in vain. If this good brother could have visited with us the district now under the control of this one convert, his heart would have been greatly cheered and he would surely have realized that his work was not in vain in the Lord." Pastor Ren, who was baptized when sixteen years of age, has been at work in this one district for fifty years.

An American Peacemaker

THE story has come by way of London of how an American Quaker, Mr. J. E. Platt, of the Y. M. C. A. Mukden, and a Scottish medical missionary, Dr. W. A. Young, senior doctor of the Mukden Medical College, were instrumental in arranging an armistice which led to peace in the civil war in North China. Several months ago the armies of Wu-Pei-Fu and Chang-Tso-Lin were facing one another with every prospect of the long continuance of the strife. General Chang's son when on a visit to Mukden keenly feeling how injurious for the best interests for China was a further continuance of the civil war begged his old friend Mr. Platt to try to open negotiations at the front. Dr. Young was brought into consultation, and the American and the Britisher finally acceded to Chang-Han-Ching's urgent request. They had no light task in front of them. No Chinese would accept the risks. Foreign ministers had forbidden their consuls to intervene, and foreign business men felt they must hold aloof. On the understanding that their task was that of bringing the peace delegates together, Mr. Pratt and Dr. Young unprotected and without any documents made three strenuous journeys from Mukden to the front. "Man-

churia was spared the letting loose of hell," commented the *North China Herald*. "The courage, perseverance and wisdom of our two Mukden comrades, the humanity of their cause, their intrepid bearing and entire detachment from political and personal matters carried their point."

Miao Cannibals Now Christians

REV. HUGH BOUSMAN, of the Presbyterian Mission at Kachek, on the island of Hainan, has had some interesting experiences among the Miao people, who live in the interior of the island. He tells of having heard one of them say, only a few months ago: "One time robbers attacked our village. We killed one of them. According to our custom we took some of his bones and made soup and each of us ate a little of it." This man is the headman of a little Miao village of ten or fifteen families. Many of these people are now Christians. "On a recent trip to visit them," says Mr. Bousman, "we sat on the side of a high mountain. Before us, in the little pocket-like valley on the mountain side were the mud-daubed and leaf-thatched houses of the villagers. Beside us was the village chapel we had come to visit. These Miao Christians are more nearly self-supporting than many of the Chinese village Christians. They build chapels for traveling Christian preachers to use. They themselves come morning and evening to have prayers and to sing before they go to their work or to bed."

JAPAN-KOREA

No Religious Regulation Bill

WORD has come from Tokoyo that the bill which the Japanese Government had introduced for the regulation of religions has been shelved after a month's debate by the Peers Committee and will not reappear this session. The bill was aimed primarily to correct abuses which have grown up in connection with the Buddhist and Shinto temples. It was proposed to grant Christianity an official status,

but, as the gift was coupled with regulations and control in many matters in which Christians in general claim freedom, the native churches started a vigorous agitation against the bill which eventually was successful. The bill would have created public trusts for church and temple property, an innovation which Christians considered inequitable, as their church property has all been bought and paid for, while temple lands were granted by the State.

As a Japanese Sees Americans

ADACHI KINOSUKE tells in a current magazine how his desire to learn English took him years ago to Dr. Walter A. Lambuth, later a bishop in the Methodist Episcopal Church South, by whom he was led to Christ. Now in the United States, Mr. Kinnosuke who says, "The light of all religions burns purer in the mission fields than at their home bases," comments as follows on his experiences:

Here I have seen literally millions of Christians in perfectly good standing in the Church take something of a pleasure in speaking unkindly of their richer neighbors. I have seen more millions of them entirely happy in revising the Sermon on the Mount to read: "Lots of men can serve two masters. Ye can serve God and Mammon." I have seen still more millions of equally excellent Christians take the name of God in vain—and in the jolliest manner imaginable. . . . I have seen that old-fashioned thing—which we Japanese still think a good deal of—called parental control become a lost art among the Christian people in this country. These and a few other things have had their effect upon me, of course. I am wondering if Christianity in Christendom is dry rotting. They have bewildered me not a little and made me a trifle weary in my joints as I tried to make my painful way along the straight and narrow path.

Christian Women in Kyoto

MISS FRANCINA E. PORTER, of the American Presbyterian Mission in Kyoto, Japan, writes of two of her many interests in the field where she has been at work since 1882: "In the class for women and girls that meets on Sunday morning in the church near by, there are five

girls from the Buddhist Girls' College. One of them has received baptism and led the other four to the class. Another member of this class is a wealthy woman who came saying she needed Christianity to fit her for the task of training her four children, who are in the Sunday school. She has now asked for baptism. . . . The Christian women of Japan are making a special effort for prohibition just now, and they need the sympathy and prayers of the Christians in America."

A Soldier Loyal to Christ

EVERY Japanese man who is able-bodied has at least twelve months of military service. A certain graduate of the Meiji Gakuin in Tokyo, who is now performing this service, is the only Christian in his company and he has met a certain form of persecution in ridicule and misunderstanding. One of the officers has nicknamed him "Yaso," a rather disrespectful form of the name "Jesus," and this officer calls out "Yaso, come here," or "Ask Yaso to do that," which is a bit trying. But yet after all he considers it a great honor to be called "Jesus" when he thinks of the meaning of the name, so he bears it patiently. And gradually the other soldiers are coming to understand and appreciate him and some of them listen to him with deep interest when he explains the meaning of his Christian faith to them. He is quite fearless in bearing testimony to Christ at all times and tries to interest even his officers in the Christian religion.

Japanese Christian Lepers

IN THE government leper colony at Oshima, Japan, the Buddhist influence was at one time so strong that the missionaries who came to visit were stoned away and eventually gave up any attempt to work there until some years later, when a leper named Miyake San came to the hospital and inquired about Christianity, saying he wished to know more of it. Through him a group of the patients

became sufficiently interested to send an invitation to the missionary teachers to return. He was the first to be baptized. He is now quite an old man, but still takes a leading place in the leper church. There are thirty-five baptized Christians, and many others are interested. Nagata San leads in the intellectual life of the colony as well as in the spiritual. He plans the Christmas programs, edits the little magazine published by the patients, and teaches sometimes four Bible classes a day; but chief of his talents is that for Japanese verse. He is blind and partly paralyzed, but it is he who leads his fellows to search for loveliness in the things about them. This band of leper Christians is noted for its intercessory prayer.

Personal Contacts in Japan

MR. AND MRS. F. S. CURTIS went out to Japan under the Presbyterian Board (U. S. A.) in 1888. Out of her long experience Mrs. Curtis writes: "When we came to Japan, and for many years, our idea was that the first duty of an evangelist was preaching. Now, as far as the missionary is concerned, in this country his principal and most telling work is with individuals, by conversation and letter. To reach out to your neighbors on boats, trains and in the shops and offices, and to give ample time to even 'unlikely' callers and to workmen, and then to follow up those who respond—to spend full time in prayer for them individually, these are now the main avenues of service for the ordinary missionary evangelist in Japan. There is often a wonderful response to letters. Several young men have gone from our English classes to university or other schools, in other cities and they seem overjoyed to hear from us, as do the young women I have taught."

An "All-Korea" Paper

AN INTERESTING departure from its usual procedure was made by the *Korea Mission Field*, which is issued by the Federal Council of Evan-

gelical Missions in Korea, in making its February issue what is called "an All-Korea Number." Its eight principal articles were all contributed by Korean Christians, and the table of contents gives some idea of what the Korean Church is thinking about, as well as of the ability of its leaders to give expression to these thoughts. It reads as follows:

"The Church and the Young People"—Rev. S. O. Pyun.

"Educated Mothers Korea's Supreme Need"—Miss Frances Li.

"Does Korea Need a Women's Medical School?"—Miss Y. C. You, M.D.

"The Primary Quality that Determines a Missionary"—Mr. Hugh Heung-wu Cynn.

"The New Role of the Missionary"—Prof. P. O. Chough, Ph.D.

"Should the Mission Hospitals be Turned Over to the Koreans?"—Oh Keung San, M.D.

"Christianity Versus Old Native Things"—Mr. Pyun Yung Tai.

"The Necessity of Women's Hospitals"—Miss D. S. Hyun, M.D.

Healing Lepers at Taiku

THIS is the title of a booklet describing the new plans for the development of the leper work at Taiku, Korea, issued by the American Mission to Lepers. Dr. Fletcher is asking for the means to provide a chapel and a central dining hall and service buildings for the 500 patients he will soon be caring for in the dormitories on the compound, to install city water and to build a home for untainted children. The cost of these items ranges from \$300 to \$3,000. In addition to making the hospital proper more adequate for the needs of the increased number of patients, Dr. Fletcher has worked out a plan to serve the lepers of the entire province, numbering about 2,000, by a series of out-station clinics, or treatment stations. Each of these is to be in charge of a qualified nurse, preferably a leper who has been trained in the Taiku hospital in giving the treatment which has resulted in his own parole as practically cured. A Korean doctor will visit each station once every week or ten days, treating those in the early stages of the disease, and refer-

ring the advanced cases to the Taiku hospital. By this means treatment will be provided for those most amenable to its benefits, those in whom the disease has not advanced far, who probably would not take the drastic step of entering the hospital, and who in this way can remain in their own homes between treatments.

ISLANDS OF THE SEA

The Maoris in New Zealand

THE Anglican Archbishop of New Zealand writes: "There are about 26,000 Maoris in the diocese of Auckland, and eighteen Maori clergy who work under a European superintendent. The majority of the Maoris belong to the Church of England, but they are very susceptible to the influence of false teachers and prophets of their own race and even of the Mormons. There are many Maoris who have lapsed from the faith in consequence of the evil results of the Maori wars and the subsequent confiscation of Maori lands. The disastrous policy of the British Government in attempting to subdue the Maoris by force of arms, especially in face of the fact that the Maoris were far less to blame than a section of the Pakelas who endeavored to cheat the Maoris out of their lands, has left much bitterness behind and much suspicion of the Government, with which the Church in the mind of the Maoris is associated. The Church has excellent boarding schools for Maori boys and girls in Auckland, and the provincial college of St. John the Evangelist situated near to Auckland trains the Maori ordination candidates in conjunction with the European students."

Training Filipino Pastors

THE Union Theological Seminary in Manila opened the 1926-27 school year in its fine new building. This is a beautiful structure three stories high, with a roof garden above, and provides adequately for class rooms, laboratory, library and offices of administration. The chapel is

straight back from the lobby, and the arrangement of the building, says Rev. George W. Wright, is greatly admired. The present enrollment is seventy-nine, this number including those enrolled in the three years of pretheological or college work as well as those in three years of the seminary, the full course being now six years. Besides the fifty-four ministerial students there are fifteen expecting to be teachers, two social workers, one an engineer, one a journalist, one a lawyer. One girl is training for dormitory management, one as a deaconess teacher, one young man is in training for Sunday-school field work, one is a married woman taking Spanish and one gives no idea as to his future.

No Race Problem in Hawaii

THIS is the testimony of ex-Governor Allen of Kansas, who writes after his recent visit: "No one in Hawaii discusses race problems. They studiously avoid them. With a dozen races living in harmony under one flag, the problem is to keep your mind on the job of living together, not upon the subjects that emphasize the obvious difficulties. Therefore, every one in the Islands from the Governor down says in answer to the inevitable question: 'There is no such problem.' They all thus declare it—Japanese, Chinese, Hawaiians, Siamese and Americanese. No one declares it with greater vigor and consistency than the American. . . . In every schoolhouse in the Islands, under practical and sensible teachers, they are inculcating the same doctrine."

NORTH AMERICA

"A Student in Industry Group"

THIS is the title given to a project sponsored by certain members of the Society of Friends in Philadelphia. *The American Friend* says of it: "Plans are now shaping up satisfactorily for the Student in Industry group to be sponsored by the Home Service Section in Philadelphia this

coming summer." The purpose is primarily to afford an opportunity for those interested in human relations to find out by actual experience some of the many difficulties arising out of the adjustments of the workers to their industrial environment. Members of the group will meet in Philadelphia for a week-end conference from June 25-27. Following that they will find their own jobs in Philadelphia industries, and make arrangements for their own living accommodations. They will live on the wages they earn, and for a ten weeks' period attempt to study through their own experience some of the industrial problems facing employer and employee. The membership is to be made up of men and women from the eastern colleges, who are warned that "these projects are not adventures. They will involve for many students difficult adjustments to new ways of living, and will tax the grit and resourcefulness of each member."

Church Members Become Mormons

THE Utah Gospel Mission is authority for the statement that Mormonism "of both kinds" is making about 10,000 converts a year, and that "nearly every one was once a nominal member of some Christian church." Of course the bulk of the converts are of the humbler classes, often really wishing to do the right thing, and even real though greatly misinformed Christians. Meanwhile, and largely by just such means, *Mormonism is doubling every twenty-five years*, instead of being about "dead" as people often think. It has kept about 2,200 emissaries at work for many years, and they get three or four converts each per year, besides doing greater evil in sowing false doctrines and distrust of the Bible, the ministry and the Church.

Rural Work in North Carolina

ROBERT E. BROWN, a graduate of the Biblical Seminary in New York City, writes: "A preaching circuit with five points is a handful.

When I came here eighteen months ago, there were no officials, no prayer-meetings, no woman's organizations, and all of the churches were in poor repair. The Mission Board was paying \$100 toward the pastor's salary. The circuit had 545 members scattered over five churches, all farmers who would go to church once a month, if it was not too cold or too hot and dusty. The first thing was to organize prayermeetings at the churches. One very doubtful old farmer said: 'You can't run no prayer-meetin' here; they ain't never had none no time.' That particular prayer-meeting has grown from nothing to seventy-five and eighty. The people want the Bible and will come miles to get it even after a hard day in the field. What of the circuit today? There is one new church which has been picked for a rural church demonstration point in North Carolina. All of the churches have improved in appearance. Four prayer-meetings and four woman's missionary societies have been organized. The parsonage has been improved to the extent of \$600, the pastor's salary has been raised and the Mission Board has been notified that its gift is no longer needed. Last year for all purposes we raised \$10,124, over three times the amount ever raised in any previous year."

Interracial Relations in Chicago

IN CONNECTION with the observance in Chicago of Race Relations Sunday, Dean Shailer Mathews of the Divinity School of the University of Chicago said: "There are in the Great Lake states of Michigan, Ohio, Indiana, Illinois, and Wisconsin more than 500,000 Negroes, most of whom have come from the South in recent years. Chicago's Negro population approaches the 200,000 mark. They are here in the North to stay and we welcome them. Their motives in migrating have been entirely worthy. They have sought economic improvement and educational advancement. We should value them highly as citi-

zens because they merit it. The Interracial Commission of the Church Federation feels that its most effective work can be done in getting the races acquainted and in informing each group of the advancement of the other."

Trained Christian Indians

THE Tucson Indian Training School at Escuela, Arizona, conducted by the Presbyterian Board of National Missions is now in its thirty-ninth year, and about forty per cent of the present enrollment consists of children of former pupils. Over 1,600 boys and girls have attended the school since the founding of it and now many of these are recognized leaders in their home communities. Some are evangelists, others are Sunday-school teachers; some are elders and deacons and many more are doing their share in improving conditions on the various reservations. The largest Indian church in the United States is among the Pimas. Fifty years ago they were pagan; now there are over 2,000 communicants. All their native churches are manned by Indians and they are sending their evangelists to other tribes. The Apaches, their historic enemies, have become entirely friendly, largely through the splendid work of one of the school's boys, Wilson Walker.

Types of American Indians

AFTER calling attention to the wide distribution of the Indian communities, and the variety in their languages, a missionary comments: "A few years ago we classified the Indians according to their localities or indigenous occupations; for example, the plains tribes, the nomadic shepherds of the Southwest; the village tribes, the fishermen of the Northwest and the civilized tribes of the Southeast. Today there seems to be a tendency, much less scientific, to classify Indians about as follows: (1) The picturesque type, often featured in magazines; (2) those who still live in Indian communities ac-

cording to many old customs but who have adopted some of the modern ways—frequently the poorest—and are emerging into something better or worse, according to their surroundings; (3) the young people who, influenced by education and changing environment, are entering the cities, towns and rural districts to which their work calls them and are becoming on the whole a quiet, unassuming, worthy people, an asset to their communities and to the nation."

Mexican Problems in Texas

GEORGE L. CADY, discussing in *The American Missionary* some of these problems, says: "Discriminations are reported in theatres and hotels and even a consul of the Mexican Government was refused service in Texas. Mexican children are often excluded from playgrounds. In most places separate school buildings are operated for Mexican children. This was advocated by many of the best educators for pedagogical reasons as the education of the Mexican children has been desultory on account of their migratory habits and their presence would retard the progress of the classes where the American children attended. It was not stated that the Mexican children are inferior when given equal opportunities. . . . One foreman of a cotton mill said: 'The Mexican is the most servile of all the kinds of labor we employ.' And the mill was practically operated by Mexicans only. Of course it is well known that the greatest opposition to the new Negro is that he is ceasing to be servile and the Japanese has always refused to be. What will happen when the Mexican has begun to rise and assert himself and when he ceases to be a day laborer and comes to demand the right to own his own home and till his own land?"

LATIN AMERICA

First-Hand Study of Mexico

UNDER the leadership of Hubert C. Herring, the Social Relations Department of the Congregational

Education Society has for two years sponsored a so-called "Seminar on Relations with Mexico." The July, 1926, REVIEW reported the success of the experiment last year. The party of thirty-eight this year included Protestant clergymen, Jewish rabbis, lawyers, editors, writers, lecturers, representatives of women's organizations and business men. The program of these seminars covers a ten-days' stay in Mexico City. These days are crowded with interviews with the leaders of the Mexican Government, Mexican and foreign business interests, Protestant and Catholic religious leaders, educators and other significant spokesmen for the cultural, educational, political, economic and religious life of the country.

Mr. Herring says:

We went because we believed in friendly relations between the United States and Mexico and because we wanted to know the Mexicans better. We did not go with any idea of becoming experts upon oil laws or religious controversies, but because we hoped we would be better able to interpret Mexico to the United States after we had learned to know some Mexicans and had heard from their own lips the story of the struggles through which they are passing in their effort to establish a strong and just government in that desperately unfortunate land.

Status of Priests in Chile

THE formal separation of Church and State in Chile which was announced in the June, 1926, REVIEW, is beginning to bear fruit. In reply to newspaper reports that the Chilean Government had decided to eliminate the Catholic priesthood from public offices paid out of the national treasury, the Chilean Embassy in Washington issued about April 1st the following statement:

The constitutional reform of 1925 brought about the friendly separation of Church and State. The order referred to would apply only to those ecclesiastics who were serving as chaplains with the armed forces or as teachers in the public schools since those in charge of worship have been given, in a transitory provision of the Constitution of 1925, a subsidy of 2,500,000 pesos annually, to be paid during a period of five years to his Grace the Archbishop of Santiago as the head of the Catholic Church in Chile, a provision intended to facilitate the transition

of the Catholic Church from a protected organization into an independent entity. . . . The ecclesiastics are empowered to continue their religious teachings in the public schools, not as a part of the official curriculum nor as salaried officials of the Government, but as private citizens and in perfect equality with the ministers of other denominations.

Church Unity in Venezuela

REV. C. A. PHILLIPS, of the American Presbyterian Mission in Caracas, Venezuela, writes of a visit to the Scandinavian Alliance Mission in Maracaibo: "They were dedicating a new church building and had invited representatives of each mission to attend. The group of missionaries and national workers in attendance had an informal conference regarding the work in Venezuela, the discussion centering around the advisability of establishing a national church in Venezuela. A series of propositions to serve as the basis for the government of said church were drawn up and approved by those present and it was decided to present these to the different missions. The interior of the republic is full of souls who are hungering for the food which satisfies, and longing for a better way than they have known hitherto. The members of the Church have been quite enthusiastic over the possibility of a national Evangelical church and are preaching the doctrine of unity as much as they can. It is quite possible that this church will become a reality during the next year."

Brazilian S. S. Progress

REV. H. S. HARRIS, World's Sunday School Association Secretary for Brazil, was recently requested to visit the city of Sao Sebastiao de Paraíso, about fourteen hours distant from Sao Paulo, and hold a Sunday-school Institute for the workers in this field, in which nine years ago there were only two Christian believers. A Sunday-school, however, was organized about that time and ever since it has been the chief means of evangelizing the city and surrounding towns. At the Institute just held,

workers were present from the central Sunday-school and from four others in near-by places, all under the general direction of the pastor at Sao Sebastiao. These five schools reported an average total attendance each Sunday of 465 and the work is growing rapidly from month to month. The two watchwords of the Sunday-school movement in Brazil are "Efficiency" and "Extension," and the devotion to these ideals accounts largely for the fact that the Sunday-school enrollment in Brazil has trebled during the past ten years, growing from thirty to 90,000. Institute work and teacher-training classes are stressed as means of promoting efficiency and of preparing workers.

Mennonites Go to Paraguay

FOR two centuries the Mennonites have passed from one Christian country to another, seeking a resting-place and have not found it. The founder was a Swiss radical in religion. Their tenets are similar to those of the Friends. The members refrain from taking the oath, and from military service, and usually from the official life of citizenship. They settled in western Canada in large numbers, but came into violent conflict with the Government during the war. They have now secured large concessions of land in Paraguay, 2,000 miles up the river Uruguay. An advance guard of 309 recently shipped for that point, and it was estimated that at least 2,000 would have reached that fertile country by the end of April. The Government has given them 3,000 acres of rich land and a charter promising them freedom from military work or service for all time. —United Presbyterian.

A School Girl's Program for Peru

THE Women's Foreign Missionary Society of the Methodist Episcopal Church conducts a successful school for girls in Lima, Peru. One of the teachers recently wrote: "One day in geography class the discussion was led so that the children themselves

brought out the fact that Peru was backward in its development. I asked what they thought was the reason for it, and what they thought could be done. They all gave splendid answers. Olga Bianizza waved her hand frantically and when she was given permission to speak, this in substance is what she said: 'Peru is backward because the people are not educated. If they are not educated, they cannot think and they don't know how to do things. There are no big industries developed by Peruvians because the people are selfish and will not cooperate. What I think Peru needs, most of all, is good schools. If I was *jefe* (superintendent) of the schools, I would have all *fiscal* (public) schools have *media* (high schools). Then if I was big, I would go into the interior and educate the Indians.' I must confess that I was completely taken off my feet to get an answer like that from a twelve-year-old."

Pan-American Children's Gifts

THE sending by American children of thousands of dolls for the annual "dolls' festival" in Japan has been one striking illustration of the principle that friendship among the children of different countries is a firm foundation on which to build world peace. Another working out of the same principle is found in the recent arrival in New York City of a huge box addressed "To Indian Children of North America" and sent by the Aymara Indian children of Bolivia through the La Paz mission. Dolls in picturesque native costumes, reed whistles, baskets and pottery in brilliant colors are laborious and painstaking examples of the children's self-denial and labor as well as friendship and good will. The gifts will be distributed by Miss Edith M. Dabb of the Y. W. C. A. to Indian children on the reservations. "These children are descendants of the ancient Inca civilization in La Paz. The people are famous as makers of the most perfect thread in the world and for their weaving. The weaving even from

these young children is exquisitely done." The poverty of the Aymara Indian makes this Pan-American generosity the more remarkable.

EUROPE

London Student Campaign

UNDER the leadership of the British Student Movement, a united six-day campaign in the colleges and hospitals of London took place late in February. For this campaign forty-four colleges had been preparing for nearly two years, and they had the help of thirty-eight missionaries, including seven bishops and a long list of clergy and laymen. London is one of the largest student fields in the world. The Student Movement is at work among over 27,000 students in London, while there are in addition a large number of law students and students in polytechnics doing a full-time course, who are as yet untouched by the Movement. The program of the mission issued by the London Council tells us that "vast numbers of these students are out of touch with all organized Christianity, and just drift along without ever getting or making an opportunity to discover what Christianity stands for." This mission was therefore intended primarily to present the Christian challenge to a larger number of students than are normally drawn into Christian Union activities.

Evangelism in Scottish Prisons

AN INTERESTING experiment in preaching the Gospel to those in prison is reported by the *Record* of the United Free Church of Scotland. A fortnight's special religious services were recently held in Barlinnie Prison, for which every facility was granted. All the churches participated, and the Salvation Army also had its turn. Attendance was optional, but at every service there were about four hundred prisoners. No officials were present. "The absence of every semblance of official surveillance," it is said, "had at once

a striking effect. The order and decorum were unexceptional, but there seemed no sense of restraint. This, indeed, was one of the characteristics of the services. Nothing was more notable than the eager-hearted manner in which the prisoners appeared to enter into the spirit of each night's proceedings." All the preachers paid the men the compliment of appearing in ecclesiastical garb.

Religion Today in Russia

GEORGE LANSBURY, a well-known British Socialist, describing changes he found in revisiting Russia recently, makes a number of statements which, says *The American Friend*, "seem to rest upon careful observation." He believes that a new expression of religion is developing in Russia, and describes a visit to a monastery where, although the abbot had at one time been arrested for counter-revolutionary propaganda, the orthodox churches are full, and there are many other groups carrying on their own types of religious services. Church property has been confiscated, but all types of churches are open and freely attended by those who desire. He says: "The fact that the mass of people are openly and avowedly not Communists makes nonsense of the statement that the Russian nation is forced to renounce religion and accept atheism as a creed. The peasants who make up the mass of the people are still loyal to the forms of religion."

"Zoi" Brotherhood in Greece

SPECIAL attention is being given to Sunday-school work in Greece by the "Zoi" Brotherhood of the Orthodox Greek Church. This work has the hearty support of the Archbishop and of the clergy generally and there are some among their clergymen who are rendering exceptional co-operation. The "Zoi" Life Brotherhood is a very active and devout group of people who have banded themselves together to spread sound Christian literature throughout

Greece. They maintain a publishing society and a tract agency. They issue religious books and tracts and their family newspaper has a circulation of 40,000, the largest circulation of any paper in Greece. Their work is strongly evangelical and deeply religious. The Brotherhood is composed of lay and clerical members about seventy-five in number. The lay members work in banks, offices and business houses but pay all their earnings into a common fund which is used for the circularization of the Bible and their special publications. They live very cheaply in order to save their earnings for the prosecution of their work.

AFRICA

Missionary Orders by Radio

VISIONS of foreign missionaries ordering supplies and communicating with their Board and friends from fields all over the world by means of radio messages have resulted from the receipt of a radiogram from Mr. Edwin Cozzens, Presbyterian missionary in the Cameroun, West Africa. The radio message from Mr. Cozzens was received by V. S. Volz, Jamesville, Minn. It was addressed to Clarence A. Steele, Assistant Treasurer of the Presbyterian Board, and was as follows: "Please duplicate order of June 16, 1926 to Henry A. Kienzle, New York, one dynamotor equipped as previously." In sending the message to the Presbyterian Foreign Board, Mr. Volz stated that he received the message at 12:05 a. m. and that, due to daylight coming on in Africa, the signals faded out so that he was not able to get the shipping instructions. By means of this radio message, Mr. Cozzens's order was filled immediately and the long delay that would have ensued had the order been sent by mail was obviated.

An African's Notable Record

KAMBA SIMANGO, born in a grass hut in the lowlands of Portuguese East Africa, with nothing behind him but a pagan ancestry,

found his way to the American Board's school at Beira, where he became a Christian. A few years later he went to America, took the normal course at Hampton Institute, and afterward was graduated with honor from Columbia University. Last fall he returned to his old home, greeted his mother and proceeded to Mount Silinda to engage in missionary work. So impressed was the British Commissioner with Simango's ability and bearing that he invited him to his own home and then summoned the natives to meet him. Two thousand gathered at Mount Silinda, where the Commissioner, introducing Simango as an example of what education and Christianity can do for an African lad, urged them to send their children to school. Then he took him to Chikore and Tanganda and repeated the speech before other throngs. It is said that Simango has shown a fine spirit at all times and has accredited himself on every side and will undoubtedly be a great power among his people.

Canadians Take Angola Work

ONE result on the mission field of the organization of the United Church of Canada has been the recent turning over to its Board of Foreign Missions a section of the territory in Angola, West Africa, occupied by Canadian Congregationalists in coöperation with the American Board. *The Missionary Herald* comments as follows on the arrangement: "Perfect coöperation in service and harmony of purpose will be maintained, though Chisamba, Kamundongo, and Dondi can no longer be claimed as stations of the American Board. Each year, traveling by 'kaffirmobile' or Ford or hammock, the missionaries will gather for a joint annual meeting, and each year the native members of the one Church of Christ will seek the precious *guias* or permits from the authorities which will safeguard them as they tramp two or three days' journey, with their food supply on their heads, to join in the yearly series of revival meetings known as

the conference." Currie Institute for boys, Means School for girls, and the Sarah H. Bates Memorial Press will be continued as union enterprises.

Zambesi Industrial Mission

RECENT news of this enterprise is thus given by the London *Christian*: "Things have changed since the Mission was established in 1893. War has ceased, slavery has disappeared, life is guarded as in civilized lands, the poison ordeal has disappeared, and other evils have hid their heads. Schools, which are centers of evangelistic efforts, are dotted over the land. On the stations, where the central churches are, each of the monthly communion services is attended by a thousand or so native Christians, who gather from all the outlying villages to be present—some of them traveling a day's journey on foot. Most of these possess the New Testament in their own language (one consignment of Testaments from the Bible Society weighed about ten tons, and did not cost the Society a penny, as all were bought and paid for by the natives). The book is no ornamental possession. The people have been taught to read, and love it. They delight to spread abroad the Good Tidings, for every native convert becomes a propagandist, anxious and eager to bring others. Much has been accomplished, but yet much remains to be done."

Confession Brings Peace

C. F. CONOVER, a missionary of the American Friends Board of Missions in Kenya Colony writes: "At our last monthly meeting a native man gave his testimony. For years back his face has been so cloudy and surly and without a spark of joy in it. He had been carrying a burden of deceit and theft against the Government ever since the war. A few months back the Spirit of the Lord gripped his heart and each new circumstance in his life caused the burden to grow heavier until one day he could stand it no longer. He came

to us, made a complete confession, and asked us what to do about it. He knew that acknowledgment to the Government of his theft and deceit might send him behind the prison bars, but he was ready for anything that he might get the peace of God in his heart. So he went straight to the government officials, confessed his misdeeds, and paid back all he had stolen. If we should ask him today if that experience was worth all it cost to him, his face would immediately light up and he would answer with a glad 'Yes.'"

A Moslem Builds a Church

A MEMBER of the Egyptian Mission of the United Presbyterian Church tells this unusual story: "One Sabbath morning not long ago I preached at the first meeting held in a new church building in one of our Egyptian towns. A number of Christians from neighboring towns were present to share in the praise and worship. It is interesting to note that this meeting-place was built by a prominent Moslem, who owns a large tract of land around the town. He had built a mosque for the Moslems. Then the Christians requested him to put up for them a building for a school and church. Although there was some opposition, yet he had the building erected. Of course, it is a very unusual thing for Moslems to build a church for Christians. It makes a fine meeting-place for that small town, and is a wonderful improvement over the poor building in which they met formerly. That Sabbath morning was one of joy and thanksgiving."

THE NEAR EAST

Women's Social Work in Turkey

A SUCCESSFUL attempt has been made to interest the students at Constantinople Woman's College in various kinds of social service and to secure the coöperation of the women of the city in caring for the needy about them. Through the social service center maintained by the college, young women students have an op-

portunity, even while pursuing their studies, to have some practical experience in playground work, community clubs, educational programs, and case work. Some of the outstanding activities of the social service committee are a "Children's Hour" conducted for boys and girls of the neighborhood, classes in games and gymnastics held regularly in a Turkish orphanage, and a sewing club which makes and remodels clothes for distribution among the poor.

Near East College Association

THIS organization has been incorporated by the six American Colleges in the Near East—Robert College, Constantinople Woman's College, the American University of Beirut, International College of Smyrna, Sofia American Schools, and Athens College, Greece—which have been affiliated informally for the purpose of economy and efficient management and for raising the \$15,000,000 endowment fund needed to put them on a permanent financial basis. The purpose of the Near East College Association, according to an announcement by the executive committee, is to give to internationally-minded people "who believe in this movement of practical idealism an opportunity to enlist in a movement that offers a practical program for producing leadership, creating understanding and inspiring coöperation among the peoples of the Near East." The aim is to have 100,000 members by January 1, 1928. Headquarters are at 18 East 41st Street, New York City.

A Jewish Convert's Examination

THE British Society for the Propagation of the Gospel among the Jews reports the baptism of a man in whom its workers in Palestine had long been interested, and continues: "According to the government rule in Palestine, it is necessary where there is a change of faith, for the convert to go before the representative of the Government, and this he did in December. The building in which the interview took place is an old German

hotel, and in stone graven over the doorway is a text of Scripture, 'When the Lord helpeth, we are helped indeed.' It was necessary for the rabbi and an interpreter, a Jew, to be present representing his former faith; and Mr. Payne was there as representing the Mission and the Christian community. He had to make a declaration after ten minutes' private interview with the rabbi, in the presence of the Governor. The rabbi knew him as having been a believer already, and the interview, when he declared that he firmly believed in Jesus as his Messiah and Saviour, was cut short. He had to lay his hand upon a Hebrew copy of the Old and New Testaments in the presence of the Governor when he took this step."

Christ in Armenian Hearts

BY WAY of a paper published in Lucknow, *The Indian Witness*, comes this story from a missionary in the Near East: "I remember an afternoon spent with a little group of church leaders and workers. Almost every person in the room had seen his dearest butchered or driven to death by the Turks. As they sat there they one by one gave their testimony to their acceptance of what we called 'the Christian way of revenge.' One of these leaders writes, 'I am ready to preach to Turks as soon as the opportunity comes. I believe the blood of my nation will not have been shed in vain. I am always ready to pray that the remnant of my people may be the means of bringing the Turk to Christ.' Another in the same group says, 'I say that this is just the time to begin gospel preaching among the Moslems. The general attitude of the Christian churches in the Near East should be the attitude of Christ, that was forgiveness, sympathy, love, prayer and brotherhood. Every Christian church that is conscious of her call cannot stand aloof, but will be ready to coöperate and work with prayer and Christlike life that will contain cross and martyrdom and not only a high and comfortable life.'"

A Loyal Witness in Arabia

AFTER describing some of the almost overwhelming obstacles which those in Arabia who want to follow Christ must overcome, Rev. Dirk Dykstra of Amara writes: "There is one man in our station who has held to his lone course for the last five years and is bravely living the life of allegiance to Christ, and testifying every day by his words and his works to the love of God as it is in Christ Jesus. It is marvellous to see how the grace of God can take a man whose early years were steeped in the teachings and the superstitions and the bigotry of Islam, and, simply by filling him with the sense of the love of Christ, transform that man into a preacher and an exponent of the Gospel. His main religious diversion used to be to chant the Moharram services, some of the most tragic and at the same time the most fanatic Moslem literature. But now his chief delight is the reading of the Sermon on the Mount and the Twelfth of Romans to any who come within the range of his voice."

An Arab's Interest in the Bible

DR. LOUIS P. DAME, of the Arabian Mission of the Reformed Church in America, who contributed an article on his medical missionary work to the February REVIEW, relates the following incident in Shugra in Nejd, a very fanatical city in the heart of Wahabiland: "We were entertained there by one of the town leaders. This man is one of the few Arabs who actually reads, reads not only religious books, but especially historical and books of general interest. Almost at once he picked out one book and said: 'I have a book here that I do not understand very well. I want to ask you a great many questions about it. One of my friends was one day in Damascus and he bought this book in a book-store.' It was an Arabic Bible. Unfortunately he had been reading it with a prejudiced mind: to find fault was his chief aim. I invited his attention to some of the

beautiful passages, sought to show him the great love that God through Christ had for mankind and urged him to read it with an open prayerful mind."

INDIA, BURMA and SIAM Hindu Students Exalt Service

AN INTERESTING illustration of the way in which the spirit of Christianity influences those who are in contact with it, even though they still hold to their own religions, is furnished by a report from the college in Madura, South India, which has been conducted by the American Board for many years. The Hindu students have formed a "Brotherhood of Service" which works for quality and not quantity. "We are not interested in having large numbers join this Brotherhood," said a member, "but only those students who are interested in service." They buy cotton and spin it into thread which they give away to the poor to be woven into cloth. Their purpose is stated as an Association to "render service towards the upliftment of our nation in the following ways: 1. Village organization; 2. Prohibition of drink; 3. Removal of untouchability; 4. Education of untouchables as well as of the poor; 5. Spread of home industries, especially *khaddar* (weaving)."

Fame of Moga School

THE unique work which is being done at the training school for village teachers at Moga, in the Punjab, is becoming more and more widely known. Recently a request was received by the school for four Moga-trained men to go to Abyssinia to teach in a state school, which is under the patronage of the Crown Prince. "This," says the annual report, "is an illustration of the service Moga is called upon to render to the cause of Christian education, not only in our own Mission, but in the Punjab and throughout India, Ceylon and Burma. This is the first time a call has come from a 'foreign' land. . . . It is

especially encouraging that our visitors during the year have been not only missionaries, but Indians, Christian and non-Christians, who hold positions of educational leadership. Another way in which Moga is 'a service station' influencing educational thought in India is through the *Village Teachers' Journal* which is being increasingly used by educators to report and discuss experiments in elementary education."

Bible Study Popular

MR. S. K. CHATTERJI, Headmaster of the Boys' High School in Calcutta, writes: "A change has come over the student population. There was a time in my student days when I happened to be the only Christian student in the class. I used to find the floor covered with torn pages of the Scriptures, and the boys trod them underfoot. In my school I teach the topmost class of boys in Scripture. Two years ago I was taking them in St. John's Gospel. It was nearing Easter time. I said I would skip certain chapters and come to the Passion of our Lord, because I wanted them to realize the full meaning of Easter. Wednesday came, and I had not come to the end. Next day, Thursday, I had a class in English composition, but when I entered the class the boys as a whole stood up and said, 'Sir, we would rather that you took us in Scripture.' English composition is a subject which Indian boys are very keen on, and for them to say they preferred Scripture came as a very great surprise to me. This is what Christian education has done and is still doing."

A Christian Headman's Wife

MRS. V. E. COAPMAN, of the American Presbyterian Mission in Lahore, India, writes: "The Christian *lambardars* of thirteen surrounding villages were called together at our camp for a *jalsa* (meeting). We asked them all to bring their wives as the *Memsahiba* wished to tell them all something. Karm Bibi of Dhamke has

a very good memory. Not only did she repeat for us the Commandments, the Lord's Prayer, and the Creed, but quoted some verses from the Bible and applied them to real life. And so should each *lambardarni* prepare herself. Why? Because there is no other woman to teach the Christian women of the village the truths of Christianity; there is no other woman to call the women of the village together on Sabbath morning for worship; there is no other woman to be a good Christian example to the village women."

Chinese Christians in Burma

TWENTY-FIVE years ago a few Chinese Christians from Fukien Province went to Rangoon, Burma, seeking relief from both religious persecution and economic hardships. Soon they were joined by others; and some Christians also came from Canton to join the growing colony. Twenty years ago the Chinese Methodist congregation, speaking the dialect of Hokkien, gathered around a simple table to carry on their worship together. Today the Hokkien-speaking Methodist Episcopal Church is self-supporting; with its energetic Chinese pastor it expects to have a membership of 500 within a few years. There is also a young Cantonese pastor in charge of a growing congregation of people who look back to Canton as their home. The Methodist boys' school has 130 Chinese pupils.

Young Siamese Missionaries

REV. LOREN S. HANNA, of Lakawn, Siam, writes of a party of Siamese Christians who started out recently for French Indo-China, to work among the Kamoo people there. He says: "Young Elder Jewell and his wife and two small children started out on the long journey, traveling by auto, boat, ox cart, and afoot. Where foot travel is necessary we arranged to have the mother and children carried. The baby was only about a month old at the time they left. In the party are also Deacon

Sook, a newly ordained deacon of the Kamoo community in Muang Sai; and Hru (Teacher) Chai Ha, who went up there twenty-five years ago from Lampang, but who was forbidden by the French Government to preach. He has ministered faithfully to the few who remained loyal Christians during the years of persecution."

GENERAL

World Religions and Peace

THAT a preliminary conference on plans and arrangements for a Universal Religious Peace Conference, to be held in 1930, will be held during the summer of 1928, has been announced by the Church Peace Union. The union was founded in 1914 by Andrew Carnegie, with the view of bringing the combined religious life of America to bear upon the problem of obtaining permanent peace among nations. The preliminary conference will be attended by fifty individuals representing eleven religions; the officers of the Church Peace Union, and ten additional representative men and women chosen at large throughout the world, making a total of seventy-five delegates, representing twenty-nine different countries and forty-five nationalities. Dr. Henry Atkinson, General Secretary of the Church Peace Union, in making the announcement of the conference, said:

There will be no attempt to compare religions or to judge or readjust according to any schedule the religious faith of any individual or people. The sole purpose of the conference will be to consider how the forces of religion in all nations can be mobilized in a concerted action against war and that spirit and those things that make for war.

Presbyterians to Meet in Europe

THE Alliance of Reformed Churches Throughout the World Holding the Presbyterian System is arranging for two important gatherings this year. The Jubilee of the First General Council, which was held in Edinburgh in 1877, is to be celebrated by a special service in St. Giles' Cathedral in that city Wednesday, July 6. Dr. Francis L. Patton,

formerly President of Princeton, who took an active part fifty years ago in founding the Alliance, has agreed, notwithstanding his advanced years, to cross the Atlantic in order to preach the sermon at this service, and other leading ministers from Europe and America are expected to take part. The Third General Continental Conference of the Alliance is to take place at Budapest early in September. The Hungarian Reformed Church is making elaborate preparations for this event and has undertaken to regard as its guests all visitors from the time of their arrival at Vienna till the end of the conference.

Y. M. C. A. Emphasis on 1927-9

YOUNG Men's Christian Associations throughout the world will observe the years 1927, 1928 and 1929 as the nineteen-hundredth anniversary of the three years' public ministry of Jesus. According to the general consensus of Christian chronologists, the anniversary falls within those years. The call for this observance has been issued by Dr. John R. Mott, chairman of the World's Committee of the Y. M. C. A. to the forty national councils and alliances represented on that committee. The plan was approved at the world meeting of the Y. M. C. A. which was held in Finland last August. The idea is largely credited to R. F. McWilliams, of Winnipeg, Canada, chairman of the Canadian National Council. The commemoration, in its general aspects, will be carried forward, Dr. Mott states, by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men." The bulletin of the Home Division of the National Council points out that "to recall the days of His ministry is to be driven back past Christianity to Jesus Christ Himself," and that "in the story of those brief years of service which overturned the world there must lie the secret of creative power. All sorts of men are asking for the answer."

THE MISSIONARY LIBRARY



Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

American Agricultural Villages. Edmund deS. Brunner, Gwendolyn S. Hughes and Marjorie Patten. 330 pp. \$3.50. New York. 1927.

For some reason the village has kept out of sight of our popular philosophers, especially church strategists, and we did not know we had such a phenomenon. Now Dr. Brunner and his associates of the Institute of Social and Religious Research have drawn back the curtain. And behold the village! So impressed are the writers with the peculiarities of the village that they propose a third census division, besides "Rural" and "Urban," namely "Villager." A village is not a city; it is a thing by itself; a new experience which people have not admitted they were enjoying. So that Dr. Brunner and his fellow workers are holding the mirror up to the man living in a place of not less than 250, not more than 2500 population, and are permitting him and his neighbors to see themselves as villagers.

This book goes beyond its predecessors and tells what is the structure, the anatomy, the inevitable table of contents of a village. Of course, we all knew before, but what we vulgarly know we do not deliberately say. Who expects anything as he motors into a small town, into a country village, but two stores, two railroad depots, two banks, and a warehouse or more, at least three lodges and three to five churches? You could count them if it were dark—and you can depend upon this analysis, which could be made farther—if you had not facts to go on. Just as a man has two eyes and two ears, so a village has this structure. The refusal to recognize that a village is a village caused the

construction in villages of as many churches as a city would need. There are more churches in villages in proportion to the population than in any other type of community, and even more than the surplus of churches is the superabundance of ministers. In addition to the village thinking of itself as a city, the National Boards of Missions think of the village as "a strategic center"; and many an additional church has justified its existence by its promise of ministering to farmers round about.

Unfortunately the relations of the village to the people on the farms are not cordial; that is, in the greater number of cases they are indifferent or antagonistic. The farmer feels this deeply, and he expresses his alienation by refusing to go to the village church. Dr. Brunner brings out the increase in the number of villages that are establishing cordial relations with the country about, and he is impressed with the great increase, in recent years, of attendance at the village churches by country people. In spite of this increase the proportion of the people in the country who attend the village church is very small. The farmer in the Middle West is more alien to the village than the farmer in the far West, perhaps because the village process has been going on longer there. Those of us who have labored for the evangelization of country people know all too well that the village churches neglect the people in the country and that the resources of the Home Mission Boards have been concentrated where competition is greatest, namely, the villages. A change for the better in an increasing

attendance upon village churches by farmers is caused by the drift of farmers into the village on their own initiative. The probability is that the more prosperous come to town to church and the poor people either stay at home or attend the weakened and irregular services in the country. The Institute has been studying the rural population for eight years past and the expressions of disquiet at the growth of ecstatic and irresponsible sects, usually on the margin of a village or town, are very emphatic in this volume.

But the great question in this book is—what is the village to one who studies the American scene? The pages which answer this question are a delight because they give sure information. A village is a compact of "services." This name is given by Professor J. H. Kolb of the University of Wisconsin. The farmer would say these service agencies are "exploiters" and in the northwest "parasites." They are the banks, the stores, the lodges, the processing factories, the warehouses, the newspapers. Above all, the village is made by the railroad. Lodges are a factor in a village and one wonders anew at the American habit of joining. However, no one cares for the young people, especially are boys neglected, so far as social provision is concerned.

One is moved, in reading this fine volume to congratulate Dr. Brunner on the great feat he has accomplished as a survey worker. All of his studies are precious in putting the subjects of vague discussion into the field of assured knowledge. What we used to guess about and differ upon, without an umpire to decide for us, we now can agree in, and, because of this satisfactory collection of facts, we can go on to the more important issues.

Here is sensational material. The Protestant churches administer one of the greatest businesses in America; it will not be long until they realize that knowledge has come and they must use it.

W. H. W.

The Church and Missions. Robert E. Speer. 12 mo. 222 pp. \$1.75. New York, 1926.

There was never more need than today for a clear and convincing note as to the essential character and the real program of Christianity. Dr. Speer shows that there is no need for a new Gospel and that there is no other Gospel than that set forth in the New Testament. There is, however, need for clearer conception of it and for living more in harmony with the teachings of Christ. Dr. Speer calls attention to the expression of Christianity through the missionary work of evangelical churches and shows how the Church grew in harmony with the world-wide program of Christ. The present-day aim of the Church is expressed in missionary enterprises at home and abroad. The new demands are created by new conditions—intellectual, social, industrial and religious. "The Rich Fruitage of Foreign Missions" is described in the concluding chapter.

The book is a stimulating and valuable contribution to Christian thought; it is rich in facts and illustrative material gathered from wide reading and vital contacts with East and West.

China, Yesterday and Today. E. T. Williams. Revised Edition. Large Map. Illustrations. 8 vo. 664 pp. \$4.50. New York, 1927.

China is much in the public eye and in the daily press dispatches. Many fundamental questions are asked that are here answered intelligently and correctly. The book was published in 1923, but has been revised and brought up-to-date by rewriting the sections on present conditions in the chapters on "Spheres of Interest" and "The Struggle for Democracy." It is an interesting and informing story and an excellent book for study or reference.

China Today Through Chinese Eyes. Second Series. By Seven Chinese Leaders. 12 mo. 115 pp. \$1.25. New York, 1926.

The names of David Z. T. Yui, M. T. Tschou, P. C. Hsu, T. C. Chao, T.

T. Lew, F. C. M. Wei and T. Z. Koo are sufficient to make one wish to read this book. We are not disappointed, for it presents a view of China from the standpoint of native-born Chinese, educated in America and Europe, loyal Christians and earnest patriots. They write on the present situation in politics, industry, education, religious thought, and the needs of the Christian movement in China. We cannot agree with every position they take, but it is exceedingly helpful to have their view of conditions, the outlook and the remedy.

Christianity in the Modern World. Ernest DeWitt Burton. 12 mo. 195 pp. \$2.00. Chicago. 1927.

These papers and addresses, published after the death of Dr. Burton, form a collection of fugitive utterances on religious themes. They are divided into two series, the first dealing with "The Religion of Jesus and of Paul," and the second with "Christianity in the Life of Today."

They represent the more "liberal" school of modern theological thought and show the personal religious convictions of one who has been known best as a technical New Testament scholar and as an educational executive. The last three of the sixteen addresses touch upon some phases of the missionary enterprise, more particularly from the viewpoint of an educator. Two addresses refer briefly to the present currents of life, and to the problems of religious education in China.

C. R. E.

A History of Southern Methodist Missions. James Cannon, III. 12 mo. 356 pp. \$1.50. Nashville, Tenn. 1926.

The Methodist Church, South, has had a remarkable history for worthy achievement. Their missions began nearly one hundred years ago and now extend to China, Japan, Korea, Manchuria, South America, Mexico, West Indies and Africa. This volume is full of facts and was prepared for a textbook. It consists largely of names and dates and is too dry to attract the general reader. The au-

thor is a professor in Duke University, North Carolina, and the son of Bishop James Cannon, Jr.

Putting on Immortality. Clarence Edward Macartney. 12 mo. 189 pp. \$1.50. Revell. New York. 1926.

The several chapters of this book were probably originally composed as sermons. The style is sermonic—inevitably so, for the author has the homiletic habit of thought. The titles of the various chapters indicate the trend of the author's thought: "What All Men Feel," "Pagan Ideas," "Old Testament Ideas," "Can We Talk with the Dead?" "The Resurrection of the Body," "The Last Judgment," "Future Retribution," etc. There is much of comfort on almost every page. Literary allusions are frequent and historic references are numerous. Of course there is no sustained argument. Immortality is one of the unprovable—but none the less tenable on that account. "The heart has reasons which Reason never knew." The philosophical student has access to more rewarding books on immortality, but this volume may well be put into the hands of those who have been bereaved, who believe in Christ, yet who lack assurance. It is a document which on the whole tends to confirm our intuitions of immortality and rekindle our courage in the face of death.

C. C. A.

From Japan to Jerusalem: Personal Impressions of Journeying in the Orient. Christine I. Tinling. 144 pp. \$1.25. New York. 1926.

Traveling as a representative of the World's Woman's Christian Temperance Union, Miss Tinling was chiefly interested in a study of the use of alcohol and narcotics in the countries which she visited. In Japan and Korea, in the Philippines, Manchuria, India, Burma, Egypt, and Palestine, she addressed large audiences, chiefly of students, and everywhere she had the cooperation of missionaries and was well received by the people. In describing her visit to Manchuria, she

says that a temperance worker "is often welcomed where the direct preaching of the Gospel would not be tolerated." Japanese officials in Korea are supporting the work of the W. C. T. U. by introducing scientific temperance education in the schools and colleges. As a book of travel in the Orient, this book claims no special distinction, but is a good presentation of the work of the W. C. T. U. and of the progress made by the nationals of various countries in organizing against the evils of drink and opium.

F. A. G.

New Challenges to Faith: What Shall I Believe in the Light of Psychology and the New Science? Sherwood Eddy. 256 pp. \$1.50. New York. 1926.

To write a book with such a title is to lay heavy demands upon one's self. Whatever we may think of the author's point of view, or his conclusions, he is never dull, and is often challenging to the reader's thought. Much thought evidently lies behind this book. The volume is the result of a sabbatical year spent in Columbia, Teachers College and Union Theological Seminary during 1925-26, to study fresh currents of thought, and the latest conclusions of science and philosophy.

We may question Dr. Eddy's judgments and conclusions in many respects but he grips the reader. His chapters are: The New Science; The New Psychology; A New Discovery of God; The New View of the Bible; What Is Christianity? The New Reformation. In these he covers the views of Evolution and Relativity; Behaviorism, Psychoanalysis, the Gestalt School; the new view of God in Nature. In his chapter on the Bible he presents the principle of gradual, progressive revelation, stating that "a frank facing of all the facts does constitute a challenge to faith." "What is Christianity" is answered by saying "It is following Jesus' way of life, in love of God and Man." "This is not static, but progressive, the germ out of which life develops."

The author speaks for himself

alone; but with a conviction as to what he regards as a Christianity of more worth than that commonly practiced today. The last chapter voices the need for a new reformation to complete that of Luther's day. In setting forth present conditions Dr. Eddy makes a strong plea for confronting the situation with positive Christian action in keeping with the results of modern education.

J. F. R.

Japan Heute. Berlin. 1926. Ostasien Mission. By Missions direktor D. Dr. Witte.

The prolific director of the Ostasien Mission, presents in compact form in 30 pages, full information about Japan, its geography, its people, the changes that have come in the life of Japan, the life in the old religions, proofs of the success of Christian missions, the work of his own society and a final short appeal. For succinct information for use in study classes this little book is unrivalled.

Justo Rufino Barrios. A Biography by Paul Burgess. 286 pp. \$3. Philadelphia. 1926.

Because of its author, its authenticity and its subject, this book deserves a permanent place in the biographical literature of Latin America.

The author is a Christian scholar, a missionary of the Presbyterian Church, who is devoting his life to pioneer service among the Indians of Guatemala. In the preparation of this biography, Dr. Burgess has gone directly to the original sources in Spanish, both oral and written, and his book is authentic and reliable. Justo Rufino Barrios was President of Guatemala from 1873 to 1885. He fought tyranny in every form, economic, political and ecclesiastical; today he stands "in the place of popular esteem in Guatemala which Lincoln occupies in the United States." The description of President Barrios' battles with the Roman Catholic Church, the expulsion of the Jesuits and the limiting of the temporal and political power of the Roman Church, the framing of a na-

HARTFORD

SEMINARY FOUNDATION

**Theological Seminary
School of Religious Education
Kennedy School of Missions**

W. DOUGLAS MACKENZIE, *President*

A UNIVERSITY of religion. Three separate schools of Christian training grouped on one campus. The Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service. Courses in any of the three schools are open to all students. Thus opportunity is offered for full-rounded religious education.

Hartford Seminary Foundation is located in the center of the intellectual and cultural life of New England, half way between Boston and New York.

A series of handsome and well-appointed buildings makes its campus one of the most beautiful in its section of the country. The Case Memorial Library containing 125,000 volumes is for the use of the three schools. This is one of the richest theological libraries in the country. The faculty is composed of twenty-eight scholarly men and women who have attained distinction in their respective fields.

HARTFORD SEMINARY FOUNDATION

Hartford, Connecticut

Pioneering for Christ in the Sudan

By **MISS JOHANNA VEENSTRA**

with the United Sudan Mission.

Don't fail to get this book, telling of the call to the work and the experiences of Miss Veenstra, missionary among the wild tribes of Africa. More interesting than fiction.

This book has twenty-five illustrations of peoples and animals with which the author came in contact during her stay in the heart of Africa.

Older folks, young people and children all enjoy this book.

Bound in silk cloth with beautifully designed cover.

Postpaid \$2.00

SMITTER BOOK COMPANY

513 Eastern Avenue

GRAND RAPIDS, MICHIGAN

Five Ways to Use Money

1. Hoard it like a miser.
2. Spend it on self.
3. Give it away during one's life.
4. Distribute it by will.
5. Invest it in Life Annuity Contracts.

To hoard it will not bring real happiness to either yourself or others; to spend it on self will produce a selfish and narrow character; to give it away during one's life may mean want in old age; to distribute it by will is to take a chance on having one's wishes thwarted after death and to lose the joy which always accompanies giving.

But an investment in a Life Annuity Contract contains the good qualities of all these methods and overcomes the objections raised to each. One's money is doing good, thus bringing joy to himself and others. His generosity does not endanger his income during old age for a liberal rate of annuity is paid during life and as the whole transaction is completed before death, he is his own executor and thus can be sure of having his wishes carried out.

Let us send you complete information about the Life Annuity Contracts issued by the Institute. Address

THE MOODY BIBLE INSTITUTE

Box Y6, 153 Institute Place, CHICAGO, ILLINOIS

Give While You Live

AND AT THE SAME TIME

INCREASE YOUR INCOME

ANNUITY AGREEMENTS

PROVIDE THE METHOD

Write for information to:

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JUNE, 1927

	<i>Page</i>
FRONTISPICE—MISSIONARY MAP OF FIFTY YEARS IN UGANDA	
EDITORIALS	405
CHINESE MISSIONS IN THE BALANCE SUFFERERS IN THE MISSISSIPPI FLOOD WHAT IS YOUR SCORE?	
FIFTY YEARS IN UGANDA	411
<i>A record of the remarkable progress during the half century since Henry M. Stanley first called for Christian missions to the Baganda.</i>	
TOURING WITH CHRIST IN ARABIA	419
<i>Interesting, personal experiences of a medical missionary in the work of healing and teaching among fanatical Moslems.</i>	
PIONEERING IN FRENCH EQUATORIAL AFRICA	423
<i>An account of the needs met and the difficulties encountered in establishing missionary work in French Cameroun country of Western Africa.</i>	
A CHINESE MAIL CARRIER	428
NOMAD WORKERS IN AMERICA	429
<i>A very illuminating study of the migrant workers in the United States, their temptations and trials, the opportunities for work among them and what is being done by Christian Churches.</i>	
THE CHRISTIAN MESSAGE TO THE JEWS	439
<i>A glimpse of some of the high lights of the recent conference of Christian workers among the Jews held at Budapest, Hungary.</i>	
INDIA'S NATIONAL CHRISTIAN COUNCIL	444
<i>A brief story of a recent meeting of the Council that represents all of the Christian forces at work in India.</i>	
A CONFERENCE IN MADAGASCAR	446
<i>The story of what happened when the various missionary societies working in the Island of Madagascar came together for an exchange of ideas.</i>	
THE WORD OF GOD AS A MISSIONARY	448
THE PROGRESS OF CHURCHES IN AMERICA FOR 1926	449
BEST METHODS—How To, Not How Not To	451
THE WOMAN'S FOREIGN MISSION BULLETIN	457
THE WOMAN'S HOME MISSION BULLETIN	460
NEWS FROM MANY LANDS	463
THE MISSIONARY LIBRARY	478

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

REV. J. KINGSLEY BIRGE, formerly connected with the International College at Smyrna, has been called to Constantinople to cooperate with Dr. MacCallum in the publication work of the American Board in Turkey.

* * *

MR. EUGENE CHEN, the Foreign Minister of the Cantonese Government, was born in Trinidad, West Indies. His mother, a Chinese, still lives in San Fernando. He married a Creole of Port of Spain and has two daughters and a son. Mr. Chen, when a resident of Trinidad, professed Roman Catholicism, and one of his brothers was the Session Clerk of a Presbyterian church in Port of Spain.

* * *

HENRY B. DEWING, PH.D., professor of Greek at Bowdoin College, has been chosen the first president of Athens College, the new American institution in Greece which belongs to the Near East College Association.

* * *

DR. TOM LAMBIE, who opened the United Presbyterian Mission in Abyssinia, is now Field Director of the Abyssinian Frontiers Mission, a recently organized branch of the World-wide Evangelization Crusade.

* * *

REV. DANIEL A. POLING, D.D., President of the United Society of Christian Endeavor, has become editor-in-chief of the *Christian Herald*, New York.

* * *

MRS. WILLIAM EDGAR GEIL has been elected president of the Federation of Women's Boards of Foreign Missions of North America to succeed Mrs. E. H. Silverthorn. The office of the Federation has been removed from Madison Avenue to 419 Fourth Avenue, New York.

* * *

MISS FLORENCE E. QUINLAN has resigned as executive secretary of the Council of Women for Home Missions but her successor has not yet been found. Miss Quinlan has done most effective and self-sacrificing work for home missions in connection with the Council. The office of the Council has been moved to 105 East 22nd Street, New York.

* * *

REV. G. CAMPBELL MORGAN, D.D., formerly of London, has accepted a position on the faculty of the Bible Institute of Los Angeles.

* * *

OBITUARY

MRS. MARGARET WILLIAMS GREEN, the widow of the late Dr. Samuel Fiske Green, formerly a missionary of the American Board C. F. M. in Ceylon, died on March 29th at her home in Hartford, Connecticut, at the age of ninety-one. Dr. Green was a pioneer medical missionary in Ceylon 1863 to 1873.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

A Northfield in Asia

A Committee of American Missionaries

desires correspondence with some Christian man or woman with sufficient consecrated wealth to lay the foundations of an educational and evangelical

Northfield in Asia

Such a center of power is absolutely required to maintain and deepen the spiritual life of missionaries and Asiatic Christians. The Committee seeks a minimum of three hundred thousand dollars, and prays that God may direct some Christian steward to respond to this appeal.

Address:

American Missionaries

c/o *Missionary Review of the World*

REV. WILLIAM G. MCCLURE, Presbyterian missionary in Siam since 1886, died at Bangkok, March 22d, in his sixty-seventh year.

* * *

E. W. FRITCHLEY, for many years a vice-president of the World's Sunday-School Association, died at Ootacamund, India, on March 8th.

* * *

MRS. JOHN B. HAIL, who, with her husband, was placed, in 1922, on the retired list of the Japan Mission of the Presbyterian Church in the U. S. A. after forty-six years of service, died at Wakayama, Japan, on March 23d.

* * *

MISS MARY CAROLINE HOLMES, for thirty years a missionary of the Presbyterian Board in the Near East, died in New York City on March 3d. She was, for some time, a teacher in the girls' school of Tripoli, Syria, and was the author of "Between the Lines in Asia Minor," a book of experiences, and of two novels, "Who Follows in Their Train" and "A Knock at the Door." For her distinguished services in Urfa, during the war, France awarded her the Croix de Guerre with palm.

* * *

A MEMORIAL FUND of \$10,000, IN HONOR OF MRS. E. C. CRONK, is being raised by the "Light Brigade" of the United Lutheran Church in America to erect a kindergarten and day nursery at the Ji-Ai-En, Kumamoto, Japan.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

JUNE, 1927

NUMBER
SIX

CHINESE MISSIONS IN THE BALANCE

THE accompanying map (on page 406) shows the wide extent of the Protestant Christian missionary enterprise in China. Every dot indicates the location of a city or town in which one or more foreign missionaries have been residing. In most of them there have been from five to twenty missionaries. Practically all stations, except the port cities and some centers in the north and west, have now been evacuated by foreigners at the urgent request of their governments. Missionaries have regretfully left their schools, hospitals, churches and homes, and, by long, tedious and often dangerous journeys, have travelled to coast cities from which they can more easily withdraw from the country if it seems advisable. This course was taken, not merely to preserve the lives of the foreigners from attack by fanatical and misguided Chinese, but to remove a cause of irritation and to prevent complications in the negotiations between Chinese and foreign governments. The withdrawal of foreigners will also lessen the danger to the lives of Chinese Christians who are suspected of being unpatriotic because of their friendship for the missionaries. While some foreigners have been illtreated and their property looted or destroyed, it is remarkable that so few lives have been sacrificed even where there was no foreign protection.

China is now more than ever divided into rival factions. Marshal Chang Tso-lin holds most of the northeastern territory; Honan is in control of General Wu Pei-fu, and Shansi and Shensi are reported to be acting independently. Marshal Feng Yu-hsiang, the Christian general, who has been in the northwest with his army, is reported to be marching to join forces with the more moderate Cantonese forces now under General Chiang Kai-shek. Marshal Feng declares that he is as strongly Christian as ever and will prove



himself to be both a loyal Christian and a patriotic Chinese. The country south of the Yangtze—nearly one-half of China—is in the hands of the Nationalist forces (Kuomintang or Cantonese), but a division has occurred between the more radical party, favoring Russian Communism (with its atheism and freedom from restraint) and having headquarters at Hankow, and the more moderate section, with headquarters at Nanking, and in control of the Shanghai District. Yunnan Province, in the southwest, is reported as not lined up with any of the contending parties. It is generally conceded that the Nationalistic party, which has adopted the principles of the late Sun Yat-Sen, is in general favor in China and has the greatest prospect for success in uniting the Chinese on a national constructive policy and program.

The following twenty-five points are supposed to be the Nationalist (*Kuomintang*) program for remaking a new China, as advocated by Dr. Sun Yat-Sen.

- (1) To abolish "unequal foreign treaties" and place the Republic of China on the level in international affairs with other nations.
- (2) Withdraw foreign military and naval forces stationed in China.
- (3) Abolish Foreign Consular jurisdiction.
- (4) Restore to Chinese control the concessions and settlements.
- (5) Restore tariff autonomy.
- (6) Regulate missionary schools, under Chinese National policies.
- (7) Divest aliens of the right to own property, establish banks, or issue notes, without sanction of the Republic of China.
- (8) Assure to the people complete freedom of press, speech, worship, residence, and association.
- (9) Establish central control of finance; abolish likin (internal tax).
- (10) Eliminate surtaxes of land; suspend payment of land tax in advance; repeal the miscellaneous taxes; prohibit levying from the poor for military purposes.
- (11) Exempt distressed districts from land taxes and arrears of rent; prevent high interest.
- (12) Prohibit the cultivation, transport and consumption of opium.
- (13) Reorganize the public properties belonging to the national and provincial governments; develop industry.
- (14) Render financial aid towards relief works (flood and famine); regulate the prices of rice; confiscate the properties of the anti-Nationalist leaders for the benefit of relief funds.
- (15) Assist the development of industrial agricultural, commercial and cultural organizations.
- (16) Put into practice the principle of tutelage; promote provincial autonomy and the popular election of provincial governors, mayors and village officials; organize assemblies of the people in the provinces, towns, and villages.
- (17) Promulgate labor laws, factory legislation, trade union laws; regulate minimum wages; prohibit the maltreatment of workers by employers or supervisors in the factories (both alien and national); improve working conditions, especially with regard to health and sanitation.
- (18) Guarantee funds for education which shall not be used for any other purposes; increase the salaries of the teachers in the primary schools; reduce tuition fees.
- (19) Improve the life of soldiers; advance their education; apply part of the fund from confiscation of the properties of the anti-Nationalist leaders for aged and disabled soldiers.
- (20) Guarantee and increase salaries in the lower grade of civil service and educational institutions.
- (21) Promote equality of the sexes; recognize the women's right of franchise on the same basis as men.
- (22) Take a census.
- (23) Construct roads in every district.
- (24) Reform the system of currency; restrict the undue issue of paper money.
- (25) Assist the producers and consumers' cooperative enterprises with financial grants.

We are told by Mr. C. T. Chi, in *The Chinese Christian Student*, that the definite program for carrying out the above policy, carefully

mapped by Dr. Sun Yat-Sen, has been adopted by the Kuomintang. Internally, the first step would be a military dictatorship, and, after a considerable part of the country large enough to compose a governing unit has come under the party's control, an educational dictatorship would be instituted, and finally, when the revolution is completed, a democratic and constitutional government would complete the program. Externally, the party, in its war against imperialism, seeks the cooperation and alliance of all nations that honestly and truly treat China as their equal.

"Sanninism, which constitutes the creed of the party, is the creation of Dr. Sun Yat-Sen. It signifies 'threefold people's doctrine,' which is made of three parts viz., Mintsuism (Nationalism), Minchuanism (political democracy), and Minshenism (economic and, looking at the doctrine as a whole, is democracy). The threefold doctrine aims at the establishment of what Abraham Lincoln called, a government of the people, by the people, and for the people. The salvation of China lies, first, in the protection of the people from foreign aggression by arousing the spirit of nationalism, secondly in the establishment of a real democratic government by preaching the theory of true political democracy, and finally and ultimately, in the building of an economic system that will secure and guarantee the welfare and happiness of all the Chinese people."

In the midst of the present turmoil some of the Protestant missionaries have remained at their posts, but most of them have withdrawn at the request of their consuls. There is a division of opinion as to the best course of action for foreigners and their governments. Some favor a strong policy to preserve life and property by the presence of foreign gunboats and marines; others favor entire withdrawal of military forces and a manifestation of confidence in the Chinese—even though such action may bring temporary disaster. There is, today, no centralized power that is capable of maintaining order, protecting life and property, dispensing justice or performing the functions of a strong government, but such a time calls for patience and forbearance.

In the meantime, the missions in general have adopted a program as follows: (1) The withdrawal of their seven thousand missionaries from interior stations; (2) concentration at coast cities where there is less disorder and danger; (3) the return to homelands of those whose furloughs are due this year or who wish to resign; (4) the temporary transfer of some missionaries to other fields (such as the Philippines, Korea and Japan) where their services can be used to advantage; (5) the retaining of many missionaries in China to engage in study or other useful occupations until sufficient quiet is restored to permit their return to stations; (6) the handing over to Chinese Christians the custody of mission property until permanent adjustments can be made; (7) a general policy of

the nationalization of Chinese missions with larger responsibilities placed on Chinese Christians and conformity to Chinese government regulations so far as these do not interfere with the Christian missionary character of the institutions.

The missionaries have great faith in God, in the Gospel and the Chinese people. As a whole they strongly advocate a revision of all unequal foreign treaties and a return of foreign concessions to Chinese control in order that harmony may be restored between China and other nations.

Christian missions in China are in the balance. But the crisis is only temporary. The work of the missions has not been in vain. Schools and churches that have been established may be closed temporarily, but they exert too great an influence in Chinese life to be kept closed. A spiritual force has been set in operation in China through the power of God as revealed in Jesus Christ. This power cannot be overthrown. Last year, amid all the disorders, one mission baptized 4,000 new Christian converts. There are many thousands of educated, consecrated, Spirit-filled Chinese Christians who are ready to carry forward the work of Christ in China if every foreign missionary should be withdrawn. The missionary program in China may change and Christian institutions may be conducted, in future, more in harmony with the economic capacity and development of the Chinese Christians. But in spite of difficulties, opposition and danger, the program of Christ cannot be defeated.

SUFFERERS IN THE MISSISSIPPI FLOOD

THE disastrous overflowing of river banks that has recently overwhelmed the Mississippi Valley has inundated thousands of square miles of territory, has driven over 150,000 people from their homes, and has involved the loss of many millions of dollars worth of property. The loss of life has been comparatively small, but the suffering has been great and will be long-continued; disease also threatens the seven flooded states. If such a flood had occurred in China—as is sometimes the case when the Yellow River overflows its banks—the loss of life and the accompanying famine would have called for immense relief measures. In the Mississippi Valley, the population is not as dense, nor the poverty so great, but President Coolidge has called for \$10,000,000 to provide immediate relief and hundreds of millions of dollars will be needed to remedy the condition that makes such floods a constant menace. Two hundred and fifty tributaries, including fifty navigable rivers, drain into the Mississippi. Over 1,500 miles of levees from Cairo, Illinois, to the Gulf of Mexico have been built to keep the river in its course. In many places, the bottom of the riverbed is higher than the roofs of buildings along the banks and now behind the levees homes, churches, schools, rich farmlands and plantations are inundated and

the populace has been driven out of large areas from the junction of the Ohio with the Mississippi as far south as the Gulf.

Already millions of dollars have been contributed to relieve the sufferers in response to nation-wide appeals. The Red Cross is undertaking the task of helping the sufferers and the Government will take up permanent relief and the prevention of future floods.

What Is Your Score?

A test prepared by Miss Belle M. Brain, Schenectady, New York.

THE REVIEW offers these twenty questions as a test of your knowledge of missionary history. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers will give you a score of 100 per cent; ten correct answers, 50 per cent, and so on. When you have recorded your answers consult the correct answers found on page 477.

1. Who is said to have opened China "at the point of his surgeon's lancet"?
2. What three famous missionaries to Africa died on their knees in the attitude of prayer?
3. Why was George Leslie Mackay called the "Dentist Missionary"?
4. What country is called the "Cradle of Islam"?
5. What book was called by the *London Spectator* the "Robinson Crusoe of Missionary Literature"?
6. Who was the first black bishop of Africa in modern times?
7. Whence came the first printing press used in the state of Oregon?
8. What missionary did Robert Louis Stevenson wish to outlive in order that he might write his biography?
9. Under whose direction were 2,222 Telugu converts baptized in one day?
10. What young man, expelled from Yale College, became a famous missionary?
11. What officer of the Royal British Navy was a pioneer missionary in two continents?
12. What returned missionary was urged by the trustees to become president of Mt. Holyoke Seminary (now College)?
13. What book, bought in a second-hand bookstore in Boston, taught Joseph Hardy Neesima that he could pray to God?
14. Who preached the first Protestant sermon in Japan?
15. During what war did Cyrus Hamlin bake tons of bread and launder thousands of garments for the suffering soldiers?
16. What great missionary left America a Congregationalist and landed in India a Baptist?
17. What young Scottish nobleman is called "The martyr of Aden"?
18. Whose heart was buried in one continent and his body in another?
19. Why was Dr. Guido Verbeek, the great missionary to Japan, called "A Man Without a Country"?
20. What great English missionary sailed for China by way of New York because no English ship would carry him direct to his field?

(Answers on page 477.)

and people sunk deep in superstition and cruelty, it is true, but combining to form a well-organized community, and showing intelligence and power of leadership which marked them out from all the tribes round about. Stanley's knowledge of Swahili enabled him to talk to King Mtesa, and he began to tell him of the wonders of the world outside, and especially of the great God who had created the world. The king's interest was aroused, and he begged that white teachers might be sent to his country.



THE PRESENT KABAKA (KING) OF
UGANDA RECEIVING GUESTS

This request was embodied by Stanley in a letter to the *New York Herald* and the *London Daily Telegraph*. As he wished to continue his journey across Africa, he entrusted the letter to a Belgian officer, Colonel Linant de Bellefonds, whom he had met on the borders of Uganda. Almost immediately, however, this officer was killed, and only when a search party was sent out was the letter discovered in his long riding boot. It was then forwarded to General Gordon at Khartoum, and was sent by him to England. The letter which was published in the *Daily Telegraph* on November 15, 1875, ended with these words:

"O that some pious practical missionary would come here!... Such an one, if he can be found, would become the saviour of Africa. Nowhere in all the pagan world is there a more promising

field for a mission than Uganda. Here, Gentlemen, is your opportunity. Embrace it! The people on the shores of the Nyanza call upon you."

If the course of the letter was romantic, the response it evoked was no less so. Immediately a gift of £5,000 was sent to the Church Missionary Society by one who styled himself "An Unprofitable Servant." This was followed by other sums, amounting within a week to £24,000.

No missionary committee could ignore this double challenge, and forthwith an appeal for recruits was issued which found its way to every corner of England, and also to a certain Scotch engineer, Alexander Mackay, who was studying in Berlin. Within a month he and a naval officer, Shergold Smith, had offered themselves for this

service. Others quickly followed, so that in less than six months from the publication of the letter eight men had sailed for Uganda. Stirred by the appeal of human need, and impelled by the love of Christ, these pioneers released a new dynamic for the saving of Africa when they set out on their great adventure.

The story of the arrival of the first two missionaries on June 30, 1877, and of the trials from disease, opposition, persecution, and martyrdom which beset the missionaries and their African converts and helpers, is one of the epics of missionary history. It has been told and retold for the inspiration of those who come after and its retelling here would extend far beyond the limits of this article.*

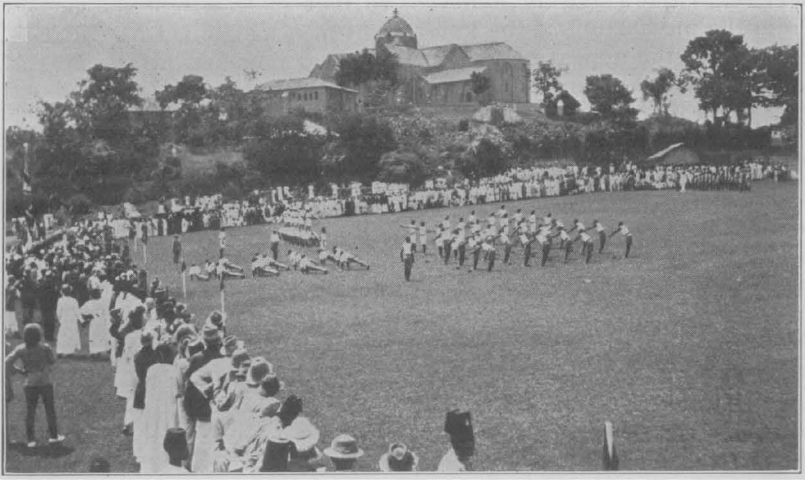


STUDENTS AT THE BISHOP TUCKER TRAINING COLLEGE

If we cross the years and visit Uganda today we are confronted by a changed country, in which change the work of the Christian missionaries is acknowledged to have been the chief factor. Instead of the three months' toilsome march from the east coast through forest and swamp, the journey can now be accomplished in less than three days by a railway, which is one of the world's engineering feats, and by a well-equipped steamer across Lake Victoria.

Uganda is now a British Protectorate, each of its component parts being ruled by a king or paramount chief, most of whom are Christian men. Excellent roads, ordered justice, peace, and prosperity, are among the visible signs of the change which the coming of Christianity and of civilizing influences from the West have brought into the life of the people. It may be said without fear of contradiction that the Church, the British Government, and the native rulers

* One of the best brief accounts is to be found in "Uganda in Transformation," by Bishop Gresford Jones, 1926. C. M. S. London.



MISSION SCHOOL BOYS AT KAMPALA. THE CATHEDRAL IS IN THE BACKGROUND

have all contributed to the uplift of the people, and that in their continued cordial cooperation lies the hope of further development.

The population of the Protectorate is now slightly over 3,000,000, of whom probably about half a million are nominally Christians. These Christian adherents are divided almost equally between the Roman Catholic Missions and the native Church of Uganda which has come into being through the work of the Church Missionary Society and is in communion with the Church of England. The native Church is highly organized on lines that were familiar to the Baganda in the regulation of their own communities. More than seventy African clergy share equally with European missionaries in the work of the Synod and the various church councils. All of these native clergy, in addition to the teachers and schools, are supported by African funds. The glory of the Church from its earliest days, when the fires of persecution might easily have checked public witness, has been its missionary spirit.

The Christian work began at the capital of the central kingdom of Buganda. From there it has radiated in all directions to the farthest bounds of the Protectorate and beyond its borders. African has carried to African, often crudely and imperfectly, but with the accents of conviction, the message of the love of God in Christ. Everywhere, among ruling chiefs or primitive tribes and degraded tribespeople, among progressive Baganda or the shy pygmies of the inland forests, that message, conveyed through African lips and lives, has had transforming power.

To a great extent the Gospel has been spread through the schools, of which there are some 1,200 connected with the Protestant

Church in Uganda. These range from the extremely primitive type of bush school to the central and high schools where a broad-based, if not very advanced, education is given. In the little village schools from the early days of the Mission, old and young have gathered, poring over their alphabet sheets in order that they might learn to read the Bible and be baptized. In the more efficient central and boarding schools, the New Testament still occupies the first place in the curriculum, for to fashion character after the pattern of Christ is the goal of the highest and most comprehensive education.



THE C. M. S. SCHOOL NG'ORA, EASTERN UGANDA

Very largely as the result of the teaching in schools and churches, the country as a whole has moved socially on to a higher plane. Slavery was abolished more than thirty years ago by the combined action of some forty Christian chiefs who felt that it was contrary to the teaching and spirit of the New Testament. Despotism has passed, and the people can now enjoy the blessings of liberty. For many years the population of the Protectorate was steadily declining through ignorance, superstition, and disease. Now it has begun to increase, through the teaching of hygiene and the opening of a number of infant welfare centers under the care of African nurses, trained at the Maternity Training School, which is an offshoot of the C. M. S. hospital at Mengo. Polygamy dies hard and old pagan customs will not pass in one generation, but the position of women has

been appreciably improved, and the ideal of the Christian home is sinking into the hearts and minds of African Christians.

The past twenty years have been a period of marked industrial development. Improved communications have tended to stimulate trade of various kinds, but it is to the cultivation of cotton, first introduced by two C. M. S. missionaries, that Uganda owes much of its present wealth. Two years ago more than 200,000 bales of cotton were exported, and more than £3,000,000 came back in sterling to the native producer. Last year there was a decline in the cotton trade, but this has served to turn the attention alike of European settler and native producer to new sources of wealth. The first distillery for motor spirit has lately been opened, sugar refining is being taken up, and the cultivation of coffee is likely to increase. In these and other ways the African is learning how to develop the resources of his country and to take his share in supplying the needs of the world.

Since missions have played so large a part in the development of Uganda and its people, it is of interest to look in more detail at the methods employed by the missionaries during the past fifty years. Alexander Mackay took out with him in 1875 some lenses, and from a biscuit tin he made a lantern with which he showed pictures to the king and his court. At his hut he set up a lathe, a forge, and a printing press, and there he not only worked but he taught the boys who flocked round him. They learned to read, they learned to use their hands, and they learned to know One who could give abundant life. Thus the beginnings of Christian education were laid in Uganda.

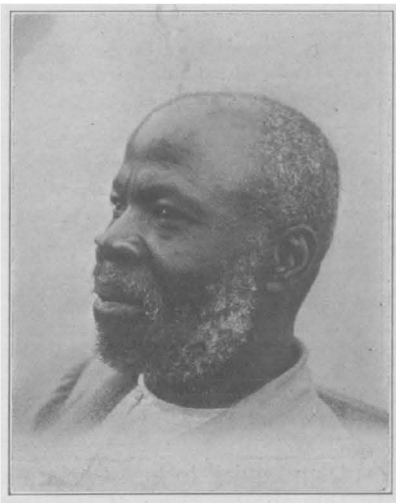
Simultaneously Mackay began to translate the Bible into the language of the people, and in the face of almost insuperable difficulties prepared and printed the whole of St. Matthew's Gospel and the first fourteen chapters of St. John. A few years later the whole Bible was available in Luganda through the work of that brilliant linguist-missionary—George Pilkington. From the beginning Christian inquirers in Uganda have been known as "readers"; and probably there are few missions in the world where the Bible has been so widely circulated and read.

The early missionaries were deeply stirred by the amount of preventable suffering which they saw around them, and they opened a dispensary which brought relief to many sufferers. In 1887 the famous Mengo Hospital came into being—the first and largest of four mission hospitals which have given untold help to thousands of patients year by year. The witness of the hospitals to the love of Christ and to His care for the weary and diseased has been one of the most effective means of helping a superstitious and fear-ridden people to enter into the meaning of the Gospel.

Public preaching and pastoral work have naturally had a large share in the progress of the Church and have been undertaken in-

creasingly by Africans. Indeed the governing principle of the Mission throughout the fifty years has been cooperation with the African in the evangelization of the country. Whether in matters of administration or in extensive missionary effort, European and African have moved together at a pace suited to the latter. Moreover, partly through the lack of European staff, and partly of deliberate policy, responsibility has been thrust upon the African as fast as, or even faster than, he could be brought to accept it. Attention is being focused increasingly by Government and Mission on the training of leaders, and for this vitally important work European assistance will be essential for some years to come. But how magnificently the African responds, and how infinitely worth while are the efforts to help him to meet the new demands made upon him! Take two or three examples:

Recently Uganda has mourned the loss of Sir Apolo Kagwa, who for more than forty years had been prime minister. He was among the first converts to Christianity and shared in the persecution of early days, as well as in the new learning brought by the missionaries. The son of a chief, in due course he rose to high office, and displayed qualities of character and statesmanship that would have marked him out as a great man, judged by the standards of any country.



CANON APOLO KIVEBULAYA

A twentieth century hero is Canon Apolo Kivebulaya, who for many years has served as a foreign missionary from Buganda to the peoples of the Belgian Congo and the pygmy forest. A new language, strange conditions, hardships innumerable, severe persecution, are some of the difficulties which he has encountered in the strength of a great love for his Master and for needy men and women. By Europeans and Africans alike he is recognized as a saint of God and a truly remarkable missionary.

Nor are the women of Uganda any less ready to respond to the call of Christ and give themselves to service. Story after story could be told of the capacity and devotion of these Christian women, whether it be the Queen of Toro who year by year prepares candidates for confirmation, or the simple village teacher who ventures into a disease-infected area to witness for her Lord by helping those in peculiar need.

What of the future? As the Bishop of Uganda warns us: "The magnitude of the apparent success must not blind us to its inevitable limitations." There is much that makes for progress. Forces of the Spirit have been released and are at work throughout the length and breadth of the country, purifying and ennobling life in all its relationships. The Government has shown its desire to secure the cooperation of missions and of enlightened native leaders in extending and developing the facilities for Christian education. New railways are projected which should be an immense gain to the industries and the country.



MEMORIAL WHERE THREE CHRISTIAN
BAGANDA BOYS WERE MARTYRED IN
1885

But when all this has been said, it must be recognized that there are powerful forces antagonistic to progress. Five out of six of the people are still pagans or Moslems, so that the moral atmosphere leaves much to be desired. Again, more than one or two generations are needed to change the instincts of heredity. It must also be admitted that, while much of incalculable benefit has been brought to Uganda in recent years, the vices and dangers of Western materialism have crept in also.

"The African is quick to accept, and quick to lose Christianity," says one who knows him well. In this jubilee year of the Uganda Church and Mission it is the earnest desire of all the Christian leaders that the spiritual life of the Church shall be deepened and strengthened. Towards the attainment of this end the Church throughout the world can cooperate, for it is as the tide of divine love and power can flow unhindered throughout the whole Body that the youngest, weakest members will enter into the experience of fuller life.

Fifty years ago, Alexander Mackay wrote from Uganda, "I am very sorry to have to inform you that our cherished hopes as to the Sultan's late edicts for the suppression of the slave trade, are hitherto vain. I find slave caravans passing Saadani every day with almost one hundred children in chains, *per diem!*" Thank God, that curse has been abolished!



OMAN WOMEN WAITING FOR THE MISSIONARY DOCTOR

Touring with Christ in Arabia

BY PAUL W. HARRISON, M.D., BAHREIN, PERSIAN GULF

Missionary of the Reformed Church in America

“NO, I don’t want to see you.”

The irritated skipper of a British India steamer was talking to an itinerant medical missionary, who did not believe in the Nordic myth. “All I want is for you to understand that you cannot travel deck on this steamer. I won’t have white people mixing with the natives in that way.”

In vain did the missionary protest that the company’s Bombay agents sell just such tickets.

“No, sir, no mixture of Europeans and natives on this ship.”

So the missionary unwillingly surrendered twenty-four additional mission rupees and added a millionth part of a per cent to Lord Inchcape’s dividends. The missionary did not even try to present the Gospel to the skipper. It was needed badly enough but the time seemed unpropitious. More or less silently he paid the second class fare from Lingah to Dubai and afterward unlimbered his camp cot among the deck passengers, where he found good air to breathe and more congenial company.

“Come over here, I want to talk to you” said an Egyptian Arab, a fierce and bitter nationalist. He had just come from a visit of some weeks to Bahrain, where he had been preaching the evils of British suzerainty and the need of solidarity among Moslems. The seed had fallen on stony ground, and he bemoaned the degenerate times. Now

he was on his way to Dubai where he hoped to stir the faithful greatly. It is hard to get such a man to listen to the Gospel. He is full of politics. The old Turkish rule he immoderately praised, which panegyric left quite cold those of us who had lived under their rule. Several attempts were made to get his attention for Christ's message, but with no success. Even the missionary's composure was upset temporarily by his vociferous assertion that America's present policy was obviously dictated by fear of England. That night we had to ask forgiveness for forgetting that "the Lord's servant must not strive."

But Dubai was afraid of foreign complications so the Egyptian missionary of nationalism was not allowed to land. We fared only a little better, not being permitted to enter Dubai itself, the commercial center of the district. Half a loaf, however, is better than no bread and we accepted an invitation to visit a much smaller town twenty miles further on and to treat one of its prominent merchants who needed surgical attention.

The whole trip was one of surprises. I had never met so unreasonable a ship captain, nor such a fire-eating nationalist. I found myself later the guest of a man affording perhaps the finest example of unostentatious hospitality and benevolence that I have ever seen. Though himself needing care for six weeks, my host provided generous quarters where other sick and needy people might come for attention. Across one end of the large courtyard he built a shelter from the sun, providing in this way a verandah twenty feet or more deep, an ideal shelter for the patients who came in large numbers. We had thirty or more in-patients much of the time, and every morning, noon and night slaves came from the house bringing milk for those whose diet had been so limited by the doctor's orders, and meat and rice for all who might eat more substantial food. Those lacking a bed were provided with one, and anyone needing fuel had only to ask for it. I have seen many beautiful things among the Arabs, but I think I have never met with anything equalling the simple, unostentatious, almost automatic benevolence of that house.

It was easy to talk of the things of Christ to that man, but very difficult to make any real impression. All he wanted, he found living as a Mohammedan. It is true, he did not find all of it in his religion. The intense Mohammedan puritans of Inland Arabia reckon such as he, infidels. To a very unusual degree he walked in "the light that lighteth every man coming into the world." Nevertheless he was a sincere Mohammedan and any faith in Christ beyond regarding Him as a superseded prophet seemed beyond his reach. A sense of desperate inadequacy and helplessness comes over the missionary at such a time. If Christ could meet and talk with such a man, surely He could put His finger on some hidden area of conscious spiritual need, just as He did with the Samaritan woman, and he might thus lead him straight into the Kingdom of God.

That hospitable, kindly old man is typical of the Arabs of his district. Courteous and earnest and tolerant, they offer a marked contrast to the men and women whom we meet in other parts of the peninsula. Several came to ask us to conduct a Christian service on Sunday so that they could come and listen. What an opportunity! That first Sunday seventy-five men were listening for the first time to the Good News of Christ. The missionary goes to his knees when he faces such a service. Just what does God want us to present to these people? That first Sunday we tried to tell them what Christ meant when He told Nicodemus "Ye must be born again," for in Nicodemus Christ met a man who must have resembled these Arabs very closely. They listened with great courtesy and agreed that they needed new hearts. Thus they were able to go one step beyond Nicodemus in their comprehension of the message, but no further. All we could do was to pray that, like him, they might later come into an effective faith.

On the second Sunday we told them of the nature of Christ's salvation, how His own life flows into us to be our life just as the life of the tree flows into the branches. Orthodox Mohammedanism is mechanical and cold, the most formal intellectualism imaginable. As might be expected mystical movements have run from time to time through it, gaining temporarily a tremendous vogue. The great Shiah schism has that as its underlying basis. This mystical aspect of the Gospel made apparently a deeper impression than that presented on the previous Sunday. It seemed to the speaker that some of those Arabs looked into the open door of the Kingdom of God with real longing of heart that Sunday morning. But the price of entrance is high in Arabia, and the inevitable reaction after such a service seems to be a renewed and revived effort to find the blessings of Christ in their own religion.

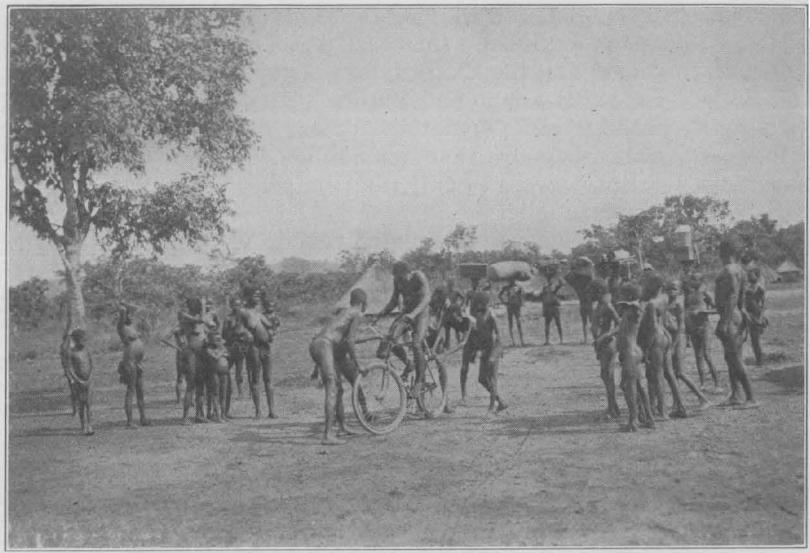
There are two things that make it hard for the Arabs to enter the Kingdom. One is the price that must be paid for gaining the new and the other is the very great attractiveness of the old. The great feast of the Mohammedan year came while we were in Ajman and, as always, everybody went out to attend a sunrise prayer meeting. The whole town was there. A row of men five to ten deep, in bright holiday clothes, stretched for a hundred yards and more. Ten feet behind them was a similar row of women shrouded in black. The preacher stood in front on a raised platform, and after a short reading, led the worshippers in prayer. It was a wonderful sight, perhaps two thousand people reverently seated on the desert sand, in the cool of the early morning, the sun just appearing over the mountains in the distance. The deep blue of the sea was in front, and the desert stretched out to infinite distances behind. Palm trees were scattered thinly over the landscape as in a park at home.

As the service drew toward its close the low thunder of cannon

in the distance told us that fifteen miles away to the west morning prayers in Sharga had ended. A few minutes later a louder boom from Um el Gowein on the east announced the same thing from there. Our prayers came to their close a moment later and the earth shook with a tremendous report from the guns by the Sheikh's castle. Ajman also had finished. I have been in Catholic services where the elevation of the Host is accompanied by a peal from the great bells of the cathedral, and a man must be made of stone to be unmoved by such a service; but I have never seen anything to compare with this Mohammedan service, where simple, unostentatious worship is not trapped with tinsel and gilt, but is a part rather of the awful and divinely beautiful works of the Omnipotent God and where the humble worshipper joins hands with similar worshippers the world around.

The missionary witnessing such a service hopes very earnestly that when the Church of Christ appears in Arabia it will learn from Mohammedanism, will learn indeed a very great deal. He hopes that it will remove the Western clothes that the missionary tends to put on it, and in their place will put on the garb of the East.

But the aching desire of the missionary's heart to give this people Jesus Christ is not diminished by seeing such a superb service. He knows that this is the one nest of chattel slavery still remaining in the world. He knows that of all Arabia this district is most terribly cursed with immorality, unless perhaps following its rapid Westernization, Bahrain can now compete for this evil preeminence. He knows that the pearl divers are oppressed and mistreated unspeakably. He knows in short that the splendid Arabs in this district of Oman, like every other splendid people in the world, are not delivered from the power of sin and selfishness by any services, however beautiful and moving, by anything except by the power of Christ. Therefore he prays, not simply that God may give him on this trip the wisdom and the grace to present a picture of Christ free from its Western defacements, he prays even more that those to whom God has entrusted wealth at home may be guided by His Spirit to such gifts as will make possible for that country of hospitable and kindly people, not only an occasional visit by a missionary but a permanent mission station with a continued and prayerful, and please God an adequate and effective presentation of Christ. Then we will see services of worship that are not only simple and sincere and beautiful, but also powerful and transforming because in them the people shall meet Christ.



A KARRE, NATIVE WAS "SURE" HE COULD RIDE MR. GRIBBLE'S BICYCLE. HE WAS PERMITTED A TRIAL WITH HIS FRIENDS ASSISTING. THE MISSIONARY'S PORTERS ARE IN THE BACKGROUND.

Pioneering in French Equatorial Africa

BY FLORENCE N. GRIBBLE, M.D.*

WHEN Stanley, whose birthplace had been Wales and whose adopted country was America, was exploring the Congo for the King of Belgium, a young Italian named De Brazza was also exploring for his adopted country, France. Reaching Stanley Pool first, he claimed the country on the north and west for the land of his adoption.

French Equatorial Africa has today an area of approximately 700,000 square miles and comprises four districts, Gaboon, the Middle or Moyen Congo District, the now familiar district of Oubangui-Chari-Tchad, and Lake Tchad military district.

The capital of this immense territory, Brazzaville, is a beautiful and attractive city. The ornamental palms and fragrant flowers enhance the artistic beauty of the landscape. Notwithstanding these facts, the white population scarcely exceeds five hundred, and consists principally of officials, traders, army officers and their wives, with a small missionary population.

* (Note: Among the unnamed "many other brave followers of the Cross in Africa," there should be mentioned the late Rev. James S. Gribble, husband of Doctor Gribble. He led the pioneer party of the Mission Oubangui-Chari, and laid down his life in establishing the first Station. Without his courageous faith and sacrificial labor, this needy field would not now be in process of evangelization.)

The native population of French Equatorial Africa is varied. Tribes of mixed blood inhabit the coast regions. One has the desert tribes in the north and the Bantu tribes of the lower Congo, including the well-known Bakongo and Bateke. Yet there is little congestion in French African population for the sum total of all these tribes aggregate not more than ten million. If the population of these vast territories were equally distributed, it would average only fifteen to the square mile.

One of the most densely populated regions of these vast domains is found in the Oubangi-Chari-Tchad district, lying east of the Camerouns, north of the Belgian Congo, and west of the Anglo-Egyptian Sudan. In this district are some members of the Bantu groups, but



THE MISSIONARY'S HOUSE—BRICK WITH GRASS ROOF

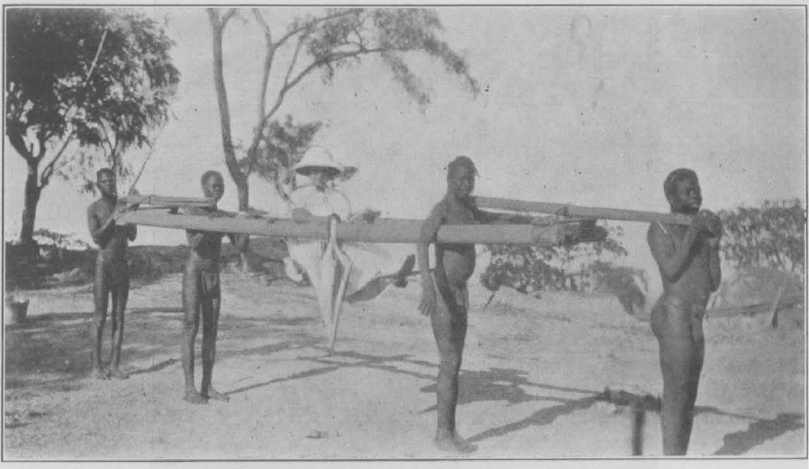
for the most part the population consists of mixed blood from the Arab and Berber strains. Especially is this true in the eastern extremity of the district where are found the Zande, whose prowess is so well known, both in conquest of other tribes and in hunting.

The French African native is no longer a cannibal because cannibalism is under the ban of French law, death being the punishment of every native convicted of eating human flesh. But witchcraft, fetishism, secret societies and many other customs of tribal life hold the heathen native in their sway. Mohammedanism has gained the tribes of the north, and Roman Catholicism has made many inroads along the Congo and Oubangi Rivers.

The officials are respected by the people and the French language is taught to the native. While religious services may be conducted in the language of the people, yet the schools give instruction in the French language only. Missionary schools come under the same official regulations as government schools, and teachers must obtain

the "Superior" Certificate from the "Alliance Francaise" in Paris,—the recognized school for the preparation of foreigners desiring to teach in French colonies.

The government is carefully administered. The chief executive is the governor-general who resides at Brazzaville, and who is assisted by lieutenant-governors, one residing in Gaboon, one in Moyen Congo, one in Oubangi-Chari-Tchad, and one in the Lake Tchad Military District. The lieutenant-governors, thus presiding over their respective provinces, are assisted by administrators, presiding over subdivisions of the provinces known as *circonscriptions* or dis-



A FOUR-CYLINDER MOTOR CAR IN AFRICA

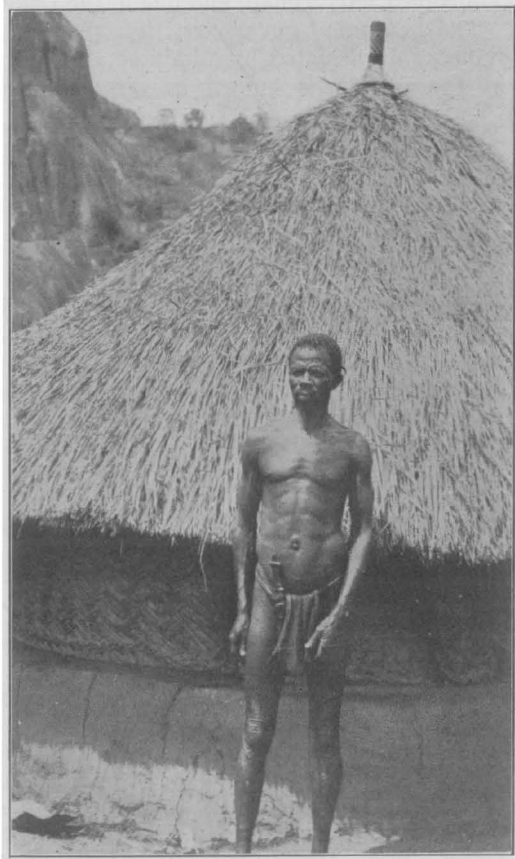
tricts. Each of these administrators is assisted by black soldiers or police, many of whom are recruited from Senegal.

So far as possible, even with this efficient organization, the French colonial government respects the tribal laws, and the administrators work through the native chiefs, appointing, guiding, directing, removing them, but permitting them to employ their faculties and talents, and as far as possible respecting their inheritance. The native is subject to tax, and herein lies a large part of government revenue. The rate of taxation is in exact degree to the degree of subjugation which can be obtained and maintained.

The French Government, then, has the great northwestern part of Africa, all other nations having their territories surrounded and isolated like little patches amidst the overwhelming preponderance of French possessions, extending as they do from the Mediterranean on the north to the Atlantic Ocean with its gigantic curves on the south and west, and from the vast flow of the Congo and its tributaries on the east and south to the Anglo-Egyptian Sudan on the east.

It is a great privilege to be permitted to be a missionary in these extensive domains, and every missionary society therein located has before it an expansive future fraught with issues enormous and weighty.

Yet French Equatorial Africa with its coast line in Gaboon is by some strange anomaly dependent for its equatorial exit and en-



ONE OF NANA'S SONS, YAKANENGIE, HAS BECOME A GREAT SOUL WINNER, HAVING LED SCORES OF HIS PEOPLE TO CHRIST

trance into Africa upon the Belgian Congo, which has no coast line but which controls the mouth of the Congo. The little Belgian railway which has been built around the Livingstone rapids in the Lower Congo is utilized by the French as well. But this will soon be changed, for the French are prospecting a railway from Brazzaville to a point in Gaboon 250 miles distant and known at Pointe Noire, situated near Loango.

One of the greatest contributing factors to progress in French Equatorial Africa is the wonderful system of automobile roads recently inaugurated by the Government. These roads not only bring government official and people nearer together, which was their primary purpose, but they form a network of amazing highways for the Gospel. The completion of a road is always immediately followed by the removal of the people from the mountains or the bush to the roadside. Planned as military or caravan roads for earthly administration, these thoroughfares are fast becoming the highways along which the Church militant advances to the evangelization of Africa's last frontiers—along which also the caravans of the Gospel shall penetrate the dark ignorance of paganism. We stand in French Africa at the threshold of vast unknown territories, less developed in Equatorial than in North Africa, but also needy, and awaiting the Church with its message of salvation. Protestant Missions at work in French Africa include the Swedish Evangelical in the vicinity of Brazzaville, the Swedish Baptist in the vicinity of Bangui, the Oubangi-Chari Mission in the vicinity of Bangui, Bossongoa, Boali and Bozoum, the Mid-African Mission, east of Bangui, and Center of Africa Mission contiguous to the preceding and the Africa Inland Mission which has recently been established at Zemio. The Oubangi-Chari Mission, of which the author is a member, was started in 1918, after the pioneers had done previous service in British and Belgian territories. The first station was opened at Bassai, near Bozoum, in 1921, after three years of enforced waiting and importunate prayer. The second station was opened at Yaloke in 1924, and the third at Bossongoa in 1926. The three tribes, the Karre, the Baya, and the Banou, have responded favorably to the Gospel, now having a total church membership of between 2,500 and 3,000.

The object of the Mission is the evangelization of the Oubangi-Chari-Tchad district of French Equatorial Africa, with a line of advance continually toward the northwest, contesting the Mohammedan advance among the tribes yet pagan, and seeking eventually the conversion of tribes already gone over to Islam. The Mission is under the auspices of the Brethren Church of America, with special dependence upon the faithfulness of a prayer-hearing God. The immensity of the field, the darkness of paganism, the falsity of Mohammedanism, the prevalence of disease including leprosy, sleeping sickness, malaria, etc., constitute in themselves a call to prayer on the part of all God's children for all missions, and for every force endeavoring to cooperate in the evangelization of these frontiers.

In the footsteps of Livingstone, of Laws, of Huntington; in the trail of Hurlburt, of Haas, of Cedar, and of the many other brave followers of the Cross in Africa, let us press forward with the wondrous story of redemption until our Lord Himself shall return to claim His Bride.

A CHINESE MAIL CARRIER*

HIS name was "Shih," and "Shih" means "stone," but we never called him Peter. From the day Mr. Ting had bought fifty pairs of chopsticks from his humble stall, and he had heard that there was a "Jesus Hall" in the town—something he had never heard of before—Shih had moved forward in his knowledge of God.

Now his little shop bore the sign-board "Rock of Ages." The rigidly-shuttered door on the Lord's Day, marked the little hunchback as a Christian, even if he had not beaten a big brass gong on the High Street, and called out, "Come to worship at the Jesus Hall," as he smiled his way along to the East Gate.

Across the street was the Chinese post office, and the postmaster was a Christian—wealthy, fat and flourishing. Mr. Chow stepped over the roadway one morning. "Venerable Shih," he said, "in your old vagrant days you tramped many a mile with heavy loads. Are you good for a long walk now, I wonder? We're short of a courier, and trustworthy men are few. Could you start on a run at once, to help the Chinese Government today?"

"Ah, Brother Chow, I served the devil and opium then. Gladly for the post office, and for you, my fellow-Christian, I will do my best."

* * *

The Conference was closing. It had come to the testimony and consecration meeting. Tan, the first believer in those two counties, rose to promise every free day through the winter for itinerant preaching and bookselling. He had done much of such yeoman service before.

Some pledged a few days' help at preaching campaigns or book-selling trips. One or two would go to Bible classes for a month, and some spoke of giving "a tenth" of their gain to the Lord's work.

Then the little hunchback rose. He knew it was useless to stand behind the high desk on the rostrum, and so he spoke from his place near the wall. "I am a poor little chap to look at, but what would I have been if the Lord had not saved me? My opium would have landed me in hell ere now."

"And I have been carrying the mail for the Chinese Government. It was the proudest day in my life. I looked at all the big strong young fellows on the road, as I ran through the villages, with my bags swinging from the pole. Why had Mr. Chow chosen me—me, but for the grace of God an old opium-sodden vagabond? And God had chosen me too!"

"If anyone ought to give a tenth to God I ought to do so, but I can't read or figure. However, the Post Office gave me eighteen hundred 'cash' for the job. I can't give the Lord less than two thousand, and the church treasurer can have it as soon as he likes to call!"—*Robert Gillies.*

**London Christian, 1/20/27.*



GATHERING A CROP IN A WALNUT GROVE, LOS ANGELES COUNTY, CALIFORNIA

In these groves little children can earn as much in a half day as they formerly earned in a whole day—before the schools started half-day sessions.

Nomad Workers in America

BY LOUISE F. SHIELDS, REDONDO BEACH, CALIFORNIA

"Foxes have their holes and the wild birds their nests, but the Son of Man hath not where to lay his head." *Matthew 8:20.*

"Ye know the grace of our Lord Jesus Christ. Though he was rich, yet for your sake he became poor, that ye through his poverty might become rich. *2 Corinthians 8:9.*

A RICKETY automobile of 1912 model stopped beside the road near an orchard where huge apples lighted the trees with flame and gold. The driver of the car leaned forward to question the men and women on ladders who were stripping the trees of their wealth. The woman sitting with him on the front seat held a baby on her lap and a three year old beside her. A row of tow-heads peered through the ragged curtains of the back seat.

"What's the chance of getting a job here?" called the man in the car.

"Full-up!" replied the man who seemed to be directing the work of the apple pickers. "But it's only four miles to Cashmere where there's an apple knockers' employment office. Might try there. Go four miles the way you're headed now!"

The car wheezed down the road into the town and drew up near the Episcopal church parish house where rows of cars much like his own were parked three deep in the side street. The entire family rolled from the car to the soft green lawn in front of the building, where they found the door blocked by job-seekers.

The five children shouted with glee and even the mother forced a wan smile when the man reappeared at the door and announced, "We've got a job, the first in three weeks. That church-guy's all right. He gave a ticket for us to get some hot soup before we go to the orchard!"

This family is only one of thousands who follow the crops all year on the Pacific Coast. Seventy-five per cent of the field workers are Mexican and the language barrier is added to other problems in California where there is a twelve months' rotation of crops. In Oregon, Washington and British Columbia, where ninety per cent of the harvesters are American-born and English-speaking, there is a three or four months' intermission of work. For a few months in the fruit season of the Pacific Northwest many leave their rented quarters in cities to try a "vacation with wages." The families who travel only a part of the year bear the title, "one croppers," or "two or three or four croppers." Children's earnings add to the family paycheck.

PEOPLE WITH A VISION

What had the Episcopal church in Cashmere, Washington, to do with labor distribution? All great, new movements center around a person. Rev. E. C. Schmeiser had come with his wife from a downtown mission in Chicago, both imbued with the spirit of Christian service. After observing one apple season they instituted the free employment service in the parish house, and opened also a reading room with a writing desk. Many workers arrived too early for the jobs and were without means of support until the harvesting provided them with funds. So a soup kitchen was opened with the understanding that all who could do so would pay a small sum after they received wages. Donations of meat, bread and vegetables from local merchants and gardeners helped to keep down expenses of the soup kitchen.

Cashmere merchants declared that this was the first apple season when they had been free from the annoyance of a score of interruptions every day from strangers seeking direction to employers. The young minister seldom appeared on the street without a string of men trailing along, one talking with him and the others waiting their turns to ask him about jobs, or living quarters or, in some cases, seeking spiritual advice. Before the close of the harvest, workers came for interviews about the most intimate personal and family affairs.

That minister and his wife spent six days a week from 7 A. M. till 6 P. M. in their employment office and often had calls at their

home before and after these hours. At the end of the season they were weary and ready to leave for a vacation, but they were radiantly happy and were planning to enlarge their service next year.

The Presbyterian church in that same town devoted its Sunday evening service in the apple season to special programs for the "apple knockers" with musical features by the "knockers" themselves; and cooperated with some of the leading orchardists in evening entertainments on the ranches.



A MOTHER AND CHILDREN IN A NOMAD WORKER'S SHACK

The churches in every agricultural community have the same opportunity as in Cashmere in the Wenatchee Valley, Washington, to demonstrate Christ-like sympathy for those who have left their homes to work in sections where specialized crops demand more workers than can supply jobs for the entire year.

There is a need for regulating the migratory labor movement by extending to the Pacific Coast the service of the Farm Labor Division of the Department of Labor which now operates chiefly in the Middle West. Until these economic needs may be met, the churches seem to be the only organizations with sufficient vision to pioneer in this emergency relief.

The Council of Women for Home Missions has a well-defined

social service program under the direction of its farm and cannery migrant committee. This has been in operation since 1920 and has included six projects in canneries and truck garden centers on the Atlantic Coast. Since 1924 it has also established six projects in the sections that produce apples, berries, hops and cotton on the Pacific Coast. The interest of the Council was stirred by such instances as the following:

A young mother with a six-months-old baby in her arms joined other mothers and little children on the truck which started early one morning from the harvest labor camp under the stately fir trees by the Willamette River in Oregon. Men walked beside the truck. After the boisterous crowd of workers reached the field for the day's work, this young mother laid her baby on a pile of canvas sacks. Later a truck driver said:

"I did not see the baby. But, thank God! My horses saw it and shied away from it!"

The young mother said:

"Yes, it was a narrow escape. But the sacks were dry over on that ground where we had finished picking. The vines are wet where I had to lay my baby down this morning."

Near the row of babies on the wet vines, toddlers, bedraggled with the dew, pulled at their mothers' skirts. Children, just a little older, were picking into their parents' baskets for a part of the time, but were often trampling the vines and causing a sharp rebuke from the check-boss. Those same children who were chilled by the dews and the fog of early morning stayed on into the burning sun of noonday. Sickness was causing a labor turnover of 300 to 500 per cent each year during the harvest period on that big hop ranch.

The manager of the ranch put on a health and recreation service the next fall, 1923, which succeeded in holding his crew to its maximum, 1,000, instead of his losing all but 300 at the end of the first ten days, as in 1922. He completed his harvest eight days sooner than usual. He also saved overhead expense of \$15,000 to offset his investment of \$800 in welfare equipment and in salaries of the workers who administered the day nurseries, daily newspaper, first aid for minor injuries, and evening entertainments which kept the young people from questionable resorts. The social workers also co-operated with the church people of neighboring towns to conduct religious services on the ranch.

The neighbors of the hop-grower mentioned were impressed by the success of the plan and were ready to cooperate with the Council of Women for Home Missions. As a result, in the summer of 1924, day nurseries, health service and evening entertainments were undertaken with supervision by teachers and college students. The employers paid the greater part of the expense, while women of local

Government statistics are not available for the number of "fruit-followers." An estimate for the one state of California may be based upon the statement of the department of education that there are 20,000 children who have no chance for an education except in the seasonal schools organized by this state department. According to the school census of 1920, the ratio of school children between the ages of 5 to 15 years to the total population of California would indicate at least 117,647 migratory workers in California agriculture.

A MOVE ACROSS THE BORDER

Mexicans are the preferred laborers in the cotton, citrous fruit, nuts and vegetables of California, Arizona, New Mexico and Texas, and in the beet-growing district of Colorado. A conservative estimate places the number of Mexicans now in the United States at 1,500,000, with possibly three fourths of that number in the southwestern states. The remainder are scattered through railroad operations of the Middle West and even in the steel industry of Pennsylvania.

In many sections of the Southwest, the Mexicans live in labor camps which the California Immigration and Housing Commission and the state boards of health in other states find it difficult to make sanitary. The language barrier, the difference in customs and the constant shifting from crop to crop present difficulties for religious effort which make it the more surprising that the Protestant Church has already in its membership more than 15,000 Mexicans in Southern California. The Roman Catholic Church, to which the majority of these Mexican workers are adherents, has a few social service centers for them, but none in agricultural districts, so far as reported.

Health and recreation centers will go far toward winning to American standards the masses of dark-skinned neighbors who are pouring into the labor vacuum of the Southwest and whose children, born in the United States, are growing up to American citizenship. The Council has already appointed one full-time Spanish-speaking worker among the migratory Mexicans in the Imperial Valley, and has received requests for organization in other centers as soon as it can enlist sufficient financial support.

On the Atlantic Coast the migrants in the cannery and truck garden centers are from Russia, Italy and other European countries. The Gulf states report their shrimp cannery workers to be the "crackers" or other "poor whites." The large cotton area of the Old Southland is harvested largely by the resident Negroes, but the volume of migration to the North and West has left some of the southern cotton sections in need of transient harvesters. Secretary James J. Davis of the U. S. Department of Labor reports that in 1926 his Farm Labor Division took 227,000, the surplus of cotton pickers and 7,200 cotton choppers from the burnt-out districts of Texas where the cotton was a failure, to the great cotton sections of

Arkansas, Louisiana and Mississippi where there was a shortage of labor.

Beet-sugar workers deserve an entire story of their own, with their increasing numbers, mostly Mexicans, for the summer and fall months, in Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, and Wisconsin. They are usually brought in on contract for the peak of the labor demand, and are left at its close without any help to locate future jobs. Usually they are without sufficient command of English to get information. The Great Western Sugar Company is endeavoring to establish its beet workers in Colorado in homes of their own, with gardens to cultivate between the beet seasons. Denver charitable agencies complain of the hordes of beet workers who drift to them after harvest, and



MANY BABIES ON THE MITOMA RANCH IN OREGON HAD "LITTLE MOTHERS" WHOSE BACKS WERE NOT STRONG ENOUGH FOR THE BURDEN

become dazzled by the white lights and unfitted for later service in agriculture. The churches have here an opportunity to help these needy people to establish homes and community life.

The wheat belt comprises Texas, Oklahoma, Kansas, Nebraska, North and South Dakota, certain sections of Montana, Idaho, Oregon, Washington and Canada, with limited areas in other states. The Farm Labor Division of the U. S. Department of Labor now mobilizes and distributes about 100,000 harvesters annually, from the June harvest in Texas to September and October in Saskatchewan and Alberta. Many of these men follow the wheat for four or five months. Kansas employs 20,000 to 30,000 wheat harvesters in a normal year, Nebraska somewhat less, Oklahoma 12,000 to 15,000, the Dakotas more than any of the three.

Mr. George E. Tucker, director of the Farm Labor Division,

estimates that 75 per cent of these are single men or deserters. The 25 per cent who are family men represent occupations ranging through college professors, students, lawyers, journalists, ditch diggers and skilled mechanics who want a change of scene and employment. Of last year's harvesters 55 per cent were under 30 years of age, with the largest group at 24 years. Fifty-seven per cent had served in this capacity for 5 years or less; 43 per cent for more than 5 years; and 19 per cent for more than 10 seasons.

The wheat harvesters live in the homes of the farmers, or in bunkhouses and barns. They work hard for long hours, and are too



HARDY MEN OF THE WOODS WHO GROPE FOR THE GUIDANCE OF A "SKY PILOT"

tired for week-night entertainments, but where Sunday is a harvest holiday the local churches have a chance to bring Christ's message and help to these voyagers on the golden sea of wheat. The Methodist Episcopal church at Larned, Kansas, has conducted basket lunch meetings on "shirt-sleeve Sundays" in the wheat season, and has cooperated with the county agricultural agent in a wheat harvesters' recreation center.

Several denominations have done effective service among the men who work in timberlands. In the Washington-Oregon-Idaho region the Presbyterian Church, U. S. A., is supporting eleven such workers who bear the name "sky-pilot"; the Christian Church employs one; and the Methodist Episcopal Church, about a half dozen workers. The lumber men are more or less saturated with I. W. W. teaching, and sometimes resent social service organized by their employers, but they are less suspicious of the churches.

The men in the logging industry work only a few months at a time, usually from February or March to June and then suspend operations because of the fire hazard in the dry summer months. They resume work in September or October and work until the heavy snow blocks their camps for the winter. Isolation and lack of wholesome recreation, the short term in a locality, and temptations to squander earnings and to sink into vice of the cities between jobs, make this group especially in need of the ministration of the sky-pilot. Radio sets would be a god-send to the camps and would help



MEXICAN CHILDREN PICKING COTTON IN COACHELLA VALLEY, CALIFORNIA

the missionaries prove the friendliness of the churches that send them. Books and magazines, forwarded by arrangement with denominational headquarters, might help make the Church's prayers come true. The sky-pilots cover large areas and can touch each camp at only rare intervals. Thousands of camps still remain without a messenger of Christ, but the agencies of moral destruction surround them on every side.

Clean and decent quarters in the Northwest cities are needed for the lumber-jacks between periods in the timber, with opportunities for reading, writing, recreation and rest without danger of robbery or moral temptation. The First Presbyterian church of Portland, Oregon, has such a center in its "Men's Resort." Other city churches might supply similar aid.

The denominational church boards are doing little or nothing, and the local churches not much more, for the large numbers of loggers in Minnesota, Wisconsin, Michigan, New Hampshire and Maine. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. at a cost of \$7,000, and maintains a welfare department in the mill town costing \$40,000 annually. The Long-Bell Lumber Company and others have made generous appropriations for welfare work. The Loyal Legion of Loggers and Lumbermen, popularly known as the "Four L," a cooperative organization which held the North Pacific timber industry steady during the World War, con-

tinues its service to the mind and body of the timber workers, but in a limited area. Nineteen states report more than 4,000 workers, each, in this lumber industry, ranging from 4,701 in New Hampshire to 24,371 in Washington.

SOLDIERS AND SAILORS

Several denominations are supplying chaplains for the Army and the Navy, and camp pastors. The Protestant Episcopal Church organized in 1844 the Seamen's Church Institute and is now operating 16 branches of it in the United States and the Philippine Islands. The largest institute is in New York City and ministers to thousands of seamen each week.

CONSTRUCTORS, MINERS, AND FISHERMEN

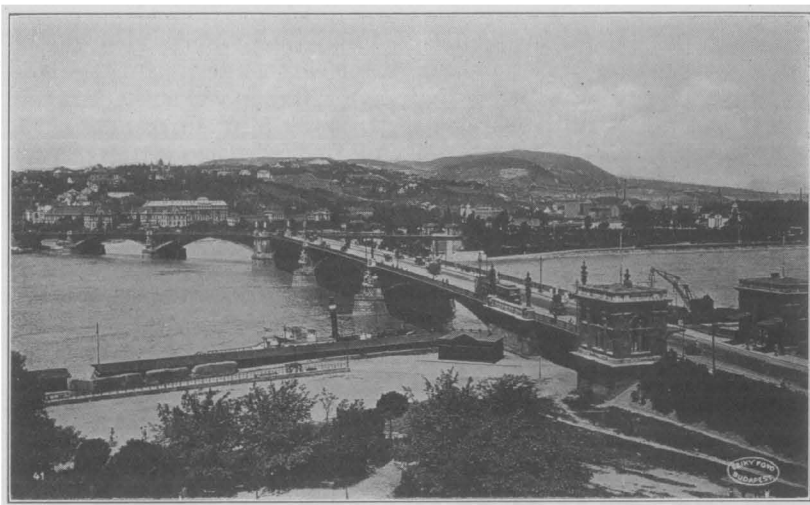
Other migratory workers are fishermen on our sea coasts, lakes and rivers, and especially in Alaska during the salmon season; miners, oil field workers, gangs of construction workers on highways, railroads, irrigation projects, and hydro-electric developments.

All of these are engaged in essential industries which are contributing to prosperity. Is it right that the workers should have to surrender all the privileges which may be enjoyed by the American home owner? Most important of all, shall they surrender the right to have the Gospel of Christ preached to them by word and deed? How shall they hear without a preacher? And how shall we preach except we be sent?

WILL THE CHURCH MEET ITS RESPONSIBILITY?

America has become a nation on wheels. Shall leaders in the Church combat the menace which threatens to remove a large part of the population from all grooves? Shall we help to regulate the migration of workers in agriculture, industries, fisheries, timber and other seasonal occupations, through an enlargement of employment service for interstate distribution of labor? The Church may also influence agriculturists to return to diversification of crops. In the emergency before the economic change is wrought, the Church may redeem for Christian citizenship the two million men, women and little children who migrate all year in the United States, looking for work. Shall the migratory workers be an asset or a menace to America? What will the Church do?*

* Acknowledgment is made, for assistance in preparing the above article, to Rev. Ralph S. Adams, chairman Migrant Groups Committee, Home Missions Council and Council of Women for Home Missions; Dr. George McCutchen McBride, head of Geography Department, University of California, Southern Branch; Mr. Ross Gast, Agricultural Department, Los Angeles Chamber of Commerce; McKinney Plan Company (architects), Los Angeles.



THE CITY OF BUDAPEST, HUNGARY, ON THE DANUBE RIVER

The Christian Message to the Jews

An Account of the World Conference at Budapest

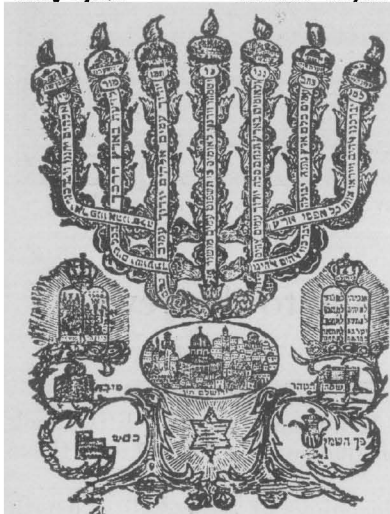
BY REV. SAMUEL M. ZWEMER, D.D.

SOME years ago Rabbi Joseph Krauskopf wrote a little book on the Genesis and Exodus of prejudice, in which he used these pathetic words:

“Long have we hoped that the teachings of Jesus will at length convert the Christian. Long have we hoped that if Christians, professing enthusiastic admiration of the Sermon of the Mount, find it difficult to follow its principal teaching to do good to those that do ill, they will at least endeavor not to do ill to those that do no ill. And, for making such an appeal, no course is better than asking the Christian to consider the teachings of the Nazarene martyr, of Him whose life and deeds meant love and self-sacrifice, who, according to gospel story, died with words of forgiveness from His lips for those who put Him to death. Freely forgiving those who did Him wrong, how much more would He have abstained from wronging those who never did Him harm. And if He has consciousness of what is being done on earth, how great must His sorrow be to know that those who profess themselves followers of His, those who call themselves Christians, are full of prejudice against Jews, against the people who were His people, of whom He was born, among whom He lived and labored, whom He loved, for whom He suffered and died.”

Today we witness in all lands, not only the passing of the ghetto, but, at least among Christian leaders, the earnest desire for the passing of prejudice and for ushering in a new day in which the Message of Christ's love shall be carried to the Jews in unmistakable terms of loving service. The ancient city of Budapest was wisely chosen for a world conference on the aspects of this present problem, and the Scottish Mission, which is carrying on a most successful work, were the hosts of the conference with gracious hospitality. The new

לשנה טובה תבתיבו
 Boldog újévet! Glückliches Neujahre!



אח"ל כל האופר למנחת בנינו בצורת רמניה כאלו הדלים
 מנחה בנינו ונחם שלא יקרה לו רע ונחם בנשיא
 A JEWISH NEW YEAR CARD FROM
 BUDAPEST

situation throughout the entire Jewish world since the war and the tendency to drift away from the synagogue towards modernism were compelling reasons for this gathering.

From some twenty countries a hundred workers among Jews (men and women), came together, special papers by experts on vitally important aspects of the subject having been distributed by post in advance. These papers included an analysis of the types of Jewish people and their world distribution; the present-day movements in Jewry, including the disintegration of traditional Judaism, the drift from the synagogue, the development of Jewish nationalism, and the Jews' search for spiritual satisfaction; the intensification of anti-semitism and the use of literature in order to

interpret Christianity to fifteen million Jews and to interpret Jewry to Christians.

Dr. John R. Mott presided as Chairman of the International Missionary Council, and the Regent, President Horthy, cordially received a delegation from the conference. For six days (April 7 to 14) the delegates met in daily sessions and in special committees on the problems of evangelization and message, methods of work, literature, training and operation. Later in a plenary conference the carefully considered findings on these subjects were revised.

Elements in the new situation were shown to be that multitudes of younger Jews are greedily drinking in modern knowledge, scientific discovery, new political theories, and are questioning the articles of their faith. This "drift from the synagogue" is a drift much more to atheism, agnosticism, and materialism than to Chris-

tianity. The reasonings of the rabbis are also evidences—like Dr. Klausner's "Life of Jesus"—of a renewed sympathetic approach to the personality of Jesus on the part of eminent Jewish leaders.

The presence of a considerable number of Hebrew Christians—many of them converts from Judaism—hailing from the Near East, Europe and America, brought first-hand knowledge of real value. On Sunday afternoon, the question was put to these delegates, "What did you find in Jesus Christ that you did not find and honestly can not be found in Judaism?"

In response to this question, and in an atmosphere of natural and profound fellowship, one after another spoke—men who had come out of Orthodox Judaism and out of atheistic and revolutionary circles. The answers included such statements as these: "Christ is redemption from sin while Judaism can only condemn sin; He is the



THE CONFERENCE OF CHRISTIAN MISSIONS TO JEWS ASSEMBLED AT BUDAPEST, HUNGARY (APRIL 7 TO 14)

reality of the Messiah of which Judaism gives simply the promise; He is a personal experience changing life and making man a co-worker; the sender of a community beyond nation and race, whereas Judaism gives only the community of the one nation." One said: "I never knew God until I met Jesus Christ."

The intellectual difficulties advanced against Christianity by Jews were faced, and such conceptions that a Jew need lose his nationality in becoming a Christian were contradicted.

Sometimes the discussions became warm but the temperature, although it might lead to difference of opinion, did not lead to contradiction or disintegration. The hopes of Zion were expressed by a number of delegates. No one could help being impressed by the intellectual ability and special fervour of the Hebrew Christians who represented many lands. One was reminded of the Hebrew Christian national hymn of which one stanza translated into English reads as follows: "As long as there is a drop of blood in our veins, the heart does not stand still. And love burns within us to our sister 'Lo-Ruhamah.' Our hope is not yet lost. The hope of the Prophets,

the seers of God. Our nation will yet seek the face of her Messiah and God."

The results of the committees on findings covered the whole of the fields outlined and will later appear in the report.

The obligation, inherent in the Christian faith, to care for the bodies as well as for the souls of men, was affirmed as invariable and universal in its application. For this reason the reinforcement of the work of medical institutions, of homes, and community centers was advocated.

The cardinal problem of the recruiting, training, and welfare of workers was handled vigorously in the direction of seeking workers among the most promising fields of students, of raising the conception of the work to a higher level, and of equipping not only with a biblical, theological and general education, but also a training in Jewish thought and faith.

The existence of the conference was itself a fine illustration and a convincing evidence of the need and the desire for wider and more fruitful cooperative effort. The conference turned to the International Missionary Council, which in fact made the conference possible, to make its findings known to the churches and agencies, as well as to devise permanent means for insuring continued consultation and sharing of knowledge and experience on common problems in addition to research and joint activities.

The wonderful opened door for service, the magnitude and the difficulty of the task, the limited forces available—all caused the conference to lay special emphasis upon avoiding all unnecessary duplication of effort and lack of concert in planning. This was shown to be especially necessary in Jerusalem and Palestine.

After recognizing the existing literature for Jews, of which some is ephemeral and some permanently valuable, the conference asked for a descriptive catalogue of existing literature. It then pressed for new literature for Orthodox, Reformed, Progressive and "Materialistic" types of Jews, boys and girls and students, on many subjects, in book and pamphlet form, as well as literature to give Christians a right conception of Jews and of their responsibilities to them. The impossibility of meeting these large demands with economy and efficiency without cooperation led to the adoption of far-reaching proposals for literature and cooperation.

A forward-looking policy on the fundamental problem of Christian education was finally put forward. The aim was outlined as that of providing the best possible secular education in a Christian atmosphere leading the young mind towards the person of Christ. In countries where anti-semitic influence makes the public schools almost intolerable to the Jew, this situation creates a special call to express Christian love in giving education. It was recognized that this involves a large demand for staff, buildings, equipment and cur-

riculum of a high quality. Liberty is essential for teaching the New Testament and Christian truths to Jewish children. Other emphases were laid on keeping in touch with boys and girls after leaving school by the use of clubs, classes and correspondence; the use of play centers, educational and physical training classes, summer camps, vacation Bible schools—all coupled with definite Christian teaching at which attendance is voluntary. The desire was expressed that all Christian movements among youth—the Student Christian Movement, the Y. M. C. A. and Y. W. C. A., Boy Scouts, Girl Guides—should include Jewish youth in their activities. The great need for special work to meet the special conditions of the life of Jewish womanhood was emphasized in the findings of a special Committee on Women.

A survey of the whole Jewish world was demanded. The situation created by the passing of the ghetto places a new obligation upon churches to work for Jews within their neighborhood. The presence of multitudes of Jews in many universities places a similar obligation upon the Student Christian Movement. The long record of injustice and ill usage of Jews was deplored and a call sounded to penitence for such violations of the spirit and teaching of Jesus Christ. The urgent and growing need for a special presentation of the Christian message to the Jews of the world was emphasized.

The conference was both stirred and sobered by the greatness of the need and opportunity presented in the world and by the scattered and inadequate forces available for meeting them. The fact that so many responsible leaders from such varied areas have met and have reached common findings on so many fundamental problems, is itself a new fact of untold promise for the future.

We were told that in Southeastern Europe there are great mass movements of the Jews away from the synagogue and toward the Church. Some seventy thousand, in recent years, have embraced Christianity in Hungary, forty thousand in Poland and perhaps sixty thousand in other lands including America. The International Hebrew Christian Alliance of which Sir Leon Levison is chairman is doing much to bind together the Jews of all lands, who are finding in Christ their ideal and their Saviour. The validity and vitality of our faith are involved in preaching Christ to Mohammedans and Jews. Theism is not sufficient, one of the Hebrew Christians remarked, I knew nothing about God until I knew Jesus Christ. At such a conference faith was stirred to its depths and one could look forward to a brighter day:

“When Israel shall know, whose heart their hardness broke,
Whose side they pierced, whose wrath they did provoke,
Whose dying love for them upon the Tree,
Cried, ‘It is finished,’ and so set them free.”

India's National Christian Council *

BY E. D. LUCAS, LAHORE
Principal of Forman Christian College

THIS National Christian Council meets once every two years. Of the sixty members thirty are Indians and thirty are foreign missionaries. About one third of the delegates are women. The Chairman of the Council for a number of years has been the Rev. Dr. Westcott, the Bishop of Calcutta and Metropolitan of the Church of England in India. The Vice-Chairman is Dr. S. K. Datta, the General Secretary of the Y. M. C. A. of India, Burma and Ceylon. The delegates represented every branch of Christian work in India.

Among interesting problems discussed by the Council Meeting were the following:

The Transference of Responsibility from Missionary Organizations to Bodies Representing the Indigenous Church.—There are two main types for the transference of responsibility. One practised by the Anglican missions is that whereby their work has been merged in the general work and organization of the diocese of a bishop. The mission is merged entirely in the diocese in which it works and the diocese composed of both Indian and foreign members of the Church controls the work of the missionaries. In Protestant and Congregational bodies the work has been put under the direction of joint Boards or committees composed generally of one half Indians representing the local churches and the other half missionaries. No methods in and by themselves have been found to give success. Very often the problem is really more a problem of evolution than of devolution, and as both experience and numbers increase there is an inevitable transference of responsibility and activity to the indigenous Church, but to expect a weak, scattered and illiterate Church to undertake work heretofore done by highly organized missions is to expect the impossible. There was unanimity on the necessity of securing a greater sense of responsibility on the part of the indigenous Church for the entire work of the evangelization of India by every possible method, and the results that have been attained so far are by no means discouraging.

Another problem discussed was the relation of the Christian Church to the question of *Inter-communal Rivalry*, which is now one of the most distressing facts in Indian life. Dr. Datta read a paper on the extent of this inter-communal rivalry and its causes. From the 24th August 1923 to the 22nd July 1926, 73 serious clashes between Hindus and Mohammedans in widely scattered areas took

*This council, which includes both missionaries and Indian Christians from all Evangelical Christian bodies in India, Burma and Ceylon, recently held its biennial meeting in Calcutta.

place in India. One of the interesting facts is that these clashes became progressively more numerous and more serious. The entire number killed runs into the hundreds and the wounded into the thousands. Dr. Datta traced the causes of this inter-communal rivalry back into the nature of the Mohammedan conquest, which reduced the majority of the population of India to a state of subjection, in which they adapted themselves to Mohammedan rule by a process of the more warlike maintaining virtual independence in the more inaccessible and semi-desert districts of Rajputana and the less warlike taking control of finance and commerce and of all forms of business, even to administering the revenue and finances of Government itself, and thirdly by a rigid social boycott of the Mohammedans. When the British came the Mohammedan was pushed out of the position of ruler and there was nothing left for him but to enter the Army or to find a very subordinate place wherever he could. The Hindus, although the British themselves were a commercial nation, quickly took advantage of their knowledge and skill of revenue administration of business and finance to fill all the important offices. With the establishment of a complete legal system the superior energy and business talent of the Hindus brought the land as well into their possession. With the coming of the reforms the Mohammedan leaders have stirred up their own people to a sense of grievance and injury, as they are really the "have nots" of India as against the Hindu "haves." Sir Fazl-i-Hussain, the Mohammedan leader in the Panjab, has been the most aggressive leader in this matter.

The National Christian Council has done great service in stimulating interest in *Rural Education*. The work at Moga and other places has been of revolutionary significance to rural education throughout India. As India is largely an agricultural country, and agriculture by far the most dominant industry, it is of untold value to India to receive stimulus in the training of village youth.

It was reported that the Rockefeller Foundation has furnished money for an *Industrial Survey* of India and that an expert in the subject will reach India this summer to spend two years in a thorough investigation of the industrial conditions in India. There will be an Indian man and woman associated in this study. This is with a view to educating public opinion and also to reveal what actual service Christian bodies can render in industrial centres.

The Council through its officers has done much to aid in educating public opinion on *Moral Questions*. The Secretary of the Council made a very thorough study of opium in India, and as a result the Government of India has decided to stop all export of opium by the year 1935. In the meantime a steadily lessening amount is being shipped. Public opinion has also been stimulated and educated in the matter of the "Age of Consent," betting and gambling and the

ensorship of cinema films, and other important matters affecting the morals of countless people.

It was decided to advise the establishment of a Christian school for the study of Islamic languages and culture at Lahore. Various missionary bodies and the Indian Christian Church are prepared to cooperate in this matter, and it is hoped before many years to have a school at Lahore somewhat along the lines of one already established at Cairo.

The Council, with great regret, accepted the resignation of Rev. William Paton, M.A., as one of the Secretaries of the National Christian Council in view of his having been urged to accept the post of Secretary of the National Missionary Council with head-quarters at London. Dr. Nicol Macnicol, a great missionary scholar, who has spent many years at Poona, was elected to succeed Mr. Paton.

This year will see the return to India of the major German missions, such as the Basel Mission, the Gossner Lutheran Mission, and certain other German societies, which have in the past done great work in different parts of India. At the close of the War no one could have imagined that these missions would be permitted to return short of a generation and the fact that within less than a decade they are to be reestablished with the hearty cooperation of both the Indian Church in these areas, and of other missionary bodies, British and American, is largely due to the wise guidance and activity of the National Christian Council. The hope of the Christian Movement in India is along the lines of greater cooperation and unity amongst all Christian bodies. And here the National Christian Council leads the way.

A Conference in Madagascar

BY REV. M. A. HELLAND, S.T.M., MANASOA, MADAGASCAR
Lutheran Board of Missions

THE evangelical missions working in Madagascar held their third Intermissionary Conference in Tananarive from August 23-30, 1926. The first conference was held in 1913; the second shortly after the Centenary Festival in 1920. At both of the former conferences there were delegates from Europe representing the mission boards but at the third conference no such delegates were present. Two friends from Europe, voted honorary members of the conference, were Miss Owen, traveling for the British and Foreign Bible Society, and Rev. F. Bjrk, a pastor and young people's leader from Sweden.

All evangelical missions* working in the island were represented

* The represented were: The London Missionary Society (the oldest in the island), the Society for the Propagation of the Gospel, the Norwegian Mission Society, the Friends' Foreign Missionary Association, the Norwegian Lutheran Church in America, the Lutheran Board of Missions, and the Paris Missionary Society (Mission Protestante Française). At the opening session the officers of the conference were approved as elected by the Intermissionary Committee; namely: Rev. Fr. Bjertnes (N. M. S.) president; M. le pasteur Prunet (M. P. F.) vice-president; Rev. W. Evans (L. M. S.) general secretary. Two native delegates were minute secretaries.

at the conference, both by missionaries, and by native delegates, for the first time. Three native delegates were allowed for each mission. The Intermissionary Committee has for some time included one native member from each mission.

The proceedings were conducted in Malagasy. The president reminded the delegates of the fruits of the Gospel in Madagascar, as shown by the fact that delegates from tribes that formerly made incessant war upon each other were now sitting together making plans for the advancement of God's Kingdom. "We are the 'light' in this land. Let Christ be mirrored in us."

The various subjects for discussion were each introduced by a member of the conference designated by the Intermissionary Committee some time in advance. Of the subjects discussed, five con-



THE CONFERENCE OF PROTESTANT MISSIONS AT TANANARIVE, 1926

Seated in the middle of the group—left to right—are Rev. Bjertnes, Norwegian M. S. President, Rev. W. Evans (London M. S.) Secretary of conference, Mr. Sims, (Friend's Mission), president of Inter-mission committee, M. le pasteur Prunet (French Mission), Vice-president of conference.

cerned school work, including Sunday-schools; two were questions concerning evangelical propaganda and home visitation; one concerned alcoholism; one the Croix Blanche, a society for the promotion of clean morals; and, finally, one question on the problem of the *metis*.

One result, in school matters, was the decision to appoint a school commission with an executive secretary spending a certain part of his time in this intermissionary work. Such a commission is to consider the publication of textbooks, give information and counsel, and in general to represent the school work of the evangelical missions before the authorities in the capital. Such cooperation will be much appreciated, especially by missionaries employed in educational work.

The question of Catholic propaganda was considered at length but the delegates of the S. P. G. announced their inability to take part in this discussion. The Roman Catholics let the evangelicals break the soil and do the pioneering work, after which they begin their propaganda.

On Saturday a mass meeting was held in Ambatonakanga church, built in memory of the Malagasy martyrs. Miss Owen gave a very interesting account of some of her travels in the interest of the Bible Society, and the Rev. Bjrk from Sweden spoke on Genesis 37:16: "I am seeking my brethren."

The Intermissionary Committee and the Intermissionary Conference work, along the lines laid down by the International Missionary Council, are in Madagascar the organ of all intermissionary work. Thus each individual station is connected with the world movement for the spread of the Gospel among all peoples. Our hope and our prayer is that God's Kingdom may come and His will may be done also in this far away island.

THE WORD OF GOD AS A MISSIONARY

MAN is sometimes bound, "But the Word of God is not bound"; the restrictions and restraints which limit and fetter men do not touch the Book.

The lapse of time and stretch of space do not affect it. It knows no depth, disease or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises.

This Missionary is never weak or weary, needs no rest, and is unaffected by climate, diet, or local surroundings. Ever the same in the fullness of its vitality and efficiency, it accommodates itself to every new environment, equally adapted to all varieties of human temperament.

A stranger alike to external hardship or internal disquiet, this Messenger of God never halts in obedience, hesitates in aim, or stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution, or destroyed by violence.

It is alike unmoved by the skeptic's scoffs, the worldling's indifference, and the bigot's intolerance. It claims to have in it, as His Living Book, God's vital power, and to be Life-imparting, so that men are *born from above* through it as God's "Seed." (Acts 7:38; Hebrews 4:12; I Peter 1:23; James 1:21.)

These claims, the history of Missions puts to the test, and proves God's Book to be His chosen channel whereby His Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, His Word has often won its triumphs. ARTHUR T. PIERSON.

The Progress of Churches in America for 1926*

BY H. K. CARROLL, LL.D.

(Compiler of the First Complete Official Census of Religions in the United States)

LAST year's reports from the churches indicate net gains in communicants of 489,556, which means that all losses from death, withdrawal and exclusion have first been filled with new members, and nearly half a million increase the strength of the various religious bodies.

The net figures by denominational families, however, show a downward tendency. The churches, almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive. The Roman Catholic Church is not included among those losing by this process, because it has no lists of communicants and constituents, such as the Protestants keep, nor does it grant letters of dismissal to the migratory. Its lessened growth may be attributed to lessened immigration and to failure of dioceses to report regularly their population. All the churches are aroused over their losses and will doubtless take measures to reduce them.

Among the separate denominations, the Roman Catholic stands first with 16,193,171 and the Methodist Episcopal second with, 4,545,866, then come the Southern Baptist with 3,707,523, the National Baptist (Col.) with 3,310,969, the Methodist Episcopal, South, with 2,538,311, the Presbyterian U. S. A., with 1,868,055 and the Disciples of Christ, with 1,436,575. The Northern Baptist has 1,374,688, the Protestant Episcopal, 1,173,679 and the Congregationalist, 918,029.

The number of ministers for 1926 is 216,167, indicating a loss of 647. The number of churches in 1926 was 236,131, an increase of 181. In the previous year there was a decrease of 828, a remarkable difference.

Six bodies, aggregating more than 6,000,000, make no report for 1926, and several of them make no attempt to gather statistics every year. Many denominations leave it to the United States Census Office to ascertain and publish their statistics decennially.

The annual gains of all the denominations for the last seven years, from 1920 to 1926 inclusive, are as follows: 1920, 754,654; in 1921, 1,013,296; in 1922, 784,292; in 1923, 690,992; in 1924, 621,630; in 1925, 984,846; in 1926, 489,556. Thus the gain in communicant members last year was the smallest in seven years.

*From *The Christian Herald*, New York City.

SUMMARY OF DENOMINATIONAL GAINS AND LOSSES

Denominations	Summary in 1926			Gains for 1926		
	Ministers	Churches	Communicants	Min.	Chs.	Com.
Adventists (5 bodies)	1,570	3,019	150,891	d16	8	1,799
Assemblies of God	1,270	1,074	62,042	115	165	11,656
Baptists (14 bodies)	52,584	62,103	8,670,895	d1,332	d390	66,022
Brethren (Dunkard) (4 bodies) ..	3,333	1,309	156,768	d691	d5	6,608
Brethren (Plymouth) (6 bodies) (c)	....	458	14,244	....	....	....
Brethren (River) (3 bodies)	166	89	4,877	2	1	d142
Buddhist Japanese Temples (c) ...	34	12	5,639	....	....	....
Catholic Apostolic (2 bodies) (c) ..	13	13	2,768	....	....	....
Catholics (Greek (9 bodies)	681	675	751,880	30	25	22,250
Catholics (Roman) (3 bodies)	24,712	17,494	16,303,471	218	d7	147,257
Christadelphians .....	....	79	4,061	....	1	73
Christian Church	1,017	1,016	114,136	d33	d36	d2,333
Christian Union	390	320	18,200	4	2	400
Church of Christ Scientist	4,576	2,288	....	752	376	....
Churches of God & Saints of Christ (Colored)	101	94	3,311	....	....	....
Church of God (Winebrenner) ..	452	488	29,011	3	4	527
Churches of God, General Assembly Churches of Living God (Colored) (2 bodies)	923	666	21,076	....	....	....
New Jerusalem Churches Sweden- borgian (2 bodies)	155	200	6,000	5	....	1,000
Church of the Nazarene	103	93	6,552	3	d2	23
Communicative Societies (2 bodies) ..	2,501	1,548	63,823	d419	62	4,056
Congregationalists .....	....	13	1,784	....	....	....
Disciples of Christ (2 bodies)	5,510	5,636	(f) 918,029	....	....	16,369
Evangelical Church	9,378	14,582	1,754,512	26	297	d4,887
Evangelistic Associations (15 bodies) (c)	1,977	2,143	208,171	28	67	5,179
Evangelical Synod of N. America	444	207	13,933	....	....	....
Free Christian Zion (Colored)	1,167	1,324	332,667	d19	8	27,047
Friends (4 bodies)	29	35	6,225	....	....	....
Jewish Congregations (c)	1,369	694	115,452	8	25	d76
Latter-Day Saints (Mormons) (2 bodies)	721	1,091	357,135	....	....	....
Lutheran (20 bodies)	10,403	1,683	636,389	533	59	18,522
Scandinavian Evangelical (3 bodies)	10,795	15,549	2,588,279	241	238	42,152
Mennonites (12 bodies)	626	477	43,258	43	2	500
Methodists (15 bodies)	1,524	1,018	90,310	d60	23	4,671
Moravians (2 bodies)	44,508	62,559	8,968,288	d106	d743	48,098
Non-sectarian Bible Faith Churches	157	172	29,119	1	10	1,315
Pilgrim Holiness	119	106	6,281	8	....	....
Holiness	718	418	14,400	d108	51	2,038
Pentecostal Holiness	28	33	926	....	....	....
Presbyterians (9 bodies)	282	192	5,353	....	....	....
Protestant Episcopal	14,438	15,504	2,610,716	4	d88	48,730
Reformed (3 bodies)	5,793	7,831	1,173,679	22	d2	8,768
Reformed Episcopal	2,421	2,724	547,024	31	9	6,037
Salvation Army	70	68	8,622	....	....	....
American Rescue Workers	4,614	1,655	77,689	149	136	3,273
Schwenkfelders	525	165	7,856	15	6	910
Social Brethren	7	6	1,589	1	d1	53
Spiritualists	21	22	1,800	....	....	....
Temple Society	600	690	75,000	....	....	....
Unitarians	2	2	260	....	....	....
United Brethren (2 bodies)	482	368	58,713	6	d72	689
Universalists	2,225	3,558	410,631	6	d1	d1,325
Independent Congregations	466	604	49,794	d109	d47	2,297
Grand Total in 1926	267	879	48,673	....	....	....
Grand Total in 1925	216,167	236,131	47,550,902	d647	181	480,556
Grand Total in 1925	216,814	235,950	47,061,346	3,702	d828	984,846

(b) No late returns. (c) Census, 1916. (d) Decrease. (f) Estimate.

BEST METHODS



HOW TO AND NOT HOW NOT TO

BY MRS. CLAYTON D. EULETTE, CHICAGO, ILLINOIS

Chairman of the Civic Committee of the Woman's American Baptist Home and Foreign Mission Societies

How to do what? How to present Foreign Missions to the local church. The growth and strength of the missionary enterprise are increasingly dependent upon the presentation of missions in the local church. Shakespeare solemnly asserted that "good digestion waits on appetite and health on both." Certainly missionary interest waits on information, and adequate missionary support on both. If this indeed be true, then perhaps we have a clue to the diminishing receipts of many missionary societies. Perhaps the cause is not now being presented in a sufficiently definite and arresting manner. A catalog of the different methods being used might not seem to justify this conclusion. Their name is legion. It is not our purpose, here, to attempt to add to this sum total of definite methods. We may accomplish more by considering the question *de novo*, and outlining some things which would facilitate and make of more lasting effect the presentation of missions in the local church. We are considering at once a science, governed by definite rules which we may discover, and a business, which demands constant attention and assiduous promotion if it is to succeed.

This is a task which is most difficult, important, and far-reaching in its effects. It is difficult because the foreign missionary cause has no apparent bearing upon the life of the individual—he does not seem to share in or to benefit by the results. And in this old self-remembering world that fact is often quite enough to keep interest at the zero point. In almost

any other religious or philanthropic project there is a direct or indirect benefit to the individual, his family, his community, his city or his country. At such times as occasionally occur when the element of catastrophe or emergency enters into the foreign missionary appeal, this difficulty is partly overcome, for it lies in human nature to rise to unselfish and heroic effort under the urge of an emergency. But such effort is not long sustained.

However, it is not only natural selfishness and indifference to what seems of no personal concern that make the task difficult. A further element of difficulty lies in the arguments against foreign missionary work loudly proffered by American tourists who have visited the lands where such work is being carried on. It matters not that they have given to it at most only a casual, superficial inspection, and sometimes have not even taken the time to visit missions at all. The vociferous insistence of their criticism is usually in inverse ratio to their real acquaintance with the work; but of this their auditors are unaware. Is there not a quaint justice in this challenge, made when one of these decriers curtly refuses to contribute to the offering because he *does not believe* in Foreign Missions: "Take some money, then; it is *for the heathen*"? There would be no foreign missionary work if it waited upon such people to initiate and support it. But how would they themselves have been given the gospel message if their own viewpoint had been shared by early Christians? Fortunately for them, it was not.

The task we are considering is important, for it concerns the *completion* of obedience and the fulfilment of the obligations entered into by us when we accepted salvation for ourselves. The basic, inescapable function of the Christian Church, that for which it was established, and that for which it has been preserved through the long ages, is the missionary function. Many Christians are willing to support missionary work which is close at hand; but unless the Gospel is carried "into *all* the world" there is not entire obedience to Christ's command. Foreign missionary work is the final flowering of Christian love and friendship; necessity for it is implicit in Christianity itself.

Our task is far-reaching—not because of the distance involved, but in a causal sense. It is far-reaching in its effects upon the lives of those enlisted; in its results in the lives of those reached with the gospel message; in knitting together the fabric of the nations; in weaving into this fabric world friendship, world peace, world standards of action and thought; in bringing in the Kingdom of God, with all that that term connotes.

The Five "Ps"

Let us consider successively Purpose, Personnel, Principles, Problems and Plans.

I. The *Purpose* is to lead Christians to know about, believe in, advocate, support and pray for Christian missions in foreign lands.

II. The *Personnel* to whom presentation is to be made is found in a cross-section of the local church:

(a) The pastor, in most cases the leader in the religious thinking of his flock.

(b) The laymen—interested but otherwise absorbed.

(c) The women, saintly and otherwise.

(d) The young people, popularly known as up and coming but sadly enough in many cases up and *going* out from the church's active life.

(e) The children, sometimes the terror of the present, albeit the hope of the future.

III. The *Principles* which should govern presentation are, broadly speaking, three:

(1) Determination to reach the *entire* local church; to seek to make the Christian Mission enterprise a church affair, receiving official consideration of the groups directing church action and policies, instead of being the concern of a limited number of people. One successful method for accomplishing this is through the establishment of a Board of Missions, coordinate with the other official boards of the church, with its membership elected or appointed by the church in the same manner as the other boards. This Board of Missions recommends a missionary budget to the church for its adoption, promotes measures for meeting this budget and makes its reports directly to the church. It also makes plans for stimulating missionary interest on the part of the members of the church, and for furnishing information concerning missions. The day of haphazard missionary presentation should be over. The aim should be to develop interrelated plans of presentation with essential unity in spite of necessary diversity of method.

(2) Adaptation to the manner of life, motives and power of response of the group to be reached. Presentations which in a city church prove powerful and compelling, fail utterly in a rural church, and *vice versa*. The type of church to be reached is of vital importance in determining the method to be used. Similarly, the type of individual in the group is a determining element. There should be careful adaptation to diversity of training and temperament. How lacking in discrimination it is for instance, to base the foreign missionary appeal solely upon obedience to the Great Commission, in a group whose members cannot think in terms of abstract obligation. Their interest may be instantly won, however, by simple tales of eager response to the Gospel on the part of natives, and by intimate glimpses of resulting changed lives. Like Paul, we should be ready to employ all means that we might by all means win some.

(3) Recognition that persistent and

pertinent publicity is absolutely essential.

(a) A publicity which presents the Gospel as the basis of Foreign Missions.

(b) A publicity which gives salient missionary facts in simple form. One wise enthusiast (a specialist in business publicity) prepared and placed in strategic positions placards, each containing a simple question, with the statement that the answer would be posted in a certain place. Curiosity was aroused, interest awakened and the answers were sought.

(c) A publicity which avoids unnecessary use of technical terms. We smile at the story of the boy who thought a furlough was an ox cart because he saw a picture of a missionary getting into such a vehicle and read underneath the words, "Starting home on his furlough." But a lack of understanding of many oft-used terms is not unusual, and is a real handicap in developing missionary interest.

(d) A publicity which quite naturally takes church members into its confidence regarding foreign missionary problems and situations.

(e) A publicity which interprets newspaper reports of foreign events, and is alert, where necessary, to counteract the effect of such reports.

The Six Problems

IV. The *Problems* to be recognized and solved are many. There seems to be at least one problem for each group of the Personnel to be reached and, in addition, some others thrown in for good measure.

(1) The Pastoral Problem. How can we expect the Pastor to be missionarily inclined and to welcome a program for foreign missionary presentation unless Missions has appeared as a basic, fundamental part of his official preparation for the ministry? Yet how many of our theological seminaries offer distinctive courses in Missions for which the student is expected to register just as naturally and inevitably as he registers for Homiletics or Old Testament Prophecy? In some cases, I have been told, there are courses in Missions and Church History, with emphasis upon Church History. (The combination offers a resemblance to the cans of what the market calls pork and beans—a partnership in which pork is often characterized by its infrequent and irregular participation.) In some

seminaries, more especially lately, there have been established courses in Missions. But in many there is still no intensive study of the motives, methods and results of Missions. The young minister does not therefore have missions woven into the fabric of his religious life—the promotion of Missions does not appear as an essential part of his ministerial task. When it is brought to his attention later it seems something superimposed and is consequently often reluctantly and inadequately incorporated into his church program. A pastor, who is now outstanding for his missionary interest, has frankly said that college and seminary produced no missionary impression upon him and he entered the gospel ministry with his only memory of missionary influence that of a "Farther Lights Society" for girls, conducted by a woman of the church. A visit to the orphanage of the Church Missionary Society in Nazareth, where nearly a hundred orphaned children of Arab parentage were being fed, clothed and taught in the name of Jesus Christ, he calls his "exposure" to actual missionary work, and he credits this visit with his conversion to Foreign Missions. But few of our pastors are able to take trips to far lands in the early years of their ministry and thus secure the missionary impulse which might have come to them during their years of preparation. They are not to blame that this situation exists, but we are not free from blame if we do not do all in our power to change it.

(b) The Laymen's Problem. The laymen in our churches depend largely upon the pastors for their understanding of religion and what it involves. Without missionary presentation from the pulpit, therefore, there is no adequate participation from the pew. Even personal appeals to laymen for contributions result in failure, for the laymen reply that they will consult their pastors, and pastors who have no missionary vision do not readily permit what they consider "outside causes" to receive contribu-

tions which might *just as well* be retained for current expenses. A further problem is that for the average laymen too often Missions has assumed a feminine aspect. Tolerant and smiling, he thinks of his wife as "over at the missionary meeting" and does not know that Missions is a man's job, challenging and deserving all that he has of time, devotion and resources.

(c) The Woman's Problem. Women, while not in reality the pioneers in missionary work, have had more leisure for the study of Missions and they are as a rule farther along in missionary thinking than the other groups in the church. The problem here is simply to call this fact to their attention and ask their assistance in making Missions as real to the rest of the church as it is to them. Their patience and tact and ingenuity can then be depended upon to assist in coordinating the entire missionary program of the church.

(d) The Young People's Problem. An article in a recent number of one of our outstanding magazines written by one who has had years of teaching and observation in a large state university, has for its title "Wanted—A Substitute for Righteousness." The trend of the article is not what one might fear from that subject, but is rather an exposition of the fact that young people do not think in the terms employed by the present generation of adults. While they may be led to choose the things or the acts which we term righteous, they will not choose these things *because they are "righteous"* but rather because they can be shown to conform to what are the young people's own highest standards, differently expressed. If the missionary enterprise is to appeal to present-day young people and to win them for active adherents, it must be presented to them in phraseology which they understand, and not in terms of a day that is past. It must be voiced by those who are in their confidence and in sympathetic touch with the shifting names and nature

of their standards. There should never, however, be omitted or minimized that which alone is the motive and the power of Missions—the Gospel of Jesus Christ.

(e) The Children's Problem. Childhood has not stood still in its language and in its ideals. The same need for adaptation and for comprehensible appeal exists here also. This need is clearly recognized and met by some of the specialists engaged in missionary education for children, with the result that where their plans are adopted and followed the interest of the children is enlisted to a remarkable degree. One boy wrote a note to himself and placed it in a conspicuous position lest he should inadvertently forget to attend the "missionary meeting," so fascinating had it become, and so linked with the dominant interests of his life.

A man past sixty years of age related recently that as a child he eagerly gave the contents of his bank to help a missionary from India buy an elephant to be used in evangelistic touring through the jungle. The lad never forgot the thrill of part ownership of an elephant in the jungle, and as he grew to manhood he never lost the missionary interest thus aroused.

(f) An Additional Problem. A problem which is very real in many foreign missionary societies arises from the fact that the secretarial force is reduced in number below the point of efficiency because of a budget based upon inadequate receipts. We have here the time-honored "vicious circle"—*our people do not give more generously, we are told, because they do not receive more definite, concrete information; they do not receive more definite, concrete information because they do not give more generously.* That is, their gifts do not make possible the employment of those who can devote their time to making foreign missionary work vivid, vital and real.

I have been told that the Protestant denominations have an immediate local church building program of \$500,000,000. How unthinkable small,

in comparison, seem our most ambitious dreams for the support of Foreign Missions. A corps of officers less overworked and with more time for constructive yet simple, concrete presentation of needs and facts would have opportunity to bring about a foreign missionary program which would be a more worthy complement to this splendid church building project.

Plans for Each Problem

V. *Plans.* There should be at least one plan for each problem. Some of these, however, need not be amplified as they suggest themselves in the very contemplation of the problem.

(1) Let us take steps to encourage our seminaries to establish chairs of missions, and to elect to those chairs men or women who are educational experts and recognized as authorities in missionary subjects. Our pastors will then go into the ministry equipped with belief in the supreme importance of and knowledge about the missionary enterprise. (It might be possible, where this is necessary, to assist the seminary in financing this addition to its faculty and curriculum. Certainly later results from a missionary ministry would more than repay the effort, and doubtless givers could be found who would be appealed to by the permanent and increasing value of such a measure.) Might it even be possible to go a step further and request that elective courses in Missions, with credits, of course, be offered by colleges, surely by Christian colleges, and possibly even by those under private control?

While such measures will greatly benefit the missionary cause in the future, we recognize that our problem is a present one. Why may we not, therefore, pending the strengthening of the seminary's missionary influence, endeavor to establish a vital missionary contact with our pastors, especially with those who do not yet recognize the rightful place of missionary emphasis in the business of being a religious leader? They will

then welcome suggestions and plans for putting Missions into the lay thinking of the church, and will willingly make room in their services, from time to time, for missionary presentations. They will also give Missions a new and more worthy place in their preaching. Among the means for accomplishing these results are:

(a) Pastors' conferences, addressed by missionaries and mission executives.

(b) The personal influence of pastors who themselves recognize the essential missionary character of the Gospel.

(c) Especially prepared literature which makes clear the urgency, the importance and the inspiring results of the missionary enterprise. Pastors have often been won to an intelligent interest in Missions through missionary incidents and illustrations supplied to them as material for sermons.

(2) Let us put upon the foreign missionary enterprise the masculine stamp in addition to the feminine one which it has so long borne. Let us more frequently ask laymen to talk missions to each other and to the whole church. Not long ago a man of great wealth who had built up and become the president of the largest business of its kind in the world, was invited to occupy the pulpit of a large city church on Sunday morning. Among other things, he said, "The man who says 'what happens in China is not my funeral' is digging his own grave, and it will be a grave for his soul as well as for his body." It would be impossible to estimate the value to Foreign Missions of such a statement from a man of his known achievements, or the influence which it doubtless exerted upon the business men and the ambitious young men of that audience.

Let us encourage our laymen to think for themselves in the matter of giving, and to realize that the thoughtless or indiscriminate giver is not the generous one but the lazy one. It is true that "the Lord loveth a cheerful giver," but He has wider use in His kingdom for the intelligent, conscientious giver, the one who accompanies his gift with his interest and his prayers. Therefore let us link foreign missionary appeals and presentations

to the interests which the individual is known to have.

(3) In some denominations working under what is known as a cooperative program, the plan obtains of allotting to Foreign Missions a certain definite percentage of undesignated contributions. In some cases this percentage was not based upon a desire to allocate for foreign mission work that proportion of receipts which would seem fair and just after a study of all denominational responsibilities. It was based rather upon the assembling of the budgets of various organizations for a given year or years, and thus may be said to be more or less accidental. As a result, the amount spent for foreign missionary work appears to bear no definite relation to the number and the need of the group served. It would therefore seem reasonable and desirable that a careful, comprehensive and impartial study should be made of this question, with a view to ascertaining and recommending an equitable basis of support for Foreign Missions.

(4) There is another important consideration which has direct bearing upon the presentation of the foreign missionary enterprise. In some denominations where what has been referred to as a cooperative program is in force, this cooperative program seems engaged in displaying what the French would call "the defects of its qualities." Now the excellent qualities of cooperation are many and obvious. But if a cooperative movement does not bring about or at least contribute largely to the growth and success of the organizations uniting in it, it defeats the very purpose of cooperation, which is mutual benefit and aid in performing all the tasks of all. It is an all too evident fact that the cause of Foreign Missions is not benefiting by increased support and resources. In fact, it cannot even be said to be holding its own. The story is told in steadily mounting deficits, in continued retrenchment and successive reductions in expenditure. Restrictions must constantly be placed

upon the workers, and limitations are continually hedging in a work, the glory of which, if it were allowed to expand, no man might predict and only the omnipotence of God might determine. Certainly a cooperative movement ought seriously to concern itself with and seek earnestly to discover and to remove the causes of actual detriment to the work carried on by some of the organizations engaged in it. Whether the detriment is the result of or merely exists simultaneously with the program of cooperation is not material and does not affect the principle of united responsibility for the good of all. No party to a unified movement can suffer as Foreign Missions is in many instances now suffering, without serious reaction upon such unified movement, and without injury to the entire missionary enterprise.

It has always been true that emphasis upon Foreign Missions does not lessen or detract from interest in other types of work carried on through united effort. An outstanding Home Mission executive has many times said that "Foreign Missions is the tide that lifts all the ships in the harbor." The right kind of a cooperative program—and who desires any but the right kind?—has nothing to fear from an adequate emphasis upon Foreign Missions; the cause of Christ and the spiritual welfare of our churches have much to gain thereby.

At the meeting of the Federation of Woman's Boards of Foreign Missions held in Atlantic City during January, this truth was emphasized: "*Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be accomplished.*" Let us not forget also that in the Providence of God only as the waiting tasks are undertaken and accomplished will new tides of spiritual life begin to flow within the Church. The foreign missionary tasks are waiting to be undertaken in that complete consecration and fullness of devotion which Christ asks of those who would follow in His train.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

BUILD A WALL OF FAITH AND LOVE AROUND THE CHURCH IN CHINA

Days of unprecedented spiritual, mental, and physical turmoil in China constitute a challenge to all sincere and intelligent followers of Christ throughout the world.

We urge Christian people to be continually in prayer for this great nation in the hour of its intellectual and political awakening. Let us all pray:

1. That the Missionaries may maintain courage and a radiant faith in the eternal values and ultimate success of their work, and that they may be led to reflect in counsel and deed the true motive and purpose of their presence in China.
2. That the Chinese Christian leaders thrust into the midst of unexpected and heavy responsibilities may be girt about by the strength and wisdom of God, and may be enabled to live as Jesus would, and thus contribute to the up-building of their new nation the essential and vital elements of the Christian faith.
3. That the Christian Church, though tried as by fire, may be greatly strengthened and enabled to endure faithfully through all hardships without faltering in the supreme task of the interpretation of Christ in all relationships of life.
4. That government officials of Western nations may exhibit true friendship for China, and sincere sympathy for the Chinese in their best aspirations.
5. That Christians in the United States and Canada may have a sympathetic appreciation of the difficulties facing this great people, and that they may con-

tinue steadfast in their purpose to make Christ known as the sure hope of China's national life.

6. That throughout the Christian Church in America and Europe there may arise a determination to make the principles of Jesus Christ operative in every avenue through which we of the West touch this great nation.

7. That to men and women everywhere may come a vision of a Christian China where the Spirit of God shall be triumphant.

And above all let us all pray a special prayer of:

1. *Thanksgiving*—for the spiritual awakening which is taking place among the Chinese.
2. *Confidence*—that the Spirit of God is able to make righteousness and love supreme.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

GINLING COLLEGE, CHINA

"The Nanking incident" has brought that ancient Chinese city and its many Christian institutions into the headlines of the newspapers of the world and into the serious thinking of governments and of mission authorities. What actually happened on March 24, and who was responsible for attacks on foreigners—missionaries, business men and government representatives—is not yet fully understood, and therefore judgment must be delayed.

The news from China, so perplexing and disturbing, if thoughtfully studied, shows great historical events shaping before our eyes. China, the ancient and vast, "has struck her tents and is on the march." Whither,

no man knoweth, but there is hope as well as danger in times of change. It is a time to pray.

Revolutions—not only a political revolution, a declaration of independence against foreign domination, but social and industrial revolution, revolution in science and education and in literature—are in progress. And besides a revolution a civil war to unify a nation that has long showed a preference for “states rights.”

Neighbors and friends may wish to help. Sojourners and guests may feel abused by having to withdraw for a time, but China will have to decide her own destiny.

Among those present in Nanking on the day of “the incident” were the faculty and students of the Woman’s Christian College—Ginling—for which many in America have worked and prayed since before its opening in 1915. Eight mission Boards, Smith College, the China Medical Board, and the Young Women’s Christian Association provide more than two thirds of the expenses, fees from the students amounting to nearly one third. Ginling is incorporated under the Regents of the State of New York, thus having the right to grant the B.A. degree to her graduates.

In September 1923 the college moved to its new campus with 100 students enrolled. The total enrollment in September, 1926, was 152, representing twelve provinces, eleven denominations and all ranks of society.

The faculty of thirty has ten Chinese, two English and eighteen Americans holding degrees from Bryn Mawr, Chicago, Columbia, Clark, Drury, Illinois, Indiana, Michigan, Mount Holyoke, Oberlin, Smith, Wellesley, Western, Wisconsin, and Oxford, England.

The college has a campus of forty acres lying between Drum Tower, and the west wall of the city in a region of rolling hills, some of which are wooded, and pleasant valleys, offering all the attractions of open country. From the hill-top on the west the

whole city can be seen, and outside the city wall in the far distance the Yangtze River. Purple Mountain makes the view glorious, gold in the morning, purple at night.

Three academic buildings form a quadrangle open to the east, facing Purple Mountain: a recitation building, a science hall, and a central building which has in it a temporary chapel, the gymnasium, a formal guest hall, a music studio, and small rooms for use by student organizations. Four dormitories provide a home for the faculty and students.

The buildings of the college are in Chinese style, carried out consistently in exterior decoration in columns, cornices and roofs, and in a detail of windows, with a restrained use of color. The seven buildings now in use are part of a larger group of fourteen planned for 400 students. The money for the buildings was raised in a campaign for Oriental colleges carried on between 1920 and 1923. The present buildings with land and equipment have cost approximately \$435,000 Gold.

Because of disturbed conditions attending revolution, the opening of schools has been a problem in many parts of China, but the new term at Ginling opened February 17, with all the students back, except those whose homes were in distant provinces. As the day of battle drew near, seven students were called home by fearful parents. They left reluctantly, but obeyed, as many missionaries have left with reluctance in obedience to consuls and bishops who felt responsible for the lives of their charges.

A student wrote shortly before the Southern army entered Nanking:

“Last Saturday evening the students were going to have a lantern procession, but on account of the unsettled conditions outside, they postponed it indefinitely. In its stead we had a large party in the gymnasium. There were grand marching, folk dancing, class singing and games. Everybody seemed to have enjoyed it much.....

"China is very much upset; it is true there are strikes, anti-British feelings, anti-Christian feelings, but these must be as passing side lines along with the main force. At the same time there is a great body of Chinese Christians and non-Christians in China today, working very hard according to the principles of Jesus to bring a better understanding and more lasting peace between all the nations of the earth. My brother, T. Z. Koo, is going to America on March 12th to represent China.

"Your prayer is greatly needed now, because we do not know what will happen to us next. But we put ourselves in the hands of our Heavenly Father, and trust Him, so we might have peace in our hearts."

EDUCATIONAL ADVANCE IN SOUTH AMERICA

The Campaign for \$2,590,000 for Educational Advance in South America reported on May 1st that it had reached the \$615,000 mark. This campaign is a cooperative effort of the United Christian Missionary Society, the Presbyterian Board of Foreign Missions, the Methodist Episcopal Board and Woman's Foreign Missionary Society, the Committee on Cooperation in Latin America, and Mackenzie College for an "inter-continental program of Christian education, social and health instruction" in twelve strategic centers in South America. This program is in response to South America's request for North American cooperation. The money will be used "to strengthen ten outstanding schools and three seminaries, to provide specialists in health, social service, religious education and literature, and to assist in the work among the needy millions of Indians." The leaders of South America, both in the Evangelical Church and outside, have asked our assistance in this task, and the institutions which have been selected for cooperative development

have the goodwill of all the South American people. Bishop Oldham, in charge of Methodist work in South America, says of this great effort:

"In my life-long missionary service I have seen nothing more comprehensive, more statesmanlike, more opportune than this united effort on the part of Christian Churches of the United States to equip in a worthy manner these institutions in South America."

One of the main endeavors under the head of "specialists in health" is to provide nurses who can develop health centers and dispensaries in the needy places. Perhaps this is one of the greatest opportunities of the entire effort.

The Women's Cooperating Committee, of which Mrs. Moses Charles Migel, a graduate of Santiago College, Chile, is Chairman, held a luncheon in November at the Hotel Commodore, New York, at which nearly a thousand women and many men were present. Many prominent South Americans were in attendance, including Hon. Vincente Ramitez, Minister from Paraguay; Sr. Alejandro Bolini, Consul General of Argentina; Sr. Pablo Pacheco, Consul General of Paraguay; and Dr. Erasmo Braga, author and educator. Mrs. Carrie Chapman Catt presided at the speaker's table, and Dr. Mary E. Woolley, president of Mount Holyoke College was one of the speakers. \$43,000 was subscribed on this occasion.

Meetings have been held in several cities of the middle west, and during the spring women's luncheons in Pennsylvania cities have won the interest and enthusiasm of large groups.

The Campaign is not only getting the necessary funds for the Educational Advance in South America, but is one more experience in fellowship with sister denominations, and one more effort to promote better understanding between the United States and our South American neighbors.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

COMITY

From a report of the Committee of the Home Missions Council and Council of Women for Home Missions, H. N. Morse, *Chairman*.

This subject involves the following questions:

1. Under what circumstances shall competition and over-churching be held to exist?

2. What are the minimum essentials of a local church program which should be regarded as constituting adequate occupancy of a field and on the basis of which a particular church should be accorded exclusive responsibility?

3. What principles of procedure are now feasible for boards to enable them, at the earliest possible date, to remove home mission aid as a factor in over-churching and competition?

Many complications and confusions are involved in this question of comity because of different factors inherent in home mission work. The following points might be cited:

1. The various Protestant denominations have, apparently, no common opinion as to urgency of comity or as to their responsibility for it. Neither is there agreement as to what constitutes comity as distinguished from unjustifiable competition.

2. Each major type of community or of population served presents a different aspect of the question, requiring some differentiation both in standards and in procedure.

3. In actual adjustments, there are at least five distinct "focal" points to be considered: the local constituency, the minor church judicatory, the regional or areal officials charged with responsibility for the extension and oversight of denominational work, the superior judicatory and the national missionary societies. Each of these presents a different problem. Further, the lack of any common ecclesiastical unit, geographically speaking, increases the difficulty of obtaining effective action for any considerable area.

4. Differences in ecclesiastical procedure complicate the situation. For example, different denominations illustrate differing degrees of control (a) by minor judicatories over local churches, (b) by superior judicatories over minor judicatories, (c) by missionary organizations over local situations, (d) by national societies over their local or regional representatives. There are different methods of handling funds and controlling their expenditure with divided control in many instances.

5. Particular situations are complicated by a great variety of factors; for illustration, property investments or endowments, theological differences, questions of denominational prestige and of traditional attachments and loyalties, meager ideals of church work and of Christian life and responsibility prevalent in many communities.

6. Home mission aid is only one factor in the comity problem. Self-supporting churches are equally important.

7. While competition and rivalry are not wholly absent from any of the major fields of mission work, in most of the exceptional areas there is some sort of machinery or procedure for dealing with it, as there is, also, in most major cities and in some states. There is, however, a wide variation apparent in ideals, in methods and in effectiveness. It seems fair to state that the Town and Country field appears to present the most complicated and difficult situation.

8. Finally, no one agency seems to have a clear track in attempting to deal with the question.

These points are cited to make clear that it will be no light task to rid our Protestant mission work of overlapping and competition. The further one proceeds in this study the

more vital does it seem that we should immediately move out of the realm of academic discussion and scattered experimentation and grapple with this problem in a serious and thorough-going way.

Comity Principles Applicable to English-Speaking Work in the Town and Country Field

1. A field shall be regarded as adequately occupied when, for each 1,000 population, homogeneous as to language and color and reasonably accessible from a given point, there is present one church meeting at least the following minimum standard of service and equipment:

Resident pastor devoting full time to work of the ministry,

Public worship every Sabbath,

Sunday-school meeting regularly,

Edifice reasonably adequate to needs of the community for worship, religious training and service, *provided* that where a church has or is proposed to have the exclusive occupancy of a field it will receive in Christian fellowship all varieties of Evangelical Christians without subjecting them to doctrinal or other tests which do not accord with the standards of their respective faiths.

2. Conversely, a condition of over-churching and competition shall be held to exist where the number of churches in the community exceeds the above ratio, if at least one church per 1,000 people maintains this minimum standard of service and equipment.

3. Where, within the terms of this definition, an aided church is maintained in competition with a self-supporting church (i. e., a church which draws its current support exclusively from the given community), the latter, if it meets the minimum standard shall be regarded as entitled to the field and the grant in aid to the competing church should be annually decreased looking to the complete cessation of aid at the end of three years.

4. Where no one of the churches in an over-churching community is self-supporting as above defined, the denominations concerned should confer at once to determine what church

should be asked to undertake the responsibility of maintaining at least the minimum standard of service and equipment in that community.

The following alternative methods of adjustment are generally recognized as applicable under these circumstances:

The unconditional withdrawal of one denomination in favor of the other, or

The withdrawal of one denomination in favor of the other on the basis of a reciprocal exchange (i. e., favoring the withdrawing denomination in another community), or

The withdrawal of both in favor of a third not now present, or

The formation of a federated or community church.

5. No new enterprise should be initiated with missionary support in contravention of the above principles.

6. Mission aid for building purposes should not be given a competing church as above defined.

7. In the expenditure of missionary money in the Town and Country field the following objects should be regarded as of primary importance:

(a) As a first responsibility, to build up the highest type of service standard for each church which now has or which is proposed to have the exclusive responsibility for a field.

(b) To strengthen particularly for demonstration purposes, churches which face situations of unusual difficulty or unusual strategic importance.

(c) Adequately to occupy now unoccupied communities and to serve now unreached populations.

8. Where the work of a given church is to be discontinued, the policy should be definitely to dissolve its organization and unite its membership with other existing churches.

9. As a step on the way to complete cooperation, competition is held to be particularly unjustifiable if between churches belonging to the same one of the following recognized groups.

(1) Liturgical churches

(2) Churches practicing the baptism of believers only

(3) Churches of other denominations.

10. Each mission board or agency is urged immediately to undertake a study of its aided churches to determine where competition as above defined exists.

CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with

Council of Women for Home Missions

DATES AND CHAIRMEN FOR 1927

Bethesda, Ohio—July 11-15—Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Boulder, Colorado—June 15-24—Mrs. Frank I. Smith, 515 E. 11th Ave., Denver, Colo.

Dallas, Texas—October 3-7—Mrs. Merwin A. Stone, 4807 Swiss Ave., Dallas, Texas.

Dallas, Texas (Negro)—October 3-7—Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

DeLand, Florida—January 31-February 5 (February 1-7)—Mrs. Dora Smith, 135 East New York Ave., DeLand, Fla.

Houston, Texas—First week in October—Mrs. Chas. Fred Jewett, 406 Sul Ross Ave., Houston, Texas.

Illinois-Missouri (Greenville, Ill.)—June 20-24—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

Lake Geneva, Wisconsin—June 27-July 4—Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.

Mills College, Oakland, California—June 22-29—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Calif.

Minnesota (Minneapolis-St. Paul)—June 20-24—Mrs. F. F. Lindsay, 25 Seymour Ave., S. E., Minneapolis, Minn.

Mt. Hermon, California—July 6-13—Mrs. C. W. Brinstead, 2929 Lincoln Way, San Francisco, Calif.

Mountain Lake Park, Maryland—July 26-August 1—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

New Orleans, Louisiana—November 8-12—Mrs. John S. Kendall, 1427 Broadway, New Orleans, La.

Northfield, East Northfield, Massachusetts—July 5-11—Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

Oklahoma City, Oklahoma—.....—Mrs. Joseph Deupree, 1609 West 19th St., Oklahoma City, Okla.

St. Petersburg, Florida—February 6-11—Mrs. George W. Cooper, 250 Fifth Ave., N., St. Petersburg, Fla.

Southern California (Los Angeles)—July 7-12—Mrs. Chas. D. Hill, 1488 W. 27th St., Los Angeles, Calif.

Wilson College, Chambersburg, Pennsylvania—June 29-July 6—Mary C. Peacock, Torresdale, Pa.

Winona Lake, Indiana—July 25-August 1—Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.

Home Missions Institute

Conducted by Council of Women for Home Missions

Chautauqua, New York—August 14-19—Mrs. John Ferguson, 156 5th Ave., N. Y. Ave., N. Y.

RELIGIOUS PRIVILEGES FOR THE BLIND

It has been found that the American Bible Society, in providing the Bible in both Authorized and American Standard Revised Versions in 30 volumes, has made the largest contribution of any Protestant Evangelical society.

Next are contributions of the Seventh Day Adventists, 19 titles; Protestant Episcopal Church, 7 titles; McConkey Fund, 4 titles; and single books by other societies not specifically connected with any denomination.

The total titles, aside from Scriptures, of religious books published by evangelical bodies or interests, so far ascertained, is 20, and 5 other titles have been announced as contemplated.

Roman Catholic publications number 9 titles and 38 contemplated; Theosophists, 3 titles and 22 contemplated; Christian Scientists, 4 titles; Jews, 1 title.

The need for a further and continuous supply of healthy inspirational or informational religious books from the Protestant evangelical point of view is emphasized by all acquainted with facts, as well as by facts themselves.

The amount of religious literature made freely available for the blind by other sources is increasing. The duty of Protestant evangelical churches is clear.

NEWS FROM MANY LANDS



AFRICA

Tribute to the Nile Mission Press

IN JANUARY last, the number of different publications issued by this great agency for taking Christian truth to Moslems had passed the 600 mark. The following letter from an educated Moslem convert bears testimony to the value of its work:

For a long time Christian missionaries have worked without fruit, and many are not aware of the real cause of their past failure. Experience has taught me the reason: Their work in the past was restricted to preaching and teaching, and consequently their work was done locally among non-Christians, only to be heard and forgotten again. They recently have succeeded by means of the books of the Nile Mission Press. You can hardly meet with a preacher, teacher, or a colporteur or Bible-woman who has not some of the N. M. P. publications in his pocket. Moslems who have not yet adopted Christianity have started to realize the virtues of this religion, and the soundness of its principles.

Sunday-Schools in Coptic Church

REV. STEPHEN VAN R. TROWBRIDGE reports of the Sunday-school movement in the Orthodox Coptic Church in Egypt: "It is not officially connected with the World's Sunday school Association, but our secretaries have a friendly part in these efforts. Eight thousand copies of weekly lesson helps are issued and the President of the Council is Father Butros Abd-el-Malak. Lesson picture rolls through our office have been provided for the Cairo and Khartum cathedral schools. There are now thirty-five schools and a staff of over one hundred teachers. The Bible is directly used in teaching, the pupils are encouraged to study it in their homes, and the class work is not unlike that in the Protestant schools. The Secretary is Habib Effendi, Principal of the Clerical College. Let us

earnestly pray that this movement may teach and exalt Christ rather than medieval superstitions and traditions."

Books for Sahara Oases

AT THE last annual meeting of the Nile Mission Press, Rev. Francis Brading reminded his hearers that the Sahara Desert contains thousands of oases, some of them very large. One in southern Algeria has a population of 22,000. He continued:

"The thing that struck me on making inquiries was this, that about seventy-five per cent of the men and boys in these oases can read literary Arabic, whereas right along the coast not ten per cent of them can read. The reason is, I think, that in the oases they have plenty of time for study. There are also schools, to which they are willing to go to learn to read. So you have a wonderful possibility for disseminating Christian literature here. They have nothing else to read. The Koran is an expensive book, and you do not find many copies in an oasis. But give them Christian literature, and they will read it. So I do feel that the Nile Mission Press has done wisely in coming on the scene in the Barbary States, because there it has a field which is almost unparalleled."

Growth of Cameroon Schools

LESS than a generation ago, missionaries in West Africa of the Presbyterian Church, says George Schwab, "were paying fathers to allow their boys to come to the Mission to learn to read and write. Today those boys, instead of being the wild, painted, brass-ornamented, unlettered people their fathers were, are the clean, quiet, and at least partially

educated teachers in the more than seven hundred village schools of the Mission. In these schools along with the eleven station day and boarding schools for boys, and the ten schools for girls, there are now enrolled 30,299 pupils. Besides which there are eighteen students in the theological school, more than one hundred apprentices in the industrial and agricultural, school and forty teachers-to-be in the normal school."

Open Door to African Dwarfs

MRS. E. G. HARRIS writes from Yaounde, in the Cameroun, West Africa: "We spent a Sunday at our farthest inland evangelistic point—a beautiful spot, with a nice little bark church which serves as a school during the week, and has about 200 children enrolled. At daylight, we were awakened by the great drum which resounded for miles through the forest, telling the people that the Sabbath Day had arrived, and that everyone must cease his labors and come to worship. Before the hour of service had arrived the crowd commenced coming, for, of course, it was a great occasion, because white folks were present. A little company of the dwarf people came in to see us. They live far back in the forest, and are very hard to reach on account of their timidity. One of their number is Christian, and he wants to come here to the station and learn something of soul-winning, so that he can go back to his people and win them. Another open door to service."

"A New Creation" on the Niger

THE Church Missionary Society calls attention to the transformation which has taken place in the Owerri district of the Niger Diocese, West Africa, in the last quarter of a century. Then it was the general custom at the funeral of any important man to capture a slave. In the course of the burial rites a luxurious meal was laid before the captive; immediately afterwards, he was bound hand and foot and thrown,

as he was, into a deep grave, the coffin being dropped on to his living body, and the grave filled in. Today in this same district there are connected with the C. M. S. Mission a hundred churches in different stages of progress, all of them places in which the Gospel of Christ is being preached. Pastors and catechists and schoolmasters all are housed and provided for by the people themselves. Another district of ninety churches has also been taken out of the original district, and is now self-supporting and developing rapidly.

Tests for Zulu Christians

THE Anglican bishop in Zululand writes of the people in his diocese: "The children are delightful little folk, and come gladly to school and church. And the Zulus are a fine race, with dignity, forbearance, patience, and many virtues. The old superstitions and bad traditions in sexual matters cause us some trouble; they cannot be driven out in one generation. But when Europeans ask what sort of Christians they make, we point out these five evidences: they know how to pray, and pray well; they know how to worship, and value their religion; they give well for the support of those who minister to them, and to the funds of the Church, and give labor in building their churches; they set to work to win others to Christ in various ways; they know how to submit to discipline."

THE NEAR EAST

A Turk Seeks the Secret

AN AMERICAN Board missionary in Syria writes of a Turkish shopkeeper in a small town near Alexandretta who has been reading the New Testament. Recently he said: "I did not imagine that there were such deep truths in Christianity or that such wonderful events were told of in the New Testament. What wonderful power Jesus has!"

The missionary continues:

We hope that this young man may become a leaven among the Turks here. One

of the things that has influenced him most is the change seen in the lives of one or two young men, since their conversion. This change is to him a mystery. "How is it that such a great change can take place in one's life? I know all their old words, deeds and actions, but now they have become entirely different men. Is the secret of this in you, or is it in Protestantism?" My answer was that the secret is not in men, but in the New Testament in his hand, in its truths and in the Jesus whom it describes.

Turkish Translation of Koran

THOUGH Mohammedan religious authorities have always declared the translation of the Koran to be sacrilege, the Turkish Government has within the last three years lifted its ban on the publication of such a translation. Accordingly, despite ecclesiastical out-cries, three translations of the Koran into Turkish have been put on the market. It is reliably stated that some 14,000 copies of these Turkish Korans have been sold. Some Christian missionaries are finding the translated Koran an ally. Turks who heard the sounding Arabic of the Koran without understanding anything imagined it to be charged with tremendous and mystic meanings. But in translation most of the ascribed grandeur disappears. It is sometimes sufficient to place a Koran and a Testament in the hands of a reader and leave him to draw his own conclusions.

Bibles for Moslem Theologues

THROUGH a friend on the staff of the (Mohammedan) theological faculty of the University of Stamboul, the agent of the American Bible Society was given the opportunity of furnishing Bibles in useful languages for the students' reference library. Not only was the gift welcomed, but the suggestion came back that the members of the teaching staff would be glad each to possess a copy of the Turkish Bible. Such a request coming from a quarter which one is accustomed to regard as the home of religious pride and exclusiveness was most encouraging. A nicely bound Bible in Turkish or Arabic, each bear-

ing the good wishes of the American Bible Society, is now the property of every professor in this the only Mohammedan school of higher religious instruction in Turkey.

The Bible House in Jerusalem

THE ceremony of laying the cornerstone of this building is thus described by *Evangelical Christendom*: "The High Commissioner for Palestine laid the stone and the dedication service was conducted by Dr. MacInnes, Bishop in Jerusalem. Bishops of the Greek, Armenian, Coptic and Syrian Churches were present, as well as the Abbot of the Abyssinian Church. The missionaries working in Palestine flocked to the service, which will be long remembered by all who attended. Jerusalem—apart from its sacred associations—still stands as a strategic center for Bible work. There peoples of many races meet. We cannot tell what may be in store for the Christian Church in Jerusalem. It may one day become the mother of many churches still undreamed of by even the boldest missionary dreamer. One thing is certain: as long as the Bible is the center and source of Christian teaching God will bless the work of the Jerusalem Church."

A Group of Persian Converts

REV. R. C. HUTCHISON, Ph.D., writes from the boys' school in Teheran, Persia: "The school is having the greatest year of its history, and the Christian work is making amazing progress. I am at present most interested in a group of thirteen new converts, who are studying with me. All are upper-classmen, all are men of real leadership, most are from excellent and powerful families. Their high intelligence, deep devotion and spiritual insight, their earnest and effective prayers, the sacrifices which they are making, their ingrained gentleness and irrepressible fun and humor are all a constant revelation to me. When the Persians know the Christ, I believe they will

show us a new type of Christian discipleship."

Women's Hospital in Bahrain

DR. PAUL HARRISON, author of "The Arab at Home," reports from Bahrain, Arabia, as follows, after what he says have been two bad pearling seasons, which have resulted in bitter and increasing poverty: "Numbers have been turned away from the hospital, not because they were unable to pay a fee, but because they would have nothing to eat during their proposed stay of perhaps two weeks. Due to this extreme poverty affecting all classes except the very rich, the work of the year has been very light. The outstanding event of the year was the completion of the new hospital for women and children." What this splendid building means to the women has been shown, says *Neglected Arabia*, "by the increased numbers at the clinics and by the genuine joy they manifested on the opening day. They have at last a place of privacy, where they need not draw their veils closely every time they hear a step or turn a corner, as they did when the women's quarters were in the men's hospital."

INDIA AND SIAM

Vacation Bible Schools in India

THOUGH the Daily Vacation Bible School movement is well established in China, it is within a comparatively short time that it has taken hold in India. The world association which directs this interdenominational movement, working through the national Christian councils and church federations in many countries, quotes as follows a recent letter from India: "Our work is progressing slowly but surely and this vacation we hope to arrange for no fewer than 100 schools in South India all managed by college students. It is a new feature of rural service for which we are enlisting volunteers."

There is a kinship between students teaching in these schools wherever they are located. Indian students re-

cently sent this message to Chinese students working in vacation Bible schools:

Tell them we love them, and our love travels through the midst of distance and time, travels unchecked towards them with all the fire and fervor of good will. Tell them we mark their progress with loving interest and shall do the same for many a coming year. Tell them only this, and nothing more—that India sends her love to them.

Railway but No Gospel

FOLLOWING the liberation of slaves and the opening of a commodious hospital in Nepal has come the inauguration of the first passenger railway in the country. This took place with great pomp and ceremonial on February 16th. The line has been constructed from Raxaul, on the border of British India, to Amlekhganj, twenty-four miles distant. *The Indian Witness* comments:

We regret that the enlightened men who are now at the helm of State in Nepal have not yet seen fit to open their country freely to ministers of the Gospel of Christ. . . . The Church in India could not desire a more challenging foreign missionary task than to carry the Gospel into this most exclusive kingdom as soon as the way is opened.

High-Castes Buy Bibles

THE Bombay Auxiliary of the Bible Society quotes in its latest report the following incident told by a missionary who is responsible for the management of a Bible depot in his town: "This Bible depot has been the means of opening up work among the high-caste people as no other agency has. We have sold a large number of English Bibles and gospels to high-caste Hindus. Early one morning a Hindu gentleman came to the depot and asked the evangelist, 'Who is this Jesus who is mentioned in the tract you gave me yesterday? I have read and reread the tract four times and I could not sleep last night. Do you have any books telling more about Jesus?' The evangelist gladly told him concerning the New Testament, and the high-caste Hindu gentleman agreed to purchase one for eight annas. But he could not take

it from the hand of the evangelist for fear of breaking his caste. So the New Testament was placed on the floor of the shop and the Hindu took it away with great joy."

Waning Influence of Gandhi

GANDHI is a spent force, women are taking a significant place in politics, and sentiment is growing against strong drink, are features of the survey of India in the 90th annual report of the Presbyterian Board of Foreign Missions, presented to the General Assembly in San Francisco, May 26th-June 1st. On the first of these three points the report states:

Politically, Mr. Gandhi seems to be a spent force. Nevertheless, no man in this generation has made such an impression on India, and the verdict of the future will probably sustain the impression of the present. In his doctrine of non-resistance and patient suffering he has reminded many a Hindu and Moslem of Jesus Christ. Having been himself so profoundly influenced by the life and teachings of Jesus, it is not strange that the Indian press has recently raised the question, "Is he a Christian in disguise?" This seems to have been due primarily to the fact that Mr. Gandhi has, at the request of his students, been teaching the Bible in Gujrat National College.

Tithers in the Punjab

THE "New World Movement" which the United Presbyterian Church has been stressing here in the homeland means much in India, too. From Madhapur in the Punjab comes this report: "Recently the superintendent of our district presented the claims of the New World Movement to the district workers at their monthly meeting and stressed the giving of the tithe. Each one of the workers pledged the tenth of his income to the Lord's work. Then the purpose of the Church in the Punjab to raise 100,000 rupees for special work was presented and each one pledged one month's salary. To those who have an abundance this may seem an easy thing to do, but these men only receive from six to ten dollars per month and most of them have a wife and children as well as themselves to clothe and feed. The joyous

spirit with which they responded to the call was to me most beautiful. May we from our abundance give as joyously to our Lord as these from their little."

A Moslem Invites Christians

MISS PHEBE EMERY, a Methodist missionary who does evangelistic work in many villages outside of Budaun, United Provinces, writes of an interesting experience: "In one village we were invited by a wealthy Mohammedan to bring our Christians and hold the meeting in his dooryard. Thinking that he did not understand just what was involved in a Christian service, and that he might object especially to the prayers, I hesitated at first about accepting the invitation, explaining as tactfully as I could that we wished to hold a full Christian service for the benefit of these believers, and that he, as a good Mohammedan, might take exception to some of the things we said. He assured me, however, that he was ready not only to listen, but also to take part as far as possible in the service, so we accepted his invitation and soon were seated under a large tree in his courtyard with an audience of about fifty Mohammedan men seated around us. I have never had a more respectful or reverent audience, even among Christians, and our host himself set the example by bowing his head as we did when we prayed. He accepted a Bible portion from me very gratefully and invited us to hold our services in his house each time that we came to that village."

India Hears from Tuskegee

DR. ROBERT MOTON, principal of Tuskegee Institute, who has recently returned from a world tour, visited the Madura Mission of the American Board while he was in India. The missionaries report that his visit served two important ends, in that he not only showed the Indian people what the well-educated American Negro is like, but he gave support to the idea that literary education in

India should be supplemented by trade and business training. This is a thing which educators are trying to impress upon Indian students, and Dr. Moton emphasized the connection between hand and brain, which Tuskegee has always stressed. *The Congregationalist* quotes:

When the question-period came, the Hindu and Christian men who were listening to Dr. Moton put their consciousness of their own problems under a ruling race of different color together with their slight knowledge of the Negro in America, and bombarded him with questions. He was quite equal to them. Typical queries were as follows: "Do the Negroes have to study in English, or may they use their vernaculars?" "Are Negroes allowed in high government positions?" "Is there a Negro press?" "Does every student at Tuskegee learn a trade?" "Do you have trouble with interracial marriage?"

Siamese King Visits Missions

HIS Majesty, Prajatipok of Siam made in February his first visit to the northern part of his kingdom. At that time he presented honors to three missionaries of the Presbyterian Church in the U. S. A., Dr. James W. McKean, Rev. William Harris, and Dr. E. C. Cort. In addition, the king showed his appreciation of the missionary work conducted by the Presbyterian Church in Siam by donating to the mission about \$2,250 to be appropriated as the mission desired. On the occasion of the king's visit to the leper asylum at Chiangmai, Dr. McKean suggested as the chief, present need a good road between the asylum and the city. Dr. McKean was later informed by the king that next year's road budget will include the "metalting" of the five miles of road to the island on which the leper asylum is situated.

Independent Siamese Church

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has approved the organization of a proposed independent Presbyterian church in Siam, where it began its work in 1840. This proposal has been approved also by the Siam Mission and by the two presbyteries

in Siam. These presbyteries are officially attached to New York Synod. The action of the Presbyterian Board will doubtless result in the organization within a short time of the new church. It will start with approximately 50 organized congregations, 150 native groups not yet organized as churches, and 9,000 communicants.

CHINA AND TIBET

Status of Y. M. C. A. Property

A TOTAL of approximately \$2,315,000 has been invested through the American and Canadian National Councils of the Y. M. C. A. in Association properties in China. Titles to nearly all these properties, which are mainly buildings, are held by the Chinese Y. M. C. A. They are therefore not open to confiscation on the ground of being foreign-owned or controlled. The properties in which American and Canadian funds have been invested comprise seventeen buildings, one conference property, three schools, and over thirty residences for housing secretaries. The total amount is exclusive of \$410,789 invested by the American Y. M. C. A. in three Navy Associations at Shanghai, Hankow, and Chefoo, and the Legation Y. M. C. A. at Peking, operated for men of the U. S. Marine Corps.

Selling Bibles to Bandits

ONE of the colporteurs employed by Otto Braskamp, of the American Presbyterian Mission in Ichowfu, Shantung Province, met in his recent travels 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 people good news of great joy and the way to happiness." The bandit spoke up and said, "Well, what do you think I am doing and what business am I engaged in?" The colporteur replied, "I cannot guess." He replied, "I am a true robber. We kill the rich in order to help the poor." This motto, with the following ones, were written

on their red flags with white characters. "Practice righteousness as a substitute for God." "Dark and gloomy world, blue sky." These bandits inquire from the poor peasant farmers where the rich people live and how much property and money they possess and then kidnap them. Practically all the well-to-do people have left their homes and property and live in walled cities.

Good News from Yenching

A CABLEGRAM received in New York the middle of April from President J. Leighton Stuart of Yenching University, Peking, said that there was not much cause for anxiety concerning conditions at the University, although the wives and children of some of the foreign members of the staff had left for Korea as a measure of precaution. Dr. Stuart stated that within the University both the Chinese and foreign teachers and the students were working together harmoniously, the disturbances serving to draw the whole university community closer together. Academic affairs and building operations were proceeding as usual, according to Dr. Stuart, and there was no apparent reason why these should be discontinued. The Chinese generally were acting in a friendly manner to the University and the situation presented a splendid opportunity for the practice of international fellowship and of Christian principles. The Chinese advisers of the University regarded any danger as unlikely except in an interval when a change of government might be taking place, which was not likely to occur in the near future, according to the cablegram.

Women Prize Their Bibles

THIS significant testimony to the value of "the world's best seller" comes from Christiana Tsai, a Chinese Bible woman in the Kiangnan Mission of the Presbyterian Church in the U. S. A.: "Ten years ago when the Lord called me to do Bible woman's work, it was considered a

very great thing to persuade any girl or woman to accept a Bible. Now they are willing to go without a new dress or other things to wear at the Chinese New Year in order to save enough money to buy a Bible. Their families do not want them to have a Bible and often will not give them the money. I wish you could step into our classrooms today, and see the girls and women with red, green or some kind of newspaper-covered Bibles in their hands. After school, before they go home, they usually wrap up their Bibles carefully in their handkerchiefs, so they will not be spoiled during the walk home."

Bible for Buddhist Lama

REV. EARL A. HOOSE, of the American Bible Society in Peking, describes a call which he made, in company with Dr. D. V. Smith, on the Panchan Lama, whom he calls "the Living Buddha," and "the civil head of Buddhism." The missionaries were kindly received by the Lama, to whom they presented a Bible. Mr. Hoose writes of this: "I trust he will read the book the Society presented him, and I shall await with interest the doctor's report of any questions about the text. But we, at least, have done the deed. The Living Buddha has received with his own hands a copy of the sacred Scriptures, and whether he reads much of it or not, I myself saw him open the book, and believe he will do it again, and that he will read for himself the story of the Saviour of all men."

On the Roof of the World

THESE words are chosen to describe its location by the Kokonor Gospel Mission, which is at work in Tangar, Kansu Province, a trade center on the main caravan route to Lhasa, the capital of Tibet. V. G. Plymire writes: "In Tangar we have been reaching Tibetans from all parts of the country with the gospel message. We are the last missionaries on this great caravan route—there are no others between here and the wes-

tern border of this great elevated land.....Several years ago General Ma—a Mohammedan—sent his troops to fight the Tibetans and he has succeeded in getting them pretty well under his control in this section of the country. This has opened the northern portion of this long closed land to the missionary. We now travel far into this section with a degree of safety—a thing we could not do in former years. We now have friends among the chiefs and headmen of different tribes a number of days' journey from Tangar.

Korean Exiles in Manchuria

MISS E. M. PALETHROPE, of the United Church of Canada Mission in Manchuria, reports: "Wherever one travels in the Lunchingsun District, one may see pathetic little groups trudging along through the valleys and over the mountain passes. They are immigrants to this Manchuria land of promise, those whom impossible economic conditions are driving from their native Korea.One cannot but feel that there is a great opportunity here for the Christian worker. A little kindness and help now, when these people are arriving so destitute in the strange new land, would do more to impress them favorably with Christianity than many years of work under ordinary conditions."

JAPAN-KOREA

Japan Sees Its Need

"**T**HE officials of the Imperial Government of Japan," says the report of the Presbyterian Board of Foreign Missions, presented at the General Assembly May 26th to June 1st, "are deeply concerned over the prevalent social situation." The head of the department of religions, in addressing the National Christian Council, stated that he himself was convinced that spiritual solutions for Japan's social problems must be found; that he had come to believe that Jesus was the real source of all spiritual education; and that he rec-

ognized Christian workers as far superior to those of any other religion. At a conference of leaders of the various religions he reported the result of a religious survey, in which it was found that Buddhism had about 48,000,000 adherents, Shintoism 17,000,000, while Christianity had only about 210,000. He concluded by saying:

According to this survey, however, Christianity shows superior influence and strength. If you, (addressing himself to the Buddhist leaders present) do not seriously consider this matter, then in fifty or one hundred years Buddhism will lose its place and influence in the nation.

A Soldier Seeks "A Bible Life"

REV. L. C. M. SMYTHE, of the Southern Presbyterian Mission in Nagoya, Japan, writes as follows of a young Japanese soldier: "He is a native of Nagoya and a workman in a factory here. I met him a couple of years or so ago at a preaching hall. He came to my house a few times and to church once or twice but after that drifted out of my life and I forgot all about him. Last spring I received a long letter from him from a military barracks in Korea where he is going through his period of military service. He was sick in the hospital and heard somebody reading a book aloud. On listening closely he realized it was the Bible. He had no Bible and since losing touch with me had drifted pretty far from Christ but when he heard the familiar words, a flood of feeling came over him and Christ seems to have taken hold of his soul. Immediately he wrote me and since then I have had a series of most extraordinarily interesting letters, revealing his whole soul and thoughts with complete unreserve." After Mr. Smythe sent him a New Testament, he wrote: "I realize that my life must be a Bible life."

A Japanese Rebukes Tourists

JAPAN was the first foreign country visited by "the floating university," which ended its cruise in New York late in April. An experi-

ence of a theological student in Tokyo, who acted as a student interpreter for the party, is a fresh illustration of the obstacles which some tourists from so-called Christian countries put in the way of missionary work. He says:

I was taken into a cabin by certain American students who said to me, "We want to get some wine and whisky. If you will get some for us, we will give you a lot of money." You can imagine how I felt. I had no words with which to answer them; so I simply prayed and looked steadfastly into their faces for a while. "Perhaps he can't understand English at all," they said among themselves as they repeated their request. As I continued in silence, they decided to give me up and try some one else. Presently I said to them quietly, "I understand what you say, but I do not understand why you do such a thing. I know the law of your land. I am a member of the Y. M. C. A. How can I help you in such a thing as this?" They began to leave me one by one and I was left alone in the cabin.

"Doll-Messengers"

THE thousands of dolls sent by American children to carry their friendly greetings on the occasion of the annual dolls' festival this spring seem to have appealed to the imagination of the people of Japan, who are carrying out a similar plan of their own. The *Bulletin* published by the Japanese Students Christian Association in the United States announces: "The Japan Juvenile Red Cross Society is now engaged in preparing Japanese dolls to be sent as messengers of friendship to ten leading countries of the world—America, France, England, Italy, Belgium, Canada, Australia, Czechoslovakia, Bulgaria and Roumania. The number of dolls to be sent will be smaller than American dolls sent to Japan, but will bring about similar result within wider circles. The first shipment was expected to be made early in April."

Kagawa's School for Farmers

THE National Christian Council of Japan has undertaken a special evangelistic effort among the great untouched masses outside the towns

and cities. The country people are conservative and it is hard to find men able to work successfully among them. There are a few Christian communities, but the number is pitifully small. Rev. H. W. Myers, D.D., describes the contribution which Kagawa, whom he calls "perhaps the most widely-known Christian in Japan," and who has many friends in the United States, has been making to this work. This took the form of what he called a "peasants' evangelical school," which met for a month in February and March. Dr. Myers says: "In the forenoons lectures on the Bible, the life of Christ and church history alternated with lectures on agriculture and economics. The afternoons were taken up with practical work, and in the evenings special lectures were given by prominent speakers on various subjects. It was a sort of religious Chautauqua planned for the farmers, and will be a splendid wedge in winning an opening for the Gospel in many rural communities."

Finds Christ While in Prison

APRESBYTERIAN missionary in Chungju, Korea, writes: "One of the most interesting students in our Men's Bible Conference for the whole field this year was a young man who had recently completed a seven years' sentence in jail. As he became an expert in weaving willow ware, he was sent to the far north to teach his art in a prison. There he came in contact with Christians, who had been sent to jail for political offenses, and was led to the faith by them. He wrote to his mother of his new-found peace and urged her to become a Christian. She began attending a church three miles' walk from her home and is now baptized. His wife also attends and is learning to read her Bible and hymn book. He holds meetings, and a Sunday-school for the village children, in his father's house. Pray that his father may find the faith and that they may build up a strong church in their neighborhood."

"The Mountain of Grace Camp"

A TOWN in Korea where missionaries of the United Church of Canada conduct a Bible Institute bears this striking name. Of old, this was a frontier fort; now it is a lumbering center and a market town for cereals. A missionary writes of the last session of the Institute: "Over seventy students gathered from four adjacent counties, some having walked over ninety miles to attend. Forty men and thirty women were enrolled and maintained their attendance throughout. A ten days' preaching campaign was held at the same time as the Bible Institute and several conversions were registered. Lantern slides of the life of Christ were given separately on a women's night and a men's night. Two graduates were given their diplomas after a five-year course of study in the Bible and about forty scholars took courses leading to the certificate for teachers under the Teachers' Training course of the Korean Sunday-School Association."

Won by a Gospel Portion

DOES it pay to go hither and yon, preaching the Gospel and distributing tracts in broadcast fashion? Rev. Gordon K. Chapman, of Asahigawa, Japan, asks this question and then answers it by telling the following story: "A young man of his own accord started to attend church and soon purchased a Bible, and it was not long until he was showing a deep interest in finding Christ as his Saviour. When the missionary asked him what had led him to come to a Christian church, he said, 'Soon after my parents died, I happened to be walking along the street and a worker gave me a copy of a gospel. When I read it, I knew that at last I had found the thing for which my heart longed, and God led me to this church.' He was baptized last summer, immediately undertook definite Christian service and is living an open and consistent Christian life among the railway men. He soon led his

younger brother to Christ and he, too, has begun an active Christian life."

Korean Sunrise Meetings

REV. WILLIAM SCOTT, of the United Church of Canada Mission in Korea, writes of a certain evangelist, Kim Sugno by name: "'He's all the time at prayer,' said a fellow-pastor to me. Such men win a following. I confess with shame that I was not always equal to paying the price he asked, but, one morning, after a sleepless night of waiting for the hour, I got up at five o'clock and made my way to the church, about three quarters of a mile away. Snow had fallen during the night and lay six inches deep, but there, in that little church, I found some hundred and fifty Christians were out through the cold, 'a great time before it was day,' and were now waiting to be led by Kim Sugno into the heart of God. Most of them did this for ten consecutive mornings."

ISLANDS OF THE PACIFIC

Consecrated Coconut Trees

THE story of a Filipino Christian is thus told by Mrs. Charles N. Magill, of the American Presbyterian mission in Tayaba: "When one church was in arrears to its pastor, owing to shortage of crops and to having built a chapel, an elder of the church volunteered to pay the whole amount. This man entered a homestead nine years ago, cleared the forest, and planted it to coconut trees; he has added other land and trees, until now he has five thousand, many of which are bearing well. Four years ago he heard the Gospel for the first time, and was wonderfully converted. Now he is an elder and a very zealous worker. He has no children, and he and his wife are spending their surplus income in the promotion of the Lord's work. He told us the other day that he expects when all his trees are bearing to help especially in the erection of better chapels for all the poor churches."

Christians in Micronesia

THE latest reports from the Micronesia Mission of the American Board, which is at work in the Marshall Islands and on Kusaie, one of the Caroline Islands, give many interesting facts. The printing press of the Mission is located at Kusaie, and during the year under review it has printed nearly 340,000 pages, chiefly the Bible in the Kusaie language. Out of the entire population of 10,412 in these islands were 3,366 church communicants. There were 3,891 in the Sunday-schools studying the Bible from week to week, and almost as many in the Christian Endeavor Society. These island people, whose chief, if not only, means of support is the copra, contributed last year to the support of their own Christian work \$2,403. This, measured in terms of the day's work or the cost of living of a family for a day, indicates contributions far in excess, compared with the sources of income, of the contributions to Christian work in American churches. There are twenty-three organized churches in the group.

Easter Morning in Honolulu

IN HONOLULU a greater mixture of races and colors can be seen united in Easter worship than anywhere else in the world. This statement, made in the *New York Times*, is supported by the following description: At sunrise on Easter morning a Christian service is held on the Punchbowl, an extinct volcanic crater rising behind the town. The thousands of Christians who attend the service are of all nations, all creeds, all colors, all classes. Some ascend part of the way in automobiles; others toil painfully up the rocky paths in bare feet and simple cotton garments. The presiding minister may be a white American bishop, or a brown-skinned Hawaiian pastor, according to seniority. He may be assisted by Catholic priest or Japanese or Chinese Christian pastor. The service is held in both English and

Hawaiian.....Later in the day conventional Easter services are held in the various churches—American, Hawaiian and Japanese predominating.

NORTH AMERICA

Bibles Given to New Citizens

THE American Bible Society took advantage of an unusual opportunity for the distribution of Scriptures to immigrants when nearly one hundred aliens, representing twenty-two countries, were sworn in as citizens of the United States in the Federal Court at Dallas, Texas. Rev. J. J. Morgan, secretary of the southwestern Agency of the American Bible Society, writes of the occasion: "We were privileged to present each newly-made citizen with the books of Exodus and Matthew in convenient vest-pocket form, and to explain why we gave these particular books..... Judge Atwell prepared the way for the presentation of Scriptures in a very effective brief address, calling attention to the large part the Bible has played in the making of our nation."

Methodist Latin-American Mission

REV. VERNON M. McCOMBS, D.D., Superintendent of this organization, which functions in co-operation with the Board of Home Missions and Church Extension of the Methodist Episcopal Church, writes of it: "It might now become a regular annual conference. It is really that now except as regards pastoral relations. Our 'annual conference' of the missions is presided over by the resident bishop. At that time, the 30 Latin-American pastors and 27 other workers on the 31 circuits receive their appointments. Each year the workers' reports show steady growth in members, in giving and in the volume and types of work. The one little mission 'without a pane of glass,' of fifteen years ago in Pasadena, with a handful of discouraged members and a total giving that year in all the Mission of \$63, has grown

to 2,562 members and \$12,000 annual giving, with World Service paid in full on twenty-four charges, and the quota of the Mission fully met."

To Train Rural Pastors

HARTFORD Theological Seminary has taken the preliminary steps for the establishment of a Country Life Department. There has been a steadily increasing belief among those having to do with town and country churches that a ministry should be provided specifically trained to meet the particular needs and opportunities of the rural church. Hartford's new department will admit graduates of agricultural colleges, without Greek, on an equal basis with those from liberal-arts institutions. Of the ninety semester hours required for a seminary graduation diploma, twenty-eight may be elected in work offered and supervised by the Country Life Department.

Korean Church in New York

THOUGH it is estimated that there are never more than 150 Koreans of all faiths in New York City at one time, sixty-three of them are members of a flourishing Methodist church of their own. Most of these Koreans are students who have found their relationship with the Church in Korea so satisfying that when they come to this country they want to continue it. With the aid of the Home Mission Board of the Methodist Episcopal Church, they have purchased a building at 459 West 21st Street. They themselves made most of the payments on this church and also pay the salary of the pastor, in spite of the fact that the majority of the members are working their way through college or university.

Asks Help for Indians

THE Department of the Interior, through the Board of Indian Commissioners, has recently issued a report of an extensive survey of Christian missions among the American Indians, and in it appeals to the

Church for greater activity in Christianizing these native Americans. The latest statistics show that there are 350,000 Indians as compared to 270,544 in 1900. The Commissioners feel that the reason greater support is not given to the Christianizing of the Indians is a lack of knowledge concerning them and their needs. They urge that the churches seek to have missionaries from the Indian fields address them concerning their work. One of the officials stated:

If you scratch through the skin of two thirds of the Indians today, you would find a pagan. The Christian Church is needed to work among these people as much as any other people on the face of the earth.

Praying Kiowa Indians

REV. F. L. KING, Baptist missionary among the Kiowa Indians in Oklahoma, writes of their prayerfulness and their spiritual development along many lines. He concludes: "If this spirit of evangelism continues to deepen and broaden in this tribe of Indians there will be such an outpouring of God's power as there never has been known here before. We find ourselves unable to be at all the meetings, but our presence is not necessary. There are now so many earnest and active Christians, and so many that can read the Bible, that the prayer meetings go on just the same. Last Sunday there were 110 persons at one of our regular meetings. We are praising God for all His great work in our midst."

LATIN AMERICA

Mexican Protestant Teachers

THE educational program of the Calles Government, particularly in the matter of providing thousands of rural schools, was referred to in the April REVIEW. Mrs. M. A. Morrow, of the Southern Presbyterian Church, writes of the way in which this program is being related to evangelical missions:

Naturally there is a dearth of teachers for so many schools. The administration turned to Protestants to supply the need. Graduates of our Presbyterian schools are

now holding positions as district superintendents, heads of departments, and principals. Boys and girls just finishing our grammar schools are receiving appointments to be "missionaries," as these rural teachers are called. We are encouraging many to withstand the temptation of a good salary today and keep up their studies; for very soon the Government will demand a higher grade of teachers. . . . The Secretary of State is a Presbyterian. The Assistant Secretary of Education is an elder in the Presbyterian Church. The President of the National University is a Methodist.

Notable Guatemalan Christian

MISSIONARIES in Guatemala are rejoicing in the influence of Don Marcelino, whom one of them describes as "a barefooted Indian who a dozen years before was but a drivelling idolater and witch doctor, self-centered and utterly useless to his fellow men, now transformed by the Gospel into a splendid Christian man, a tremendous power for the regeneration and progress of all that region." When this man was converted he didn't know one letter from another. "Yet," says the missionary, "we saw him stand before a large audience, read the Bible, give his testimony to the power of the Gospel in his life, and direct a clear, strong, beautiful prayer leading the devotions of all up to God. He spends practically nothing on himself, but gives the entire product of his farm year after year to God. What he gives is a veritable fortune for him and would set him up in luxury."

Further Use of "Bible Coaches"

THE value of the "Bible coach"—a Ford truck fitted with sleeping quarters for two or three colporteurs and with room for books—in spreading the Gospel in outlying sections of Argentina, was described in the January REVIEW. Methodist missionaries have one of these vehicles in Uruguay also. One goes from Montevideo as a base, the other from Rosario, Argentina. The "coach" from Rosario visits the colonies and settlements of northern Argentina. Many of these colonists are of Ger-

man, Bulgarian and Czechoslovakian origin. Rev. F. A. Barroetavena and Rev. E. N. Bauman spent two or three months visiting these scattered families, holding gospel services in the homes, distributing Bibles and Christian literature, baptizing, marrying and rendering every sort of Christian service to these solitary pioneers. "It would be difficult," writes a missionary, "to exaggerate the cheer and the blessing that these two Bible coaches have carried with them to these new countries."

Colombian Boys in Bible Study

REV. WALTER S. SCOTT reports of the Presbyterian school for boys in Bogota, Columbia: "Every class has a daily Bible lesson and every pupil must commit to memory one or two verses daily. Each day after the verses are recited, the remaining fifteen or twenty minutes are used in expository teaching with very personal application to the lives of the boys. The boys show a vivid interest in this and often ask searching questions. This is the more satisfactory when one realizes that many of these boys come from fanatical Roman Catholic families and come only because they know that our methods of teaching are so much superior to those of other schools. To get our teaching they plan to tolerate the Bible class but not really to listen. Then in spite of themselves they get interested and listen intently."

A "Twice-Born Man" in Brazil

REV. H. P. MIDKIFF, who has been at work in southern Brazil under the Presbyterian Board since 1910, tells this story of one whom he calls a "twice-born man": "Francisco Gomes had been everything that was mean and vile but, having moved to a new community, he came in contact with a notable family of Christians in the frontier and became converted. His life has become completely changed. I had ridden to his town accompanied by four men, one of whom had in the old days helped

beat Francisco up when he was invading another man's home. I have not yet met Francisco, for he was on a journey when I was there, but his wife gave the most touching testimony to the wonderful difference that his conversion had made in their home life. His case is widely known, as he had been a notorious character."

Bolivian Indian Church

THE steady growth of the Indian church in La Paz, Bolivia is thus reported in the *Latin American Evangelist*: "One by one, or more often family by family, people have presented themselves for baptism until there are now over seventy adult members. About twenty of the men are always ready to speak or lead in prayer in the meeting when called upon. The attendance has reached as high as 170, which means not even standing-room left, and there are not seats for over half that many. At the beginning of this year we were able to start a day school for the children of our Indian members, which now has about thirty children attending it.... On the other hand, we never go more than a few weeks without hearing of fresh cases of persecution of evangelical Indians."

EUROPE

Religious Restrictions in Spain

REV. WAYNE H. BOWERS, American Board missionary in Spain, reports that, under the present military dictatorship, it is practically impossible to secure permission from provincial governors or city mayors for holding large gatherings of any sort outside the chapels. Such permission is necessary, as "constitutional guarantees"—such as freedom of the press, of meetings, and so forth—have been suspended for several years. One governor granted permission for such a meeting, to be held in a theater in Salamanca, without understanding clearly that it was to be evangelical in character. He discovered the fact and sent for the principal speaker and ordered him

not to make any allusion to religion, to the church of Rome, to Protestantism in general nor to liberty of worship! The speaker, an eloquent ex-monk, managed to obey the order literally but his allusions to the religious situation in general were so well understood that he was frequently interrupted by hearty applause.

Swedish Lutheran Anniversary

SWEDEN is to celebrate this month the four-hundredth anniversary of the establishment of the Lutheran Church in that country. At Wasteras Reformation Diet day will be observed June 21st, in the presence of the King, the royal family, the cabinet, and the Parliament.

"Polygamy Legalized"

UNDER this heading, *The Literary Digest* summarizes the comments of various anti-bolshevik editors on the present so-called marriage and family law now in effect in Russia. The chaos of relations between men and women has reached such a stage, it is charged, that even some Soviet authorities have become alarmed. Soviet courts, it is alleged, are crowded with mothers claiming support for their children and "naming several men as 'cofathers' of their offspring." In the Moscow *Isvestia*, an official organ of the Soviet Government, M. Vassiliev-Yuzhin, the substitute for the Supreme Attorney of the Soviet Republic, writes as follows:

By rendering not only the legally "registered" but also the "unregistered" marriage defensible by law, we shall be giving legal protection to the growing practise of polygamy. Indeed, if a man comes to a Soviet Bureau and registers his marriage to a woman, and if then other women come and can show that he lives with them also—shall we have any justification for not recognizing them as his "virtual wives"? Certainly not.

Many Soviet jurists, it is reported, believe that it is better to recognize polygamy than to leave thousands of mothers and children penniless and unprotected.

Slave Areas Today

THE editor of the *Spectator* recently said in London: "We find terrible evidence of how much greater and more widespread are the remains of slavery than we supposed. When some fifty years ago I used to hear my father talk about slavery, and how he had as a young man refused to eat sugar because it was slave-grown, I used to think that with the abolition of slavery in Brazil, which I of course, well remembered, the work of the Anti-Slavery Society was honorably accomplished. We had only got to wait a few years and it would be impossible to find slaves unless in a few harems. Unhappily we have found out in quite recent years that there are still millions of slaves, sometimes

concealed under aliases, but often victims of an acknowledged system of slavery." "So," says *Orient and Occident*, "spoke the editor of one of the most respected papers in London. And now comes the report from Geneva of the Temporary Slavery Commission of the League of Nations, revealing the existence of slave trading and slave raiding in the following areas: Sahara, South Morocco, South Tripoli, the Libyan Oases, Rio de Oro, Senussi Country, Abyssinia, Liberia, China, Hedjaz (slaves for the Hedjaz are smuggled through Egypt, Sudan and Eritrea, Somali Coast) and Arabia. (Slaves from the far East are smuggled to Arabia through the native states of India or the Dutch East Indies.)"

Answers to the Missionary History Test

(Questions on page 410.)

1. Dr. Peter Parker, first medical missionary to China.
2. George Schmidt, first Protestant missionary to South Africa; John Ludwig Krapf, discoverer of Mt. Kenia, highest peak in Africa; David Livingstone, greatest explorer of the nineteenth century.
3. Because he extracted 21,000 teeth in 21 years in connection with his work.
4. Arabia.
5. "Among the Mongols," by James Gilmour.
6. Samuel Adjai Crowther, Bishop of the Niger.
7. From Honolulu, the gift of the missionaries of the American Board in Hawaii to the Whitman Mission in Oregon.
8. James Chalmers whom he called the "Great Heart of New Guinea."
9. John Everett Clough, Baptist missionary at Ongole, India.
10. David Brainerd, missionary to the American Indians.
11. Captain Allen Gardiner, pioneer to Africa and South America.
12. Fidelia Fiske, founder of Urumia Seminary, Persia.
13. "Robinson Crusoe," by Defoe.
14. James Curtis Hepburn, pioneer Presbyterian missionary.
15. The Crimean War.
16. Adoniram Judson, founder of Baptist missions in Burma.
17. Ion Keith Falconer, third son of the Earl of Kintore, and founder of a mission to the Moslems of Southern Arabia.
18. David Livingstone; heart buried in Africa, body in Westminster Abbey, London.
19. Because he was born in Holland, educated in the United States, and served many years in Japan, but could not secure citizenship in any of the three countries.
20. Robert Morrison, first Protestant missionary to China.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

From Every Tribe and Nation. Belle M. Brain. 12 mo. 176 pp. \$1.50. New York. 1927.

The story-teller's art is perhaps the oldest in human history. In ancient days, it was the only means of teaching history. Today stories of men and events, either real or imaginative, comprise one of the most effective forms of literature. In matters of history, patriotism, character, religion and conduct, story-tellers often instruct and inspire.

Among the most fascinating, informing and stimulating stories are those gathered from missionary experience in all lands. Miss Brain, a wide reader, and a skilled story-teller, has not herself told these half a hundred stories, but has allowed others, with first-hand information, to tell them in their own way. They are gathered from many sources, not accessible to the general reader. The narrators include Dr. Arthur T. Pierson, Dan Crawford, Jean Mackenzie, Sherwood Eddy, Mrs. Howard Taylor, Charles E. Scott, Sam Higginbottom, Paul Kanamori, Mrs. Horace Underwood, Henry H. Jessup and others. The stories themselves deal with the life and adventures of missionaries and of natives, in Africa, the Near East, India, China, Persia, Japan, Korea, Siam, Islands of the Sea, and Latin America. They are long and short (some too short), suited to many tastes, but all are worth reading, and will be of real value to those who wish to illustrate missionary truths in lessons or addresses. They also are good stories to tell to Sunday-schools or for reading aloud at a sewing circle. A dramatic quality is combined with spiritual purpose that makes the

reading doubly effective. They show the kinship of all mankind and the power of the Gospel of Christ under many circumstances and in many climes.

United Churches. Elizabeth R. Hooker. Six maps and diagrams; numerous statistical tables; 298 pages. \$2.75. New York. 1926.

This important and careful study of united churches in the town and country area of the United States, is a part of the American Village Studies of the Institute of Social and Religious Research under the direction of Dr. Edmund deS. Brunner. The author, Miss Elizabeth R. Hooker, gave the greater part of her time for two years to the investigation of these united churches. She is one of the most experienced and most thorough of the Institute's surveyors.

The study was made by correspondence, questionnaire survey, or personal field investigation of all reported united town and country churches in the United States, excluding the South where very few united churches are to be found. The town and country area for the purpose of this study is considered as the countryside, hamlets, villages and towns with a population of less than 5,000. In this area in thirty states there were found 977 united churches in the true sense of the term. Only forty-four of these were organized before 1912 and 381 were organized between 1918 and 1924, which number was being added to at the rate of thirty or more per year.

Miss Hooker presents her study in four parts, which deal respectively with the development of united

churches, the types of union, the problems of union, and the necessary adjustments. The occasions for organic union were—decline in population, shift in population of different denominations or faiths, loss or death of individual supporters, decline of economic prosperity, lack of increase in income proportionate to the general rise in cost of living and increased cost of maintenance of churches. Modification of the attitude of country people toward sectarian divisions also had an important place in the movement.

The united churches were studied in four distinct groups, divided according to type of organization. These types as classified by the author are the Federated Church with 312 examples, the Undenominational Community Church with 137, the Denominational Community Church with 491 congregations, and the Affiliated Church with but 37 units. Miss Hooker traces the experience of these four groups in the matter of combining forces, organization, denominations participating, membership, services, finances and property, leadership, activities, benevolences and cooperation. She answers many of the controversial questions of fact concerning united churches and shows us clearly, through experience, what may be expected from each form of union.

This book is a splendid addition to the library of Town and Country Church literature and should be in the hands of every pastor and church leader in rural America. If your community is over-churched, you will want to know the blessings of united action, first through the experience of the pioneers in the field of church union as so well pictured in this volume, and then through personal experience in your own community. You will want to study the types of organization carefully and then the conditions in your community. There is no better way than to use this study course for an interested group in the local congregation, or even as

a special study to be undertaken by one or all of the adult classes in the Sunday-school. A clearer understanding of this whole movement, which you will without doubt have after studying this excellent volume, will encourage you and your fellow Christians to a home missionary project which will result in a united effort to make the Church of Jesus Christ effective in the whole life of the entire community, and will bring a finer missionary spirit to the hearts of all than they have heretofore experienced.

R. S. A.

Awakening Womanhood. By F. Hughes Hallett. 84 pp. 1s. Church Missionary Society, Salisbury Square, London. 1927.

In brief compass and very convenient and usable form, the author describes the Woman's Movement in Africa, Moslem lands, India, China and Japan. A chapter is devoted to each of these divisions, with a description of the condition of women in the past; the recent awakening; the problems, difficulties, needs and encouragements of the situation. The chapters answer the introductory question: "What is the real cause of this movement among women all over the world? What is at the bottom of all this change?"

The author's firm conviction is that "some power outside themselves is filling the hearts of women everywhere with a deep longing, a spiritual hunger, for a more abundant life than they have ever known before, and that longing can only be satisfied by the best."

The book is a timely contribution to the literature that will be helpful in studying the textbook issued this year by the Central Committee on the United Study of Foreign Missions, "A Straight Way Toward Tomorrow."

M. S. P.

Frank, Bishop of Zanzibar. Life of Frank Weston, D.D., 1871-1924. H. Maynard Smith. Illus., xi, 326 pp. \$3.00. New York and London. 1926.

This volume is almost wholly devoted to the opinions of an eminent

leader of the Anglo-Catholics, who as Bishop of Zanzibar felt in conscience bound to oppose the action of Church Missionary Society Bishops at Kikuyu, on the adjacent African mainland, when they participated in a union conference of missionaries of various denominations in 1913. The controversy brought Dr. Westcott before the public, where he remained, both in Africa to a slight extent and to a great extent in England. Though at the Lambeth Conference he was an advocate of church union, he drew the line against non-conformists and all Protestants, and felt that, if necessary, Anglo-Catholics should rally under any common Catholic standard, even if carried by the Pope at Rome.

The limited space devoted to his life as an African missionary shows him to have been a sacrificial and unwearying man, giving himself unsparingly to his beloved Africans, and in his cathedral city of Zanzibar to all foreigners needing his aid. He reveals, however, a special leaning toward Romans, both clergy and laity. The chapter on a sisterhood that he established, "The Community of the Sacred Passion," shows his strong mystical character and his deep devotion to Christ as seen in the Holy Sacrament. Some of the rules laid down for Africans training for the priesthood are worthy of imitation, though exception will be taken to his points of emphasis on Catholicism.

H. P. B.

Uganda Contrasts. P. L. Garlick. Map and Illustrations. 12 mo. 74 pp. Paper, 1s. London. 1927.

It is fifty years since Protestant missionaries entered Uganda in response to Stanley's appeal. Great transformations have taken place since then. Fires of murderous hatred for Christians have been extinguished, and fires of love for all mankind have been lighted in Baganda hearts. Instead of a long, difficult trail in the jungle, in the face of wild beasts and savage men, a railroad now runs to Uganda from the coast, and steamers ply the lake. Good roads

have been built, electric lights have been installed, and other material benefits of civilization have been introduced. In place of illiteracy, ignorance and superstition, there is widespread education, with books and the worship of God as revealed in Christ. Uganda has abolished slavery and enjoys the rule of Christian kings under British protection. Arts and manufactures have been introduced together with new ideas of health and happiness. Such contrasts show the power and blessing that come through the Gospel under enlightened rulers.

Pioneering for Christ in the Sudan. Johanna Veenstra. 8 vo. 233 pp. \$2.00. Grand Rapids, Michigan. 1926.

The country in which the author lived and labored as a member of the Sudan United Mission is strictly speaking, Southern Nigeria. Her story is a vivid, warm-hearted, soulful history of her call and preparation for the mission field, her journey to Africa and her life and varied experiences with the African people. She tells many interesting facts and incidents—not only as related to herself, but in connection with the people, their customs, spirit worship, and their moral and physical life. It is a vivid and informing narrative of pioneer missionary life in this land of moral and spiritual darkness. The call to preach the Gospel here is strong for the need is great. The results are encouraging in spite of problems and difficulties.

Central American Indians and The Bible. W. F. Jordan. Introduction by W. Reginald Wheeler. 88 pp. \$1. New York. 1926.

The late W. F. Jordan was a true and able friend of the Indian. The population of Central America and of the republics in the northern part of South America is largely Indian in blood; and as Secretary of the American Bible Society in Mexico, Central America and the Upper Andes, Mr. Jordan had ample opportunity for study and service of the native inhabitants of those regions.

Bible Annuity Bonds **9%**

YIELD AS HIGH AS

Enjoy the financial advantage and spiritual satisfaction of owning Bible Annuity Bonds. They are issued on two lives, as husband and wife, etc., in denominations of \$100 and up. Fixed income paid throughout lifetime. Then Principal goes to the Society's work of spreading the Word. Since 1809 the Society has distributed *free*, millions of Bibles to immigrants, seamen, prisoners, the sick and the blind.

Call or write for *free* pamphlets describing the work of the Society.

NEW YORK BIBLE SOCIETY, Dept. 34
5 East 48th Street :: New York City



GRADUATES FROM THE FULL FOUR-YEAR COURSE OF TOKYO
WOMAN'S CHRISTIAN COLLEGE

A Northfield in Asia

A Committee of American Missionaries

desires correspondence with some Christian man or woman with sufficient consecrated wealth to lay the foundations of an educational and evangelical

Northfield in Asia

Such a center of power is absolutely required to maintain and deepen the spiritual life of missionaries and Asiatic Christians. The Committee seeks a minimum of three hundred thousand dollars, and prays that God may direct some Christian steward to respond to this appeal.

Address:

American Missionaries

c/o *Missionary Review of the World*

AN INCOME TO YOU FOR LIFE

from your gift to Foreign Missions

By the Annuity Plan

The Board of Foreign Missions
will pay you

4½% to 9% per year

on gifts of \$100 or more.

For detailed information write to

ERNEST F. HALL, Secretary
Department of Annuities

The Board of Foreign Missions
of the Presbyterian Church in the U. S. A.

156 Fifth Avenue
New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JULY, 1927

	<i>Page</i>
FRONTISPIECE—DAN CRAWFORD BAPTIZING CONVERTS IN CENTRAL AFRICA	
EDITORIALS	485
MORAL AND RELIGIOUS CONDITIONS IN RURAL AMERICA	
THE GREATEST HOME MISSION FIELD	
CULTIVATING AN UNDERSTANDING	
DAN CRAWFORD AND HIS WORK	491
<i>An unusual picture of an unusual missionary who did remarkable pioneer work in Central Africa.</i>	
INTIMATE GLIMPSES OF A WEST VIRGINIA SCHOOL. ANNA BELLE STEWART	503
<i>A series of stories of a successful work among Mountaineers of the South as quoted from personal letters covering a period of eighteen months.</i>	
CAN WE DISPENSE WITH FOREIGN MISSIONS?	507
<i>One of the wide-awake members of the Youth Movement in America gives his judgment gathered from a first-hand view of foreign missionary work in Asia.</i>	
TREKKING FROM CANADA TO PARAGUAY	511
<i>A story of the migration of Mennonites from the undeveloped territories of North America to the open spaces of the interior of South America.</i>	
THE BIBLE THROUGH CHINESE EYES	514
<i>W. H. OLDFIELD</i>	
HOSPITAL EVANGELISM IN KOREA	515
<i>A. G. FLETCHER</i>	
<i>A most interesting account of how Christian churches spread over a large district through the work of a Presbyterian hospital with high spiritual aims and a practical program.</i>	
ST. PAUL'S MISSIONARY STATESMANSHIP	518
<i>A. T. ROBERTSON</i>	
<i>A review of some of the Apostle's missionary methods that might, with advantage, be adopted in the present day.</i>	
WHY IT IS DIFFICULT TO LEAD MOSLEMS TO CHRIST	512
<i>E. M. WHERRY</i>	
<i>A review of Dr. Zwemer's recent book "The Law of Apostasy in Islam," showing some of the difficulties against which Christian missions must contend.</i>	
CHINA AND THE CHRISTIAN CHURCH	525
<i>ROBERT E. SPEER</i>	
<i>A report of some of Dr. Speer's findings, as a result of his recent visit to China.</i>	
BEST METHODS	533
GOOD MISSIONARY SUMMER READING.	
A MISSIONARY HISTORY TEST FOR JULY— <i>Belle M. Brain.</i>	
WOMAN'S FOREIGN MISSION BULLETIN....	537
<i>EDITED BY ELLA D. MACLAURIN</i>	
WOMAN'S HOME MISSION BULLETIN.....	540
<i>EDITED BY FLORENCE E. QUINLAN</i>	
NEWS FROM MANY LANDS	543
THE MISSIONARY LIBRARY	559

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
DeLavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Reilly Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

BISHOP AZARIAH, of Dornakal, India, addressed the May meetings in London of the Church Missionary Society and the British and Foreign Bible Society.

* * *

REV. EDWARD D. KOHLSTEDT has been elected corresponding secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

* * *

JOHN CLARK ARCHER, Ph.D., has been promoted from associate professor to Professor of Missions in Yale University.

* * *

DR. S. K. DATTA, General Secretary of the Y. M. C. A. in India, is to spend part of the summer in England and expects to arrive in the United States in September.

* * *

DR. AND MRS. L. M. HENRY, medical missionaries in Egypt of the United Presbyterian Church since 1891, have been placed upon the list of honorably retired missionaries.

* * *

MISS ISABELLA THOBURN, a grand-niece of the famous missionary whose name she bears, is expected to join the faculty of Isabella Thoburn College, Lucknow, India, in the autumn.

* * *

EDWARD H. HUME, M.D., recently President of Yale-in-China, has been engaged by the New York Post-Graduate Medical School and Hospital to make an investigation and report on the activities of the school.

DR. A. W. POLLOCK, formerly in charge of the United Presbyterian Mission Hospital in Luxor, Egypt, and afterwards in charge of the medical work along the Nile, is now doing a very interesting and valuable piece of mission work at the American Mission Hospital, Addis Abeba, Abyssinia.

* * *

REV. DAVID G. WYLIE, D.D., for twenty years pastor of the Scotch Presbyterian Church in New York City, and recently secretary of the Board of National Missions of the Presbyterian Church, is to give all of his time to the work of the Lord's Day Alliance, of which he is president.

OBITUARY

REV. FRANCIS E. CLARK, D.D., founder and president of the World Christian Endeavor Society, died in Newton, Mass., on May 26th in his seventy-sixth year.

* * *

DR. WHITEFIELD GUINNESS, for more than thirty years a member of the China Inland Mission, died of typhus fever in China on April 13th, in his fifty-ninth year.

* * *

SIR ERNEST HODDER-WILLIAMS, head of the publishing house of Hodder and Stoughton, died in London, April 8th, in his fifty-first year.

* * *

MRS. ALFRED RIGGS, widow of the founder of the Congregational school for Sioux Indians at Santee, Nebraska, and mother of the present principal of the school, died at Santee on February 27th, in her eighty-eighth year.

A REMARKABLE CHINESE MANIFESTO

"Some people blame the Imperialists and Militarists for all the trouble, and they say that the only thing that can beat them down and make things better is revolution.

"It is a pity to say that we have seen too much of it; and it will only make things go from bad to worse.

"We wish to make it clear that we are not a body of people in any way opposing revolution, but we want to have the right sort.

"Doctors always find out the cause of the disease before giving a prescription. What is the cause of all the trouble and turmoil of our country? We can put it into one word: SELFISHNESS.

"We believe that the only thing that can reach the cause and cure the disease is Christianity, because it is the religion of Christ: Sacrifice, true Freedom, and Equality.

"The great Revolutionist Jesus Christ does His revolutionary work in the hearts of men: that is to change and convert their nature; and we believe that this is the only way to save our country.

"Therefore we have organized this *Hung Tao Hui* with the object of preaching our Lord Jesus Christ, who died on the cross for the salvation of all mankind, as our national Saviour."

SIGNED BY A CHINESE GENERAL AND THIRTEEN OTHER CHINESE

Object: "To make known to our countrymen the true doctrine of God, and the gospel of Jesus Christ, so they might be saved."



DAN CRAWFORD HOLDING A BAPTISMAL SERVICE AT THE LUANZA RIVER, CENTRAL AFRICA

Sixty Africans were baptized here on January 9, 1927, on confession of their faith

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

JULY, 1927

NUMBER
SEVEN

MORAL AND RELIGIOUS CONDITIONS IN RURAL COMMUNITIES

B LEAK social conditions are pictured in some of the rural communities of upper New York State, in a report of the Commission appointed to investigate the cause and cure of crime. The report points out, among other things, the lack of proper amusement, an increasing tendency to hunt thrills on the part of young people with the aid of automobiles and hip-pocket flasks, the failure of churches to meet changing social needs and the lax law enforcement. Very little organized crime was found in these rural communities and no gang crimes, most of the infractions of law being minor offenses which frequently go unpunished.

One of the strongest indictments by the committee is against the inadequate, drab and unintelligent school administration in rural sections, although in some towns there are well-conducted and fairly efficient schools.

The lack of any cohesive community force is playing havoc with many rural communities, because young men are not interested in farming and both boys and girls seek to escape from their environment as quickly as possible. They drift from town to town in search of amusement at movies or dances, and parental control seems to be at a minimum.

The country dances in particular are causing uneasiness among the older people, even though conditions are not as bad as in some sections. Drunkenness in some cases has greatly decreased, but bootlegging and moonshining still go on. Even where no distinct questionable influences could be found by the social worker making the investigation there were disintegrating forces at work. The report says:

"A community breakdown is observed, due largely to a drift toward amusements away from the village, but mainly because the

boys and the girls as they grow up move away from the home community. The rural sections are doomed if the younger people do not build up these communities. Within the next generation the rural areas are in danger of being utterly depopulated.

"One school official reported that laws were constantly being broken, particularly the compulsory education law, the prohibition law and the highway vehicle law. There is much license in matters of sex relations and there are many instances of discontent and dissatisfaction with home life among the mature members of the community. There are also many clandestine relationships between married men and young girls, and also to some extent between married women and men. Many of these cases are among the better classes of people in the county, especially in the last two years."

The school problem in one county is typical. There are thirty-five district schools, the average pay of the teachers being between \$23 and \$28 a week. There is much truancy, and the children are badly disciplined.

The movies, country dances, the grange, church activities and radio are the main forms of recreation. Many of the school houses are small, dirty and illy-equipped.

The rural church seems to be generally on the decline. In many cases churches are now closed and in others congregations are much smaller.

There is great need for social welfare work. Clinical facilities are lacking. Most of the criminal offenses are drunkenness, desertion of families, "swapping" husbands or wives and stealing chickens and farm produce. The intellectual interests of the townspeople are shown by the magazines bought. Most of them are of the "vivid" fiction type, the magazines of broader interest and culture being almost entirely overlooked. Love story magazines are very popular including, to a less degree, magazines purveying sex and nudity. The cheap paper-backed novel is favored by boys. The report says the law is not enforced because the poorest lawyer in town is usually made District Attorney. Professional crime does not seem to be a problem. Aside from such collusion as may exist among a few people in connection with the theft of farm produce there is no such thing as organized crime. The problem of crime in rural sections is not the suppression of major crimes, but the checking of tendencies toward delinquency.

The automobile has brought to rural districts certain fundamental social changes. It has made possible for the young much greater freedom from the old restraining influences. It has greatly complicated special problems connected with sex and liquor. The latter is a serious social problem with which the youth of high school age are not unfamiliar. This complicates the dance hall situation.

Commenting on this report of the Crime Commission, Dr. Malcolm Dana, Director of the Town and Country Department of the Congregational Church Extension Boards, says:

"While I am not as familiar with conditions in New York State as I am with those in other eastern states, I do not doubt that the picture is true of all too many places. I know it is true to conditions to be found in New England. It would not be hard to find places where moral conditions rival the city slums, where spiritual illiteracy equals book illiteracy of backward portions of the land, and where medical missions are as much needed as in foreign countries. Decadent conditions are perhaps worse than any other. These are probably not so prevalent in the newer portions of the country.

"The reason for such conditions is, I am afraid, due to failure of the rural church to meet new and changed conditions. A change in the number and kind of rural populations is producing many an 'abandoned church.' Amidst all this change the churches have not gone out to near-by regions with vital religious and social fellowship. They have said: 'Come to us.' The Church needs to undertake a real ministry to the countryside, and all the more because native stock is leaving the farms and new-Americans are coming on the land. Dr. Galpin charges Protestantism with having no program for either the new-American nor the tenant. It 'detours round them.'

"There is need for remedies. The Federated Church, the Yoked Field, and the Larger Parish have this idea in mind together with a needed ministry to body, mind and soul. Men and environments need saving in rural America fully as much as their souls. Religious competition, church rivalries, sectarian insistence, have been the devil's own instruments. Working for denominations or churches has resulted in a loss of a competent ministry and a failure to command one. Only a man-sized job is going to lure the best young men and women into the ministry. In these changed conditions the minister needs all the more to be a man of God just because he can be a community builder, a local statesman and a rural life engineer. He is not to do everything himself. Rather he is to be a medium by which all sorts of agencies are brought to bear upon communities. He must be trained to know about them. The country is being flooded with city 'used ups' and 'left overs' and once harmless social occasions are being invaded by irresponsible joy-riders who leave a trail of moral wreckage behind. The Church must see to it that the things which draw folks to the cities are brought to the country, and that they are rightly sponsored and supervised.

"We are living in a new age. Old methods of religious activity must change to meet it. The new generation is alive to the need and is willing to tackle it. Personally I do not believe that we have yet moved up to the measure of the all-round interest and ministry of Jesus Christ. Belief and worship have not invested all the activities

of life and have not yet found expression in a seven-day-a-week program.”

Here are remedies! There is need for a new idea of the mission of the rural minister and his church. These should serve areas as well as centers and they should serve all peoples in those areas.

THE GREATEST HOME MISSION FIELD

THE Metropolitan Area of New York encloses more than one twelfth of the life of the United States, while every year its financial institutions, department stores, amusement centers and educational opportunities attract approximately thirty-five million strangers.

Of it, a writer in the *National Geographic Magazine* says: “Everything that relates to life in New York is of vast proportions. Four transits arrive every second, a passenger train comes into the city terminals every fifty-two seconds and a ship clears every forty-two minutes. A child is born every six minutes, a wedding takes place every thirteen minutes and a funeral is held every fourteen minutes. There is a real estate transfer every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes and every day more than three hundred people come to the city to live.” This, of course, refers only to Greater New York and is by no means adequate for the entire Metropolitan Area.

The rapid extension of transit facilities has served to unify the Metropolitan Area and to knit more closely together than ever before New York, Brooklyn, Queens, Westchester, Jersey City, Newark and Jersey suburbs. What affects one section affects all others, and the problems of one center are problems of all the rest. Across the five East River bridges, eight million people pass every day. Ferry boats swell the total by thousands more, and twelve passenger tunnels and multitudinous suburban railroads pour their millions into Manhattan every day.

The problem is rendered much more complex and difficult by the overwhelming predominance in the population of the foreign-born and their children. In New York City 80 per cent of the population are foreign-born and their children. And in most of the other cities of the Area the proportion is the same. All races, creeds and colors are found here. The Irish in New York would make two cities the size of Baltimore and Albany—so would the Germans. The Russians would make a second St. Louis. The Hungarians would make another Milwaukee. The Italians would make another Los Angeles or San Francisco. One half of the Jews in the United States are in Greater New York. In Brooklyn Bibles are called for in forty different languages and dialects. More foreign language newspapers, magazines and books are published in New York City than in any other three cities of the country. They wield a tremendous and sometimes

sinister influence. New York is the acknowledged center of all forms of dangerous anti-American and anti-Christian propaganda.

Convinced that to attack this gigantic task piece-meal was futile, and that a greater unity of purpose and plan was essential, those interested in the development of home mission work in the synods and presbyteries involved have for the past year been conferring together with an idea of unifying the program of the Presbyterian Church in the Metropolitan Area. The conferences between the various home mission agencies have proceeded to a point where the tentative organization has been effected of a Presbyterian Council for the Metropolitan Area. This Council, which is to be composed of official representatives of the presbyteries, synods and national agencies involved, is to serve as a clearing house of information as to the home mission work carried on within the Area, to act in an advisory capacity upon home mission work carried on by the various presbyteries, to develop home mission interests common to all seven presbyteries, and to serve the home mission interest in promoting matters which may be common to all presbyteries.

CULTIVATING AN UNDERSTANDING

A recent letter from a Chinese in Ningpo, a teacher in one of the Mission Middle Schools, to Mr. James T. Ford, of Los Angeles.

YOU may read some thing about the war in China, as if Chinese are a warlike people. On the contrary, we are quite peaceful. It is only these ignorant militarists, fooled by the foul tricks of the foreign imperialism, that make national unification impossible, political questions unsettled, and people as a whole unrest. The Revolution in 1911 started by a few leaders of good character, only enthroned, so to speak, the militarists in the place of the Manchu monarch. That revolution is being re-revolutionized.

The Kuomintang, or the revolutionary party, started by late Dr. Sun Yat Sen, is generally approved by public opinion. The recent victories are not won by the Kuomintang troops, for they are much less in number comparing with the anti-revolutionary forces, but won by public opinion. Where the Northern soldiers are, the people are not. But wherever the Kuomintang troops go, they are welcomed. They respect the people, and are in cooperation with them. All thoughtful people say that this is the opening of a most significant and eventful epoch in the Chinese history. It is not a few leaders, or militarists, but Chinese people teachers, students, workers, farmers, men, and women, as an organic body, who struggles for liberty, equality, and fraternity!

The city of Ningpo is filled with the spirit of revolution, the "Blue Sky and Bright Sun" flags are waving, the shop windows and even every inch of the wall on both sides of many streets are filled with

artistic placards and posters with revolutionary slogans. Walls that heretofore have been used for advertisements by business agencies now are painted with Dr. Sun's Will and the Kuomintang policy. Laborers, soldiers, shopkeepers, farmers, students, get together doing propaganda work. There are parades, mass meetings, and public speeches.

You might have heard of anti-Christian movement in China. They are anti-Christian only as they are anti-imperialist. If Christianity does not seek the protection of the foreign gun boats or the unequal treaties; and if foreign Christian workers preach more on Christian principles instead of about nations they represent, Christianity will be left free to exist in China.

It is true that the government requires all Christian schools, as private schools, to register. Some missionaries misunderstand the whole matter and say that the government interferes with their work. Read the regulations and you will know their mistakes.

Registration of Christian Schools:

The most essential parts of the present regulations may be divided into five. 1. Religious courses must not be required and religious services must not be compulsory. 2. The school board should have a majority of Chinese members and the chairman of the board should be a Chinese. 3. The president or principal of the school must be a Chinese. 4. The school board should control all school property. 5. Private schools should be under the guidance and supervision of the government educational administration.

The Chinese all stand for registration. Chinese control does not mean a separation from foreign missions. In fact they need them more than ever. It is hoped that the missionaries will stand by and the Chinese Christians will give their best cooperation in this trying period of Christian adventure, then Christianity is sure to grow.

The full text of the resolution introduced in the House of Representatives of U. S. A., shows that you Americans are our friends.

"Resolved by the House of Representatives that the President of the United States be and he hereby is respectfully requested forthwith to enter into negotiations with the duly accredited agents of the Government of China, authorized to speak for the entire people of China, with a view to the negotiation and the drafting of a treaty or treaties between the United States of America and the Republic of China which shall take the place of the treaties now in force between the two countries, which provide for the exercise in China of American extraterritorial or jurisdictional rights or limit her full autonomy with reference to the levying of customs dues or other taxes or non-reciprocal in character, to the end that, henceforth, the treaty relations between the two countries shall be upon a wholly equal and reciprocal basis, and will be such as will in no way offend the sovereign dignity of either the parties or place obstacles in the way of realizations by either of them of their several national aspirations or the maintenance by them of their several legitimate domestic policies."

The vote in the House of Representatives, 259-44, is a good proof of American friendly attitude toward China.

Respectfully yours,

HAN-DAH LING.



DAN CRAWFORD AT HOME IN CENTRAL AFRICA WITH HIS NEPHEW, DR. TILSLEY, AND MRS. TILSLEY AND DAVID

Dan Crawford and His Work

BY DR. G. E. TILSLEY, F.R.G.S.

(The late Dan Crawford's nephew, now in charge of the Luanza Mission work.)

THE life and accomplishments of Dan Crawford in Central Africa exemplify the saying that the life of a missionary is not a splendid succession of great things, but a toilsome succession of innumerable little things. The missionary is a human being with the same kind of life to live as other human beings. Doing today's job one hundred per cent is his way to success as well as that of any other. As with other men, so, thank God, with the missionary it is gloriously possible that the small things of daily duty faithfully carried out may be found, when time and distance have given perspective, to have massed up into mountains of splendor to be admired, to be extolled, and to be emulated.

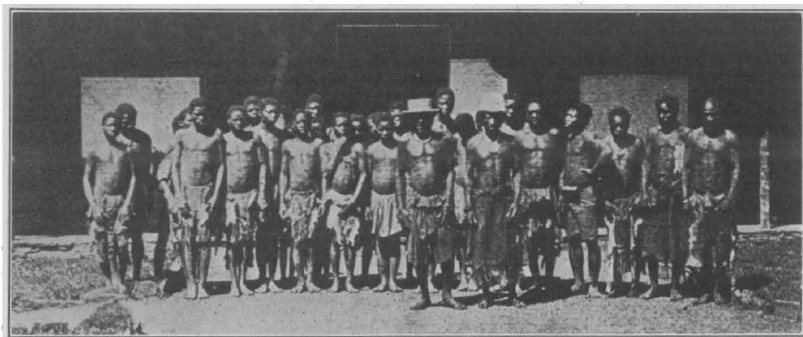
Nevertheless, how we rebel sometimes at the everlasting recurrence of those little things! But the fact is one can build big things in one way only, and that is—out of little things. In faith (the kind that works, please) we must face that fact in the mission field of Central Africa. Yes; and meanwhile keep a scared eye on Adolphe Monod's warning. We have found out that he was ter-

ribly right when he said; "Between the great things we *cannot* do, and the small things we *will not* do, the danger is that we shall do nothing."

Great things do get accomplished for Christ. In our times too—George Muller.....D. L. Moody.....A. T. Pierson.....Dan Crawford. These are only a few who have accomplished great things for God. How was it that Dan Crawford accomplished great things for his God in the Long Grass Lands? How were they built up—those mountains of accomplishment? How too will they be maintained and grow yet greater? They were built up by diligence in small things; and only in that way will they grow greater.

"SMALL THINGS" IN LUANZA; TEN YEARS AGO

Let me show you things as they were in 1917. That was shortly after Dan Crawford returned from the only furlough he ever took



A CROWD OF "SKIN WEARERS" WITH THEIR CHIEF AND HIS HEADMEN AT LUANZA
These men came from an untouched district and begged for an Evangelist

in all his 37 years of service in and for Africa. The ten years that have passed since then have been essentially years of expansion. Those who have lived the life of a pioneer leader or have read missionary biography, will realize what a wealth of attention to "small things" lies behind the bare catalogue of activities revealed in the following quotations. They are from a printed letter of Dan Crawford's dated the 21st of June, 1917.

A. LUANZA ITSELF.—First he quotes a statement by Mr. T. Higgins, who audited the books of some of the departments in Luanza itself; buildings, both school and mission; agriculture; carpentry and leather work; a training school for boarders. The statement indicates an expenditure for the year in these departments of over two thousand pounds (£2143).

Mr. Crawford then goes on to list the following activities, whose accounts were outside those audited by Mr. Higgins. He says:

1. The above makes no mention of (a) *Teachers*, (b) *Evangelists*.

2. The above does not touch Mrs. Crawford's medical work, where the call is most arbitrary of all.

3. All manner of *Refuge Work* is excluded from above figures, including *Lepers* and *Disabled* who are heaped at our doors till death.

4. Also the great *Sanitary Service* that involves employment of workmen to cut down and then (worse still) keep down rank growth. N. B.—All this touches the great.....means of fighting sleeping sickness and malaria, and is a much more momentous thing than is generally covered by the tame word "Sanitation."

5. Taxes.

6. Travelling expenses.

Thus Mr. Crawford reviewed the mounting up of some of Luanza's 1917 "small things."

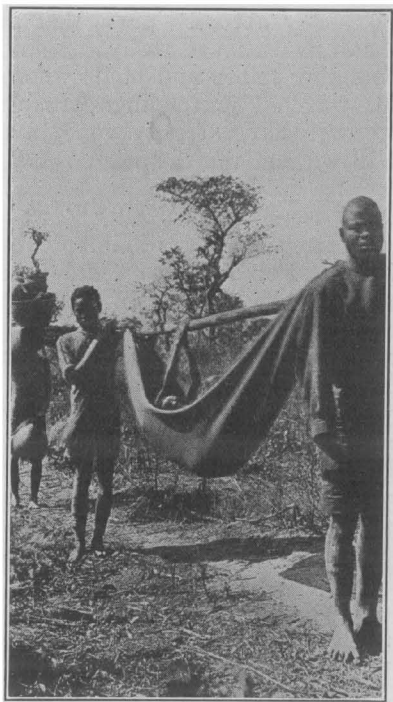
B. OUTWORK.—He goes on, still in this printed letter:

"Mark you, it is always and only of Luanza I am speaking; but now let us get abroad. Here the calls come in from all points of the compass; from noble missionaries who would rather die a la Paul than that their 'glory should be made void' by sending letters home. No, you will never get them to do that. But because it is not done, do not imagine that they feel not bitterly about the way their silence is construed as satisfaction with the amount of work they must leave undone because of the needful supplies being lacking."

Some of the work which he here calls "abroad," and some of his fellow workers, he mentions by name. He speaks of: "The brave Lasts....battling on in the Old Capital," (i. e. of Mushidi's empire, broken up by the expedition of Captain Stairs for King Leopold in the earliest nineties) where, says he: "The few hundred pounds I have been able to allot him are inadequate, although he has made them go double their value."

Again; "We have plans" (thank God they matured) "for Mr. Lammand's district. Also for Bible schools as far west as Kasai and Boma, and even Bie.....weary work this, which is no soft-fingered enterprise a la civilization, but the work of our hands and the sweat of our brow."

He mentions expending nearly £1,000 on work at outlying spots where he had personally laboured and says: "Please God they



AN AFRICAN AMBULANCE

will get more and more, though we have to deny ourselves in the straining of an effort."

He did deny himself! With him there was no stinting the work of God in order to ceil his house with cedar. He died, as he had always lived, in a mud house, constructed, like any native's, of simple indigenous materials—walls of wattle-and-daub; roof of thatch; floor of beaten mud covered with grass mats; beds of native wood strung with hide thongs. And he did do "more and more" in those "abroad" parts that are not Luanza itself. For he felt that Luanza must always accept full responsibility for all the surrounding tribes and lands whose need had become known through his intrepid journeyings; responsible alike to those lands where workers have already gone in response to the call, and to those still without the Gospel.

"SMALL THINGS" IN LUANZA; TODAY

After ten years it is valuable to look at some of those Luanza items. For instance *teachers* and *evangelists*. The number of these is now five or six times what it was ten years ago. Well on to the two hundred mark now. Please God He will raise up yet more and more of them and enable us to minister to their needs. Next week they will be pouring into Luanza for a week of special prayer together. Blessed fellowship of prayer! From north and south, from east and west they will be coming for this best week in all their lonely year. Indeed, some of them are already on their way, for they labour in the Gospel so far from Luanza that it takes them, some of them, quite a week to come in.

Then *health work*. When I came in 1921 Mrs. Crawford gladly handed it over to me. It is a part of the work which must be developed a great deal further. To meet, in any adequate way, the obvious need requires a hospital.....a hospital is really imperative. If I were enabled I should like to establish a Dan Crawford Memorial Hospital in Luanza. The hospital that is needed would not necessarily at first be very large, but it ought to be equipped in an up-to-date manner. If the Lord gives the hospital, there will be scope for nursing staff, for an assistant medical officer, and for skilled bacteriological work. The unit which I long to bring into function needs more than anything else to be used as a training center for Africans in hygiene, in mothercraft, in midwifery, as well as in simple curative medicine and surgery. At present, run as an out-patient dispensary, temporary accommodation being found for visiting patients in huts, the annual attendance averages from forty to fifty thousand. Like Dr. Miller, of Nigeria, far away but still in tropical Africa, we too feel that "unalleviated suffering, dirt, and preventable deaths oppress with their awful weight. Here is the greatest opportunity ever given to men to step in as saviours

in the footsteps of the great Healer-Preacher. We have the material to stamp out these diseases; we have the skill to deal with all this suffering. We must have men and equipment at once." This "we" means the Church of men and women, who like-minded with their Lord Jesus, would love all their neighbors as themselves. Clough was satirical when he interpreted the sixth commandment as teaching:

Thou shalt not kill; but need'st not strive
Officially to keep alive.

This will never do.—To love thy neighbor as thyself involves the work of healing in all its aspects.....of body and of mind, of soul and of spirit. We want to do just that.

Then those *lepers* and *cripples*. The abjectly poor and needy, the cast-offs and the lonely aged. How I used to love to see Uncle



KING PWETO'S HAREM COMPOUND, CENTRAL AFRICA

He gave land to Dan Crawford, where there is now a native church and thirty-three native evangelists.

Dan surrounded by them under the spreading wild-fig tree that stands outside his house. There would be, perhaps, as many as a hundred around him at one time. And he would be standing there sturdily upright, beaming on them, bringing even to such lips as theirs a smile, a laugh. He would bare his white head to the tropic sun and pray with them. Of them in 1917 he said "pensioners till death." And "till death" it certainly is, for in Christ's name to all such we must be, we are, pension office, and poor relief agents, and workhouse, and infirmary, and father and mother. Why? Because this is a land where Christ's Golden Rule has hitherto been unknown, and so death still is allowed to claim as his own all the weaklings and the inefficient.

The *Boarding School* was closed down when the staff left the Congo, and it has not been possible to reopen this type of work since.

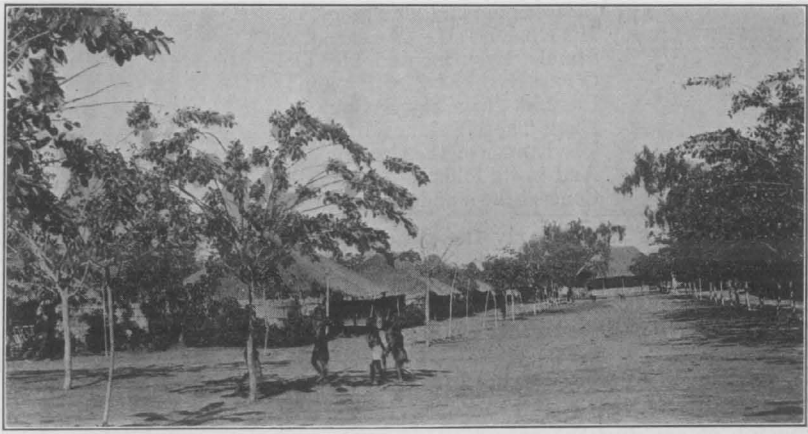
RICH IN FAITH.—Of “good works” such as those mentioned above Dan Crawford was very zealous. They were not his principal service—I want to make that clear in a moment—but they could not be left undone. He had many needy neighbors, not indeed of his own race, or color, or creed; but he was fain to be neighbor unto all them that were fallen amongst thieves. Like George Muller he could not but do so. In this, too, Dan Crawford shared a like faith with George Muller, of the Ashley Down Orphanages, that he also believed that what God gave him to do, God would from week to week provide the means to support. None of his work was endowed. He lived (and his work was supported) by strong faith in the unlimited riches of God, and in the power of prayer. He felt, too, that those riches and that power were available for all Africa, though he knew that not all had the same faith. So strong was his sense of the unity of God’s work that when a certain missionary in Africa, being held up in some work for God, wrote to Dan Crawford asking for £100 and excused himself by writing, “You are rich,” and when he saw that the same weekly mail that had brought the request had brought also contributions amounting to about the sum mentioned, he sent the whole week’s income to his correspondent with this reply: “Rich? Yes I am rich—rich in faith for you all.” And that was precisely wherein his riches consisted. Concrete facts about empty coffers made no difference whatever to his riches. They were real. After all, what estate is more real than the estate of the soul?

BUSH GOSPELLING.—In writing to me the Editor of this REVIEW said of Mr. Crawford: “He emphasized the spiritual side of the work to such an extent that it seemed difficult to get the concrete facts as to what had been accomplished.” That remark expresses exactly the pattern of his life. That “all these things shall be added unto you” was his workaday faith. His vital concern was the Kingdom of God and His righteousness. The good works which he accomplished, of which some are itemized above, were simply the necessary and natural outcome of true spiritual energy. They were, one might say, incidental. His own view of his calling was that he was “A Bush Gospeller—just a simple Bush Gospeller.”

In relation to other men, colored or white, he had not many but one activity. That one work was to win souls—to bush Gospel. To “bush Gospel” was to bring to bear upon circumstances his own and those of his companions, the eternal values of truth—the existence and the good will of God; His righteousness; the fatality of sin; the assurance of atonement in Christ. Formalities, ceremonious gatherings, set proceedings, professional functioning—all these he found unnecessary, though when occasion offered he could and did take advantage of them. His constant aim, supreme and controlling, was to make known to all men Jesus as their Lord, and as

their divine Saviour, and to persuade them to become His disciples. He was always on the job. In talk with him, the topic, however ordinary, had to be viewed in its relation to eternal verities. Without being in the least dull, he talked with all on high levels; to do so was the natural expression of his own everyday habit of thought. But it was also a definite policy.

It happened once (in the "*Farthest In—but Shut In*" life which he described in "*Thinking Black*" it did not happen) that he was in company with a number of Christian Europeans. Ordinarily when he was in congenial company, black or white, he was in overflowing spirits. When the company was white, he would fire off, all with the most intense vitality, and at a furious rate, barrage after barrage of most wonderful talk. Without pause or seeming effort, he would



A BROAD, CLEAN, SHADED STREET IN LUANZA, LEADING TO THE CHURCH

quote aptly and alike from Browning and "*Alice in Wonderland*," from W. J. Locke and Homer, from Spurgeon and Paul. His conversation would make such napoleonic advances across the Alps of world politics, scripture exegesis, Bantu philology, personalities of early Congo history, and a thousand and one other matters, that his hearers were often left floundering far in the rear, exhilarated, but exhausted. On the evening of which I now make mention he was silent—so much so that one of the company said to him:

"You seem sad, Mr. Crawford."

"Yes," he replied, blue eyes clouded and brooding and looking off into the distance; "Yes. I *am* troubled. . . . It's a promise. That's what it is. . . . a promise."

They waited.

"A promise I made long ago to God. . . . I vowed to deal individually about salvation with at least one soul every day. And today there

hasn't seemed to be a chance." (It had been a day of long conferring.) "Yes. It troubles me."

His personal ministry was often very searching; and he was no respecter of persons. He had the piercing eye of the seer; and he was not afraid of uncovering sin. An African missionary, whom I met while traveling, told me of his "one real meeting with Dan Crawford": "It was in a forest path. I was returning to my station and he had recently passed through it. He had an amazingly intimate knowledge of the state of affairs there. He said: 'Come and sit here. Let us talk.' And he talked. First of all, my work. Then much that concerned the tribal life of those amongst whom I worked. It was all new to me—I had not been out long. Then he spoke of me, myself; not much. Then he paused, and looking at me he recited:

" 'There is a man that often stands
Between me and Thy glory.
His name is self.—My carnal self
Stands 'twixt me and Thy glory.
O mortify him! Mortify him!
Put him down, my Saviour;
Exalt Thyself alone; lift high
The banner of the Cross,
And in its folds
Conceal the standard bearer.' "

"His eyes saw clearly the deadly pride against which I had to wage my daily, eternal war. Then he said: 'Victory is with the saints.' And we parted."

How many, many folk have told me similar stories! How that they met him but once; how that something he said then, had stuck by them ever since, assessing for them moral values, and encouraging them in the paths of God. The fact was that he was ever alertly on his job of seeking the salvation of souls and their establishment in righteousness. He was ever "Bush gospelling."

THE PERSONAL TOUCH

This matter of close personal touch was the very breath of life to him. It was already a habit when, a lad of nineteen, he first landed at Benguela on Thursday, the 9th of May, 1889. And he put it into practice from the beginning with the people of his adoption, praying as his feet first touched the soil of Central Africa, "that my every step thereon should be trodden in the path of simplicity and rectitude."

He had come out with a party led by Mr. Arnot, of whom he wrote:

"... My dear old leader. He won me for Africa when China was calling. He told me of those far-off lands beyond the Lualaba. He spoke of tribes un-reached by him, but waiting for me. He told how Livingstone even in death dreamed of this Katanga."

When the party landed it was found that the transport arrangements were not as forward as they had hoped. They had to face the prospect of indefinite waiting on the littoral. Dan Crawford—remember he was then a youth of nineteen—wrung permission out of his leader to do the unprecedented thing, to leave the party of whites and to go and live alone amongst the natives of the country, away from both the English of his fellow missionaries, and the polyglot lingua franca of the slave-marketing coast.

His journal of 1890 contains this entry concerning that time:

I am now sitting in a little native mud house, near the door of it of course, for there is no window; perhaps you could not picture or plan a more humble yet withal comfortable little abode than this of mine. Of course, I don't say there is not plenty to evoke European growls occasionally; such as the little fire lit of an evening, the smoke of which has just to make its exit the best possible way owing to the absence of anything in the form of a chimney. The solitary stool standing just one foot from the ground and made from a piece of raw hide stretched over a little four-legged wooden frame work barely one foot square; add to this a narrow little shelf-like native bed, a grass mat lying on the floor upon which is laid all that these kindhearted hosts of mine can ingeniously scrape together by way of food; and you have the exact inventory of contents of mine, and the average, African native hut. Now, let me tell you how gloriously contented I am therewith. Never since the time when "I first saw the light, and the burden of my heart rolled away" could I sing to my Lord a happier song of praise than now.

He added: "I don't write this at all in a tempting sort of way . . . yet . . . *If there was more abiding in Christ, there would be less abiding at home.*"

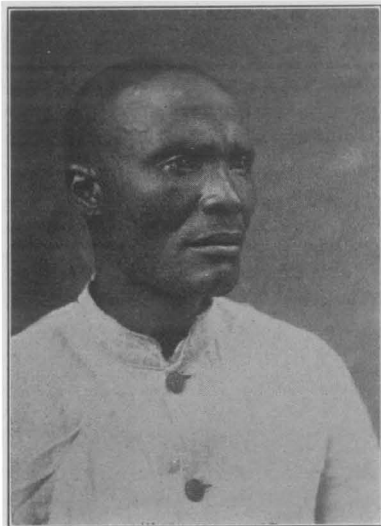
He was convinced even in those early days that good command of his hearers' language was essential to his "Bush gospelling." He never repented of this belief. To speak the language from the native standpoint; to know the native life and lore in an intimate way—he regarded this as essential in a missionary: and he strove to prevent newcomers to the field from settling down into that out-of-contact life to which "mission station" (sic) immobility tends. He himself had great natural facility in language. And he took full and energetic advantage of it. After a month or so he wrote:

"I am only a language-lisper these days. And this blundering business of preaching in broken sentences" (after less than two months contact, alone, unaided, learning an absolutely foreign tongue he was already preaching!) "brings down many a snub on me—the officious giver of unsought advice. Around the faggot fire is the best time to do it, when God hangs up the Southern Cross in the sky—His symbol of sacrifice."

That was in the first months of his life in the Long Grass. Years after, when that life, all unknown to any of us, was nearing its end, he often said to me: "Around the camp fire, dear Old Boy, has been my happiest time for publishing the Gospel."

The power of communicating which by these heroic means he attained so rapidly soon paid him ample dividends. Delays multiplied:

some of the party died; some returned home to England; Arnot found himself unable to go into the interior; it seemed inevitable that the party should, as it were, dig itself in near the coast. Such an idea was entirely unwelcome to Dan Crawford, and his manner of spending his time had given him both language and friends amongst the natives. He was thereby enabled to get together sufficient porters to carry enough material for himself, Lane and Thomson to join themselves to a caravan starting for the interior. His own personal baggage consisted of only *one load* of about sixty pounds weight.



AN EVANGELIST IN THE AFRICAN CHURCH

He covers a parish eight days long by five days broad. A true church builder.

Combine with this fact the other, that it was not till twenty-two years had passed that he re-emerged from the Long Grass, and you get something of the measure of the man.

THE CASH VALUE OF PROVERBS

One of the bugbears of African travelling is that eternal "one more river to cross." The last one never is reached. If there is no ferry dug-out—why, that's bad. And if there is—why that's bad too. You may be dead sure that Mr. Ferryman is going to strip you as naked as he can. You are fair game to him, and he means to make the most of his monopoly. Your necessity is his opportunity. Prepayment is the first requisite. Haggle, haggle, haggle—at last you are embarked in the coggly

canoe, a considerably poorer man than when you left camp in the morning. In midstream the paddle ceases its flashing. Charon is making further and even more extortionate demands. He threatens refusal to cross you at all; and you know, most uncomfortably know, that he holds all the trumps. The crocs that infest the river are all in his pocket, so to speak, but they certainly are no friends of yours! An upset is nothing to him, but to you—!! So you promise frantically. But he is a thorough-going sceptic, and quotes a proverb at you:

In midstream to pay up he'll agree;
Once across—I don't think! He'll just flee.

And he insists on cashing in on the promises there and then.

But Dan Crawford, boring into the interior for the first time, at one river crossing found a way to checkmate the capsize gambit. Mr.

Ferryman with a valuable load on board came inshore under the bank from which Dan Crawford, as the caravan leader, was supervising the transit, and demanded more, much more pay than had been first agreed upon. On meeting a refusal he pointed out the ease with which a capsized canoe could be arranged. In one jump Dan Crawford was in the canoe behind him. Luckily the canoe was not swamped. It was very small and very coggly, the caravan was large, the crossings back and forth were very many, the unshaded sun was intolerably hot—but that chagrined ferryman paddled the livelong day with Mr. Crawford's arms clamped around his waist, and with Mr. Crawford's earnest assurance in his ears that whether in the boat or in the water those arms would continue to cling. The caravan crossed without losing a single load.

At another crossing a boatman did tip out a load into the water—no doubt at a conveniently shallow spot where he could fish it up later on. A violent dispute at once commenced between the carriers and the men of the village to whose chief the crossing belonged. Things began to look ugly, one side demanding payment, and the other disclaiming responsibility. The old chief, sitting on a knoll overlooking the scene, was as loud as any of his followers in rebuttal. But Dan Crawford had not lived in a native village for nothing. He quietly said to the old man, quoting a proverb:

Though, in crossing, the crocodile, *he* gets your stuff,
'Tis *the ferryman* pays: and must pay you enough.

The old man could hardly believe his ears at first. A white man quoting a proverb! Impossible! When he was able to take in that the portent had indeed occurred, he chuckled away for the rest of the day. And the palaver was settled on the spot. With princely liberality he paid over more than the value of the lost goods, giving good measure as a price of his enjoyment. Uncle Dan in telling this story used to say that it was then that he learned the cash value of proverbs.

A BIBLE LOVER: AND TRANSLATOR

There is a tendency in these days to relegate the Scriptures to a place of secondary importance. In Luanza we dare not do that. Our attitude is that of Bengel, who said:

Apply thyself wholly to the Bible:
Apply the Bible wholly to thyself.

Dan Crawford did just that. He was always digging away at The Word. He fed on it. Lived by it. Saw no other possibility for any servant of Jesus Christ. He loved it; and he loved to speak of it. That he accepted the Scriptures as authoritative in the realm of conduct, the following may serve to show. He was a man who was unable to view with equanimity such everyday affairs as injustice, oppression, suffering, curable pain; they aroused "his ungovernable

passions," as *The Spectator* says they do those of Lord Knutsford. When he was aroused, there was no mistaking his point of view. But this word had come to him with the force of a personal command: "Let not the sun go down upon thy wrath." Because of that word, many and many an African, whose God-hatable conduct had caused some passionate outburst, toward sundown has found Konga Vantu* in his hut assuring him that anger was ended. Exhortation, instruction, prayer—these following would convince the sinner that love was seeking to serve him.

His faith in the efficacy of the Bible, his love for his Bantu peoples, his unrivalled penetration into how the African thinks, his wonderful command of purest idiom—all these met together in his translation work. Of these labors—extended untiringly over thirty years—a great monument remains. He had completed the translation of the *whole Bible* into Luba-Sanga. In January 1926 he wrote:

"The end of 1925 saw a great thing. We finished the last line of the Old Testament translation on the 31st of December 1925, and then had a solemn Dedication-of-Manuscript service. This ends a thirty years service for God.

All the time I labored at the work of Old Testament translation one thought seized, and, I trust, sanctified many a turn of the pen. This, thrillingly this, that the Old Testament was Christ's Bible, all the Bible He had."

Praise God we have now heard from the National Bible Society of Scotland that they are ready to publish the *whole Bible* for us. The expenses are being met by a special fund already raised in Great Britain, where they have been saying: "We want to raise a lasting memorial to Dan Crawford; and we believe one fine memorial would be to publish his Bible, and place it in the hands of his beloved Lubans." They are tremendously right.

For seven long years after he founded Luanza Dan Crawford blazed the pioneer gospel trail with never a convert. Then came Simishi, first of many brethren.

Now at dawn every day it is in scores and hundreds that they pour down the great avenues that center in upon the big open-centered church that is unique in Central Africa. Then there was no outwork. Now not only have many devoted white missionaries gone forth from Luanza to found churches amongst tribes then untouched, but there have been raised up of God African missionaries also to pioneer difficult areas, yes, yes, and to build up wholly African congregations too. In the long run "Bush Gospelling" tells, and tells tremendously. Little things certainly do mount up.

Nevertheless, away there beyond our farthest-flung outposts, it is still true to this very day that, in some directions, there still live tribes who have not so much as one single witness for Christ. They are a challenge to us. And we plan to meet it "by the will of God."

* Konga Vantu was Mr. Crawford's native name. It means "Gatherer of the People."



GOING TO TEACH SUNDAY SCHOOL AT LAWSON

Our students have a special teachers' training class every Saturday, adapted to their needs and those of their primary pupils. They also study the lesson every day and are in a Bible class Sunday A. M.

Intimate Glimpses of a West Virginia School

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

OUR school is located in a lovely and yet a lonely spot in a West Virginia canyon, midway between the two little hamlets of Lawson and Colcord. Only one human habitation can be seen in any direction, but the high mountains towering above us, rising from our very door, remind us of the "mountains round about Jerusalem," and speak of the promised presence and care of our Heavenly Father.

I wish you could be with us tonight as our family of girls is gathered about study tables, earnestly working over tomorrow's lessons. They are dear girls, perhaps less interesting than the more primitive Kentucky mountaineers, for better roads have brought them nearer to the outside world, and the mineral wealth has attracted "fotched-on people" (outsiders) into our very midst. But these children of the mountains are equally lovable and bright, and much less homesick than any group of girls I have ever before seen.

Our educational work is one of cooperation with the public school. There is an accredited junior high school here, where two fine Christian men preside, one in each of the two little portable buildings. Thither we take our family every morning for all the regular subjects, while our Pattie C. Stockdale faculty contribute chorus singing, drawing, current events, vocational guidance and Bible. This is the only secondary school in this section, so the students come in from six near-by villages or hamlets and yet the enrollment is less than that of a single room in some of our city schools. For the first three weeks only about two thirds of the pupils came to Bible class, but last week the remaining third asked admission. The others had announced that they liked Bible better than any other study.

The Sunday-school and Christian Endeavor Society are small for the people in the valley have not yet felt the need of the message we so long to give, but we know that the Lord can and will use us in His service.

Our hearts were made glad this week by a visit from dear Aunt Moll, the saint and intercessor of this valley, too badly crippled with rheumatism to get out often but such a blessing to us all! She walked about in the dormitory, then into the church, exclaiming, "Oh, isn't it beautiful? It's the Lord's House, and just think, it's ours!" For eight long years this dear child of God prayed for the Gospel to be brought to this absolutely unchurched valley, lying in spiritual darkness. She wonders why we waited so long.

* * * *

Great changes are noticeable in our work. The outlook is no longer discouraging, and doors for service are opening on every side.

The tiny Sunday-school has doubled in numbers with as many in the primary department as in the whole Sunday-school three months ago and thirteen new members have been received into the little Church, among them every girl in the school who was not already a professing Christian. The doors of homes are opened and our workers have made many visits among the sick and shut-in and spent night after night nursing in homes where there was serious illness.

During November and December calls came from other fields to assist in evangelistic services—to conduct daily Bible classes and prayer circles, assist with music, and do personal work. Our students from Pattie C. Stockdale School, (young Christians in training for Christian leadership), came as a gospel team and sang with intense feeling two hymns of invitation; after having prayed and talked with the boys and girls in their meeting, telling of their joy in the Christian life, and urging them to personal decisions for Christ. They exerted such an influence, and met such immediate results as amazed some older Christians.

February and March have melted away, filled with at least fifty-seven varieties of service. Nevertheless there is much left to do to make our plant and grounds presentable and to uplift the community. During the last month our post office and railway station and an express car on the track here have been robbed, an attempt made on our very grounds to derail the night passenger train, concealed weapons have come to church, and worse offenses have been revealed in our midst; but there has no evil befallen us, neither has any plague come nigh our dwelling. When our church vestibule was ransacked the only things left were the hat and lantern of our man-of-all-work. We go alone any place at any hour in safety. We sleep with our beds across open downstairs windows and know no fear, but a pang comes



THE PATTIE C. STOCKDALE DORMITORY AND CHAPEL AT COLCORD

to our hearts as we think of the lawlessness and we long to help these young men.

We can see almost daily improvement in the girls in our home, socially, mentally, and spiritually. Two of our girls especially have been a blessing and have done real service in the home and community. When two younger girls were thoughtless and needed a guiding hand these two older ones offered to adopt them; each to devote herself to one wherever she went and to make her a subject of special prayer. I was touched by a request of one of them to get up at 4:50 A. M. instead of 5:00 in order to have a little more time to pray for her charge. Both of these "big sisters" have done outstanding work as teachers in our Sunday-schools. One has held in perfect order a primary class of twenty in the little school house at Fulton without even a separate room. A glance in their direction often

reveals them with bowed heads grouped closely about their young teacher as she prays with them and for them. Her very unusual ability as a disciplinarian and her own deep spiritual experience have led us to give her a class in our home Sunday-school composed of boys believed by their several defeated ex-teachers to be incorrigible, but who dearly love her and for whom she prays with power as we kneel together to seek the Lord's guidance for her and them.

The Day of Prayer for Missions is a very real and vital thing to us on the field. At six o'clock in the morning you would have seen faculty and students together on their knees in intercessory prayer for the coming of the Kingdom. The noon hour found us six miles away with other workers and praying Christians. We will not soon forget dear old Aunt Moll's fervent thanksgiving that missionaries had been sent to this valley, nor her believing prayer for the work in every other field.

We have been holding daily faculty prayer-meetings to pray not only for our own work and needs but especially for the work and needs of the Board. The prayers of the girls were followed by a special gift which they brought to the office one night as a surprise. Our little school and Sunday-school thus finished a gift of \$200.00 to missions in six months.

(To be concluded in August.)



A GROUP OF P. C. STOCKDALE STUDENTS READY FOR SCHOOL
These girls are in training for Christian leadership

Can We Dispense with Foreign Missions?

BY STANLEY HIGH, NEW YORK

Author of "Looking Ahead in Latin America"

WHEN Mr. David Lloyd George, Great Britain's war-time Premier, was in the United States the newspaper on which I was working assigned me to cover his journey. For a month, with five other newspapermen, I traveled with the "little Welshman" across the United States and Canada. Every morning we interviewed "L. G." and, in the course of the month, covered a multitude of subjects.

In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said:

"The American and British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again.

"Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and of Anglo-Saxon idealism that I do not believe we ever will dispense with it."

Lloyd George spoke, of course, not as a religious sentimentalist nor as a budget-raising missionary secretary, but rather as a practical statesman. He made it plain that in the job of world reconstruction probably the biggest task that needs to be done is the transformation of the "heart outlook" of mankind. The world may go on until the end of time evolving economic panaceas and constructing international mechanisms, but unless the will and the purpose of men are changed these plans and machines are almost certain to wreck themselves or to rust in disuse. From a practical, political point of view foreign missions is a vital agency in the modern world because the purpose of the missionary program is the world-wide transformation of the hearts and purposes of men.

It should be pointed out that the Christian missionary enterprise—despite the frequent criticisms levelled against it—is an inevitable outgrowth of Christianity itself. Since Jesus sent out the Seventy—the first missionary pioneers—the missionary program has remained a test of the virility of the Christian Church. It is no mere incident, moreover, that the English-speaking world has been and is today, the chief mainstay of the Christian world program. In Anglo-Saxon

Protestantism a race and a faith have met and a program of world advance was inevitable from that union. It was more than a century ago that the first American foreign missionaries began their work, with few precedents and with fewer resources. Last year the foreign mission boards of the United States and Canada gave over \$40,000,000 for the work abroad. It is a tribute to the wisdom of that investment that practical politicians, like Mr. Lloyd George, recognize that the missionaries are laying the fundamental basis for a world understanding. Business men also find, with the advance of missions, the growth of a demand for those inventions of the modern world that have contributed, materially, to the comfort and happiness of the Occident.

It is probably true that, as a rule, foreign mission administration is conducted with a greater degree of effectiveness and efficiency than any other phase of the work of the Christian Church. But the war brought upon Foreign Missions in certain denominations a period of rather wild inflation. The "drive" complex laid hold of some administrators. Campaigns were undertaken and the work abroad was expanded with too great rapidity under the influence of mass enthusiasm. When the fever of the immediate campaign passed, retrenchments—rapid and drastic—were demanded. Many "projects" were abandoned and some missionaries were called home from the field. In one of the largest Protestant missionary boards in the United States a cut of more than 40 per cent in the appropriations to the field was made over a period of less than two years. It is hoped that this period of retrenchment is at an end. Statistics for missionary giving through some of the larger boards reveal an upward turn during the last year. The very fact that such serious reductions could be made without affecting the fundamental stability of the work, has helped to strengthen confidence in the enterprise.

Despite these temporary reverses it is still true that the missionary program represents one of the best-organized activities of the Christian Church. This is apparent, for one thing, in the degree to which cooperation has supplanted competition and overlapping on the foreign fields. While many local communities in the United States struggle to support four or five more churches than can be effectively maintained, such a situation would simply not be tolerated abroad. To avoid such confusion and overlapping most of the major mission fields—India, Africa, China, Japan and Korea—have been surveyed and certain sections of territory assigned to different denominations. Thus, traveling across West China from Chungking to Chengtu, I journeyed first through Baptist, then Methodist and finally Canadian Methodist territory and in Chengtu found the West China Union University supported, jointly, by all of these Boards. This cooperation has gone forward so effectively that it has been made operative in certain larger cities like Peking, where, by com-

mon agreement, overlapping has been eliminated by this allotment plan of occupancy between the various denominations at work there.

Particularly in the educational field, plans for cooperation have been successfully adopted. The number of strictly denominational colleges and universities abroad is constantly dwindling before the increase of union enterprises. The four outstanding missionary schools in China—rated with the best of Western colleges—are interdenominational enterprises, with a single headquarters office in New York City. Similarly, the Women's Christian Colleges of the Orient, one in Japan, two in China and two in India, are interdenominational on the field and share in a common administration at home.

Out of this cooperation interdenominational unity is actually being achieved. The South India United Church, including in its membership Congregationalists, Presbyterians and members of the Reformed Church, is a first step in this direction. The membership of this church is about 200,000 and its control is in the hands of a national council. There is no national Church, as yet, in China—but already thirteen branches of the Presbyterian Church have united in a single organization. In Japan, similarly, the northern and southern Methodists have accomplished a definite organic union in the Japan Methodist Church.

Not only is the business of Christian missions run, increasingly, on a cooperative basis; it is dominated more and more by Christian specialists. The old theory that a "call" constituted all of the needed equipment for Christian service has long since been discarded by foreign mission boards. A roster of the more than 1,500 missionaries that North American Protestantism sends out each year, includes an amazing number of these Christian "technicians": engineers, architects, accountants, agriculturalists, trained for definite fields, athletic directors, doctors, dentists, nurses, teachers and preachers. On furlough—which comes once in five or seven years—it is a general policy of the mission boards to require missionaries to spend a part of their time in further study for their special fields and work. This, in part, accounts for the effective work of the 1,200 missionary doctors who are maintained by the Protestant churches in foreign lands; the widespread influence of the men who are directing the work of the one hundred and seventy-five missionary agricultural experiment stations, and the high intellectual standing of missionary schools and colleges.

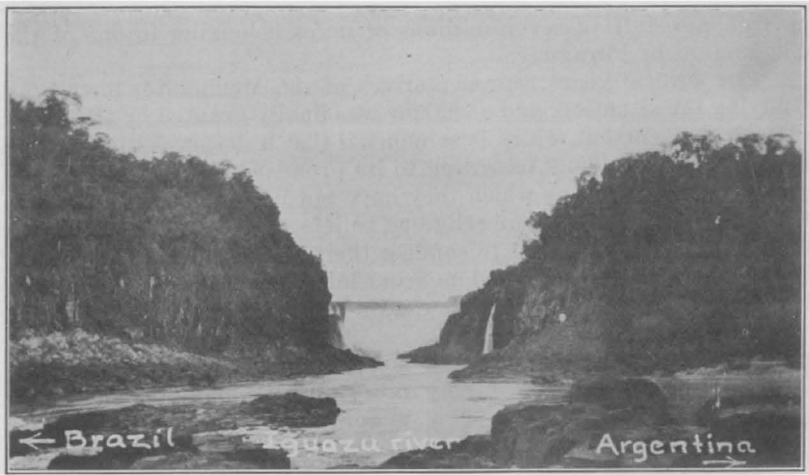
The final test of Christian missions, however, is not found in this efficiency organization, but rather in its products. In terms of statistics—which are altogether inadequate for any accurate appraisal—the Christian community in China increased since 1814, when the first convert was made, to 366,524 in 1920. Since the Boxer Rebellion in 1900, when 18,000 Christians were slain, the membership of the Christian Church has increased more than fourfold.

More revealing than the facts of quantity production are those of quality production. It was not mere chance that when the World War broke out China's Ministers in the United States, Great Britain and Germany were all graduates of mission schools. Of China's delegation of twenty-three at the Washington Conference for the limitation of armaments, a majority were graduates of mission schools. To appraise adequately the influence of Christian missions, it is necessary to trace the history of modern developments in these lands: to discover that China's drive against opium and the unbinding of the feet of China's women were missionary achievements; that the present struggle to break down the worst features of the caste system in India began among Christians; that the gradual abandonment of forced labor in Africa is a result of the agitation of Christians and of Christian missionaries.

In fact, this world enterprise of American Protestantism represents a most effective and oft-times disregarded investment on the part of the people of the United States, in international cooperation and good-will. The United States refused to take mandates for Armenia or Syria at the end of the war. But missionary institutions such as Robert College in Constantinople and the American University in Beirut, Syria, are making contributions—probably more fundamental than those of politics—for the reconstruction of the Near East. The United States has had no part in the staking out of "spheres of influence" in Asia and Africa, but the thousands of Protestant missionaries from America constitute spheres of influence more important than those of politics or of economics, because they represent better understanding, deeper sympathy and higher ideals.

The business of missions, doubtless, will always be subject to criticism. Right now, anti-Christian movements in many places seek to undermine the institutions which Christians have built up. But there is every prospect that the missionary program now, as in the past, will thrive on persecution. Mission schools may be closed temporarily by the present hostile movement in China, but they will open again with enrollments larger than ever before. In the face of hostility, the missionary program will continue to be carried out. Native leadership will, in all probability, supplant the leadership of foreigners—but the Christian enterprise will remain intact. The rapid increase in self-support among native Christians promises well for the future.

Foreign missions are too distinctly Christian and, in particular, too inevitable an expression of Anglo-Saxon Christianity, to be abandoned. They represent one of the most effective enterprises in the modern world for the lighting up of the world's dark places, in order that a new and humanity-wide enlightenment may be born.



THE DIVIDING BOUNDARY BETWEEN BRAZIL AND ARGENTINE
E—Brazil—Iguazu River—Argentina—W

Trekking from Canada to Paraguay

The Present Mennonite Migration from North to South America

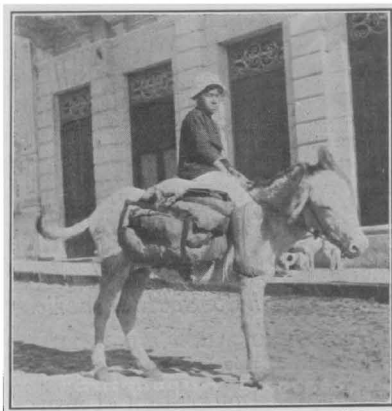
BY THE REV. WEBSTER E. BROWNING, LL.D., BUENOS AIRES, ARGENTINE
Educational Secretary of the Committee on Coöperation in Latin America

A MOST interesting case of an ideal-impelled migration of a people is now being witnessed in South America. This is the trek of a large body of Mennonites from the cold prairies of Western Canada to the tropical plains and forests of Paraguay. The coming of a people, in many ways so different from the peoples of Latin America, has attracted the attention of the local press to an unusual degree, and in some cases has been hailed as the greatest event of the kind since the Pilgrims boarded the *Mayflower* at Delft Haven.

Week by week, in groups of from three to four hundred, composed of entire families, these people are now arriving at the port of Buenos Aires, and are immediately continuing their journey to their new home, seventeen hundred and fifty miles inland, by the great river system of the Paraná. It is stated that within a few years a total of one hundred thousand men, women and children will have arrived and taken possession of the land which has been allotted to them by a special law of Paraguay. This land lies on the eastern slopes of the Andes and along the Paraguay River. The company which is financing the movement has purchased three millions of acres which are said to be ideally located and unusually fertile. This is

part of an estate of seven millions of acres belonging to one of the old families of Paraguay.

For several years representatives of the Mennonites have been studying the situation, and a charter was finally granted by the Paraguayan Government, which is so unusual that it deserves to be known to the world outside. According to its promises the Mennonites are granted considerations which they have not been able to obtain elsewhere, in accord with their religious beliefs, such as exemption from military service, the right to conduct their own schools and churches in their own language, freedom from taking an oath, and the absolute control of the colony by their own representatives.



THE PARAGUAYAN EXPRESS

The charter was granted by a special law enacted for the purpose, and its main points are as under:

ARTICLE I. Members of the community known as Mennonites who come to the country as components of a colonization enterprise and their descendants, shall enjoy the following rights and privilege:

1. To practice their religion and to worship with absolute liberty without any restriction and, consequently to make affirmations by a simple "Yes" or "No" in courts of justice, instead of by oath; and to be exempt from obligatory service either as combatants or non-combatants both in times of peace and during war;

2. To establish, maintain, and administrate schools and establishments of learning, and to teach and learn their religion and their language, which is German, without any restriction;

ARTICLE II. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of these colonies request the Government to permit such sale and the Government accedes to the request.

ARTICLE III. The following concessions are granted to the Mennonite colonies for a period of ten years from the arrival of the first colonist:

1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and, in general, of everything that may be necessary for the installation and development of the colonies;

2. Exemption from all classes of national and municipal taxes.

ARTICLE IV. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity.

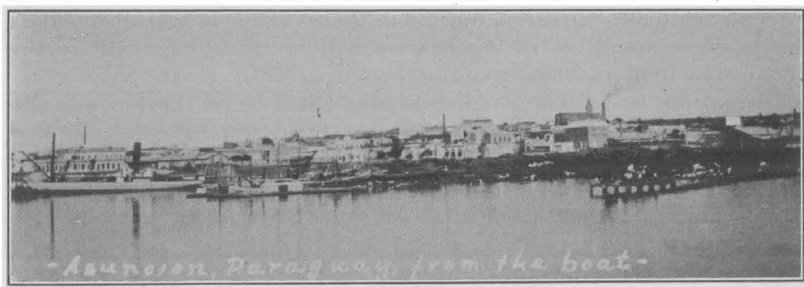
In spite of this optimistic beginning in the experiment of the wholesale transfer of a people from the far North to the far South, there are not lacking those who look pessimistically on the venture.

Many recall the "Australian Colony" which was established in Paraguay, under similar conditions, about fifty years ago, and which was a tragic failure. But the Australians attempted to carry out their venture on a communistic basis, and their failure was but a repetition of history.

The Mennonites are known to be an earnest, hard-working, practical-minded, religious people, and their venture will be watched with sympathetic interest.

From a missionary standpoint this trek may have far-reaching consequences. The presence in Paraguay of such a large number of Protestant Christians, whose customs and religious habits are so entirely different from those of the Roman Catholic population of the country, must inevitably influence the Government and the people with whom they come in contact.

The section of the country to which they go is far removed from the capital and they will be surrounded by Indians, who have heretofore been considered dangerous and hostile to all attempts to reach them with civilization. The immigrating colonists are to be protected by troops sent by the Government, until such times as they are able to provide for themselves, and their presence in this hitherto unsettled region cannot fail to have a strong influence on the civilizing and Christianizing of the native tribes. Although the Mennonites go to this Promised Land with no definite missionary motive, their mere presence will arouse questions among their neighbors, and the spirit of investigation once aroused may do wonders to break down the spirit of centuries of ecclesiastical domination.



A CREW OF ASUNCION, PARAGUAY, FROM THE BOAT

The Bible Through Chinese Eyes*

BY REV. W. H. OLDFIELD

Missionary of the Christian and Missionary Alliance

THE Bible is a unique book, although it is translated into many hundreds of languages—translations which are apparently different, still each translation brings out some new shades of meaning which are both interesting and helpful, all keeping to the original. The Chinese do not read our English Bible, but read the Chinese translation.

Mark 1:4. The English reads, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

The Chinese reads, "John preached the washing ceremony of sorrow and change."

Galatians 3:27. The English reads, "For as many of you as have been baptized into Christ have put on Christ."

The Chinese reads, "You who have received the washing ceremony into Christ all have put on Christ."

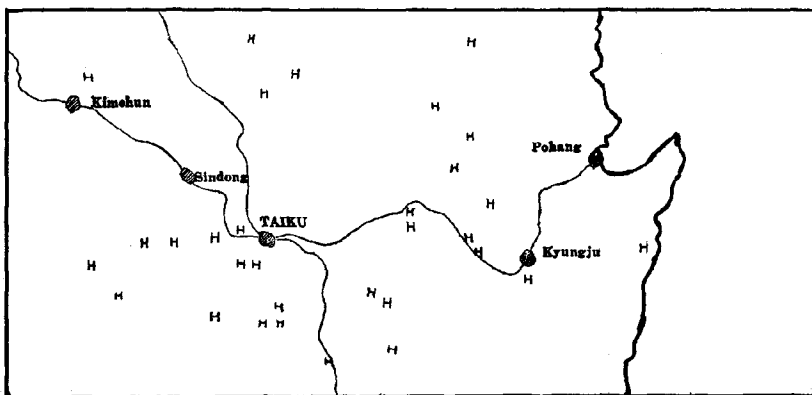
In the Chinese the words mean the putting on of clothes, dressing yourself, and indicate the *entire* dress. From the head to the heels is clothed upon. And not only does it mean "dress," but it means "best dress," fine garments. So, to the Chinese mind, it means, "You who have received the washing ceremony ought to be dressed up with Christ." People looking at you ought to see the Christlike nature manifest in you. This word for "put on" is a compound word and one of the words in Chinese for putting on of jewelry. It does not only mean to be "dressed up," but to be made beautiful. Christ should be so manifest in us that we will be made beautiful to the world so as to attract many to the Gospel.

Galatians 5:1. The English reads, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Chinese reads, "Since Christ hath set us free and given us liberty, stand firm and do not let the slave yoke pinch you into submission again."

The words "made free" are the words used in China in speaking of liberating a prisoner. In Kwangsi soldiers do police duty, and when they make an arrest they tie the prisoner with chains. So here, these words indicate the taking off of chains. Paul says, "You have been chained by the devil, but now Christ hath set you free. Stand firm, and do not let the slave yoke pinch you into submission again." The yoke of sin rubs and irritates, and when the slave thinks he will try to get free, the yoke presses down on his neck and he is literally pinched into submission. Avoid the possibility of getting the yoke of Satan pressed upon your shoulders again.

* From *The Alliance Weekly*.



H = CHURCHES ESTABLISHED BY TAIKU HOSPITAL

Hospital Evangelism in Korea

BY A. G. FLETCHER, M.D., Taiku, Chosen

WE ARE asked to report the results obtained by hospital evangelism in the Taiku hospital during the past two and a half years.

Our aim is to have every member of the staff feel a triple evangelistic responsibility, namely:

1. For the preaching of the Gospel to every patient.
2. For definitely winning to Christ as many of the patients as possible.
3. For seeing that as many of these new converts as possible are safely united with the Church. As many of these converts live in non-Christian villages where as yet a church has not been established, it is our aim to have the evangelists, with the help of such a convert, preach to the relatives and friends with the expectation of establishing a new church. In this way not only is the converted patient safely united with the Church but he is made free from opposition and persecution from his relatives by helping to win them also to Christ. Thus the effort of the hospital definitely to unite one convert with the Church often results in winning and firmly establishing in the faith thirty to forty new Christians.

With this aim in view we have gradually developed the following method:

1. The hospital staff is organized into a preaching society which is responsible for the support and control of all evangelistic work connected with the institution.

2. In addition to the usual methods of preaching to, and following up, patients, we have a method which we believe to be unique. We send evangelists to the country who reside in the non-Christian

village of a hospital convert for one month and, with the help of the patient, establish a new church.

In the beginning of our work we had two men evangelists and one Bible woman. The latter gave all her time to the patients in the hospitals, while the men alternated, spending one month in the hospital and the next in the country. At that time new groups consisted almost entirely of men, as Korean custom does not permit male evangelists to do personal work with the women. In order to win the latter we added a second Bible woman to alternate with the first.

We expected these groups to be taken over immediately and cared for by the missionary pastor in charge of the district in which they were located. However, our station is very much undermanned as to ordained missionaries and an inventory of our new groups showed that already one or two were dead and others too weak to last long because of lack of supervision. Therefore, we found it necessary to add another evangelist in order to make it possible to exercise proper supervision of newly formed groups for one year, or until such time as they were strong enough to be turned over to the missionary pastor and take "pot-luck" with many other older groups. We now have, therefore, three men and three women working in pairs and alternating so that each pair has one month in the hospital winning converts; next month in the country establishing a new group around a convert; next month visiting and supervising groups recently established.

In addition to these six evangelists the Preaching Society supervises one colporteur, who takes letters from the hospital to patients in the country. His business is to sell books, as his salary is given by the Bible Society. The patients help by giving him introductions to the villagers. The colporteur in turn exhorts the patients to continue strong in the faith, preaches the Gospel to the patients' non-Christian relatives and friends, and makes a report to the Preaching Society at the end of each month.

We aim to establish one new group every month and during the past thirty months, since the inception of our work, we have established twenty-six churches of which twenty-four still survive. These churches have a total membership of 625, and sixteen have their own church buildings although the Preaching Society gives no financial help for buildings.

In order to insure growth and development of each group, we made each evangelist responsible for caring for his groups until turned over to a missionary pastor at the end of one year. At this time each group must have, (1) A sufficient number of adherents to be able to pay its share of a helper's salary. (2) Officers capable of caring for its spiritual and material needs.

In order to help the evangelists in this work the Preaching

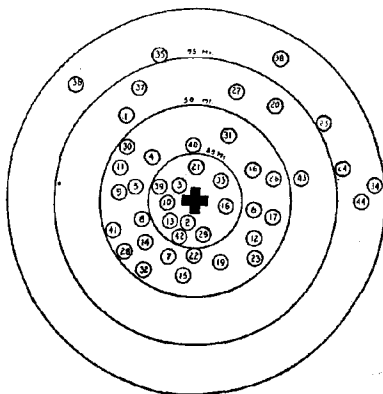
Society sends out to the churches regularly, letters of greeting and admonition. Members of the society go to the country and visit the groups when possible. At such times the Ford is not loaded with people only but with a baby organ, a cornet or other musical instrument, etc. Some preach, some sing and others play. We try in this way to give the new Christians a touch of the joy of Christianity. Incidentally the little church gains in prestige and influence by such visits as all meetings are held out of doors and frequently many of the villagers attend.

Each month the Society mimeographs and sends out to each group a sermon prepared by the evangelist working in the hospital. This is to give spice to the attempts at sermons by the new and often inexperienced leader selected from among the new Christians. Officers of new groups are urged to attend Bible institutes and Bible classes. The leaders are now asked to subscribe to a Bible Correspondence Course.

The six evangelists and colporteur each make a report at the monthly meeting of the Preaching Society. A permanent record is made on a printed form of the churches as established. On another form a record is kept of the growth and development of these churches as shown by reports of visits made from time to time.

Mission hospitals have too long labored under the impression that if the hospital would but plant the seed of the Gospel in the hearts of its patients, somewhere an "Apollos" would water the seed and the Lord would finally "give the increase." Working in this way hospitals report annually hundreds of conversions among their patients but, since the patients must return to a non-Christian environment, many become discouraged in trying to live a Christian life.

We are thoroughly convinced, therefore, that preaching to patients within the walls of a hospital is not sufficient to win them to Christ in the majority of cases. Neither is it enough to follow them by post or in person. We must devise a plan whereby the opposition and persecution of relatives and friends will be turned into sympathy and support. Hence our plan of sending evangelists to the non-Christian home town of hospital converts to reside for one month helps to win the patient's relatives and friends for Christ and definitely to unite them with His Church.



EACH SMALL CIRCLE INDICATES A CHURCH GROUP ESTABLISHED DURING THE PAST FOUR AND ONE-HALF YEARS IN THE PROVINCE

St. Paul's Missionary Statesmanship*

Some Things We May Learn from the Apostle to the Gentiles in a Program of World-Conquest

BY PROF. A. T. ROBERTSON, D.D., SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KENTUCKY

PAUL had a passionate love for his own people! In working for the Gentiles, Paul had not come to hate the Jews. They misunderstood him and persecuted him as a turncoat and a renegade, as a perverter of the customs of the Jewish fathers. . . . The rejection of Christ by the Jews broke Paul's heart, but not his love for them nor his hope in good for them somehow in the end (Rom. 9: 11). He prayed for the Jews at the very time that they were turning away from Christ their only hope. Yet Paul's love for the Jews did not shut his eyes to the stubborn fact of their refusal to follow Christ. He made a plea for forbearance with the Jews and for not giving them up. It would have broken Paul's heart beyond measure if he could have known how the middle wall of hatred between Jew and Gentile that Christ had broken down by the blood of His cross by making both Jew and Gentile love each other by loving God in Christ, would rise again between Jew and Christian. . . .

Paul was in the position of a missionary who is misunderstood by many of the people at home, who fail to sympathize with his mission abroad, who do not help his work, and who actually try to hinder him in his work. But he kept to his work. He always preached to the Jews in their synagogues as long as they would allow him to do so.

But Paul had a deep and commanding love for the whole race. He recognized that the Gospel came to the Jew first, but it did not stop with the Jew. The door of grace and of faith stood wide open to the Gentiles. Race prejudice in Paul was slain by Christ. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female: for ye are all one *man* in Christ Jesus." That was the ideal of humanity in Christ as Paul saw it. It is still the goal of Christianity, but the battle with race prejudice, with class prejudice and with sex prejudice is not yet won, but it will come. Paul fought for the freedom of the race in Christ.

Paul answered the Macedonian cry and the world cry. The nations had turned away from God and deserved the abandonment that had come to them, the terrible tragedy of sin that meets one in China or Japan or India today. But these very nations are groping in the dark after God if haply they may feel after Him and find Him.

With all of Paul's love for men he was not willing to compromise

* Condensed from *Home and Foreign Fields*.

the Gospel of grace to win easy converts. He found that the preaching of the Cross was a stumblingblock to the Jews and foolishness to the Greek. The Judaizers hounded his steps and beclouded his message and befogged his converts. Paul had to fight off these enemies of the Cross among the preachers of so-called Christianity. The gnostics came to complicate matters still more by subtle philosophizing and the veneer of learning. But at the risk of schism Paul opposed both Judaizers and gnostics as false brethren who were overturning the faith of their followers. With Paul loyalty to Christ was more important than outward union. Paul's attitude is in contrast to much sentimental talk today. Division is not an advantage *per se*, but organic union is a curse if it can come only at the cost of loyalty to the Cross of Christ. If one does not know Christianity, he is not fit to be abroad or at home, but certainly not as a missionary. But Paul was in matters of nonessential detail the most yielding of men. "I am become all things to all men, that I may by all means save some." He was *suaviter in modo, fortiter in re*. Many a man has been *fortiter in modo* as well as *in re* and, as a result he has lost *in re*. To be *suaviter in re* may mean, likewise, to lose *in re* by giving up the heart of the matter. Paul walked softly, as Roosevelt urged, and carried a big stick—matters of principle. The same man who stood like a rock against the circumcision of Titus, a Greek, had Timothy, half Jew and half Greek, circumcised to allay Jewish prejudices and open the door for his ministry. He spoke in sympathy with Greek culture in the Areopagus, but did not scruple to claim his Pharisaic affiliations before the Sanhedrin. He would go as far to win Greeks, Romans, or Jews, as he could without sacrifice of principle. Paul understood the standpoint of his hearers, but he was not afraid to make Felix tremble for his sins. One must know how to give and take if he is to get things done.

Paul planted the Gospel in strategic centers in the Roman Empire, the great cities in the leading provinces. He tapped the great avenues of travel, the highways of civilization, the wonderful Roman roads that run east and west, north and south. He was a drummer for Christ who knew where to go and how to present his cause. He would begin where he could get a foothold, when there was a chance to put in an entering wedge as in Cyprus with the influence of Barnabas. He would win men and women of influence, if he could, as Sergius Paulus at Salamis in Cyprus and "the chief women" in Thessalonica. But he had most success with the common people in Corinth as elsewhere. Paul was not ashamed to win slaves to Christ and to call himself the slave of Jesus Christ.

Paul would push on to harder fields, but he held what he had won. He was thoroughly evangelistic, but he sought to establish firmly the work before he left it. He was not afraid of Perga in Pamphylia with its pirates and mosquitoes nor of Pisidia with its

perils of rivers and of robbers. Paul knew when to leave a field and when to make a stand. Sometimes he left under compulsion as from Antioch in Pisidia, Iconium, Lystra, Philippi, Thessalonica. Sometimes he left under the impulse of a call elsewhere as from Troas. But Paul always had the whole field on his heart, the anxiety for all the churches wherever he was. So he had native pastors appointed to carry on the work when he was gone. He sent messengers with letters of instruction and encouragement. He tried to build up the character of those already saved as he pushed the work on to harder and wider fields. When he was in prison, he was still the leader of the hosts of God.

Paul met persecution with wisdom and with courage. He did not court opposition. He was not seeking the martyr's crown. He left Antioch in Pisidia before an attack was made, but in Lystra he waited for the actual onset. But Paul pushed his propaganda for Christ with the vision of victory. He would lose a battle and win a campaign. He had no thought of surrender or of ceasing his work. He was helped by some, hindered by others, left alone by still more. Sometimes at critical moments he had a vision of the Lord who cheered him on to fidelity. At the very end the Lord Jesus stood by Paul and strengthened him so that he despised Nero and his lions. Undismayed, he looked on suffering for Christ as a gift of grace and a mark of glory. Death to him was but the ushering in of Christ, with whom he would forever more be at home. That is the spirit of Jesus that mastered Paul and that will conquer the world if missionaries at home and abroad carry on as Paul did—Paul, the master missionary, statesman of the ages.

CREED FOR EVERYMAN

DR. GEORGE EMERSON BARNES, minister of Overbrook Presbyterian Church, Philadelphia, has written what he terms "A Creed for Everyman," as follows:

I believe that—

God is the Lord of the whole life, and my love for Him should not be a separate compartment, but the animating power in all my life.

My home, my business, my profession, my social life gain their true significance by serving the high purposes of righteousness, justice and love.

No way has been found unto the heights of successful achievement but the way of obedience to truth and right.

The mastery of my life is gained through surrender to an overmastering cause and lost through a divided allegiance.

Christ deserves the central loyalty of my soul, and His mastery brings the highest joy, the most enduring wealth, the deepest satisfactions life affords.

I should live daily in accordance with my highest beliefs.

Why It Is Difficult to Lead Moslems to Christ—I

A Review of "The Law of Apostasy in Islam." By Samuel M. Zwemer. Marshall Brothers, Ltd., London & New York. W. C. Blessing Co., Chicago. 3s.6d.

BY REV. E. M. WHERRY, D.D.

Formerly a Presbyterian Missionary in India

MANY amazing claims for Mohammed and his religion have recently been made by Moslem propagandists who have constituted themselves champions for Islam, not only in India, but in London, New York, and Chicago. For thirteen centuries Christians have regarded Moslems as fanatical votaries of a religion of violence, whose prophet and apostles confronted the world with the Koran in one hand and a sword in the other, offering life to all who would accept Islam and death to all who would reject it. History tells of vast empires with myriad tribes in Asia and Africa who submitted to the power of the Moslem conquerors who in turn were followed by priests who taught the ritual of confession, prayer and other requirements of the Prophet. Churches and temples were converted into mosques, so that instead of bells calling to the worship of God the cry of the Muezzin called the people to the worship of Allah. The converts purchased peace but became slaves forever to God and the Apostle. To deny the faith of Islam was blasphemy and apostasy was rebellion punished by death, wife and children, house and property becoming forfeit, if the apostate would not repent and return under the yoke. A second lapse left no room for repentance and the apostate must die. For thirteen centuries this inexorable law has been enforced, except where Christian powers have intervened or given protection to the refugee.

Today we hear of a new Islam, says Dr. Zwemer, a reformed Islam, if you will. "We read of new mandatories, of liberty, and of promised equality to minorities under Moslem rule; and newspapers assert that a new era has come to the Near East. Economic development, intellectual awakening, reforms, constitutions, parliament and promises!"

But the numerous efforts to secure greater toleration, though made with the help of a few Moslems educated in Western schools and the pressure of civilized governments, have all proved failures. Not until the Gospel of Jesus Christ enters into the hearts and lives of Moslems, will they experience the larger liberty and the higher life which Christians enjoy.

Among the laws that regulate the relations between the Moslem community and those who wish to leave it and join some other faith is the law of apostasy. To show what this law is; how it works in the community and towards the individual; what effect it has had on the relations of Islam to Christianity and how it is necessary to abrogate this law, or modify it that

there may be liberty of conscience and freedom to confess Christ—such is the purpose of this little book.

Recent Moslem writers, especially those of the Woking school (England), have attempted to show that Islam always was and is now a religion of tolerance. They have emphasized the one Koran text that seems to inculcate such a doctrine:

“Surely those who believe, and those who are Jews, and the Sabeans and the Christians—whoever believes in Allah and the Last Day, and does good—they shall have no fear, neither shall they grieve” (v. 69).

This text, however, has not proved a Magna Charta of liberty for minorities in any Moslem land, not in Arabia during the seventh century, not even in Egypt or India during the twentieth century. Khwajah Kemal-ud-Din in his recent book, “India in the Balance” (p. 136), says, “As to the change of religion and its penalties under the Moslem rule, there need be no mis-giving. In Islam there is no penalty for apostasy.”

Such a statement is categorical. He goes on to say, “Islam is not a religion of the sword. On the contrary, it is a religion of peaceful conversion, tolerant in ideal and altogether democratic in its world vision. As such it must be judged by its principles and its laws and not by their breach.”

Dr. Zwemer quotes other similar statements, for example, from *The Islamic Review* (Nov. 1916), which says, “Islam does not prescribe any punishment in the world for apostasy.” Muhammad Ali, M.A., says, “Neither here nor anywhere else in the Holy Koran is there even a hint of the infliction of capital or any other punishment on the apostate.”

The Islamic Review makes an appeal to tradition saying, “the life of the Holy Prophet, whose each and every act has been minutely recorded by historians, likewise is destitute of any hint as to the apostate having been condemned to die solely for his change of faith.” Such statements cannot go unchallenged. They are usually made to prospective converts to blind their eyes to what otherwise would deter them from their purpose to accept Islam as the true religion.

Notwithstanding the many missions established for the definite purpose of evangelizing the Moslem world, and notwithstanding the publication of millions of pages of Christian books and tracts in many languages used by Moslems, the fact remains that openly confessed converts from Islam to Christianity are comparatively few. Such a condition requires explanation. The testimony of witnesses from Egypt, Turkey, India, Africa, Java, Sumatra, and China is recorded. In every case the reason given is the terror of “the law of apostasy” which threatens with death every man who would abandon his religion for another. The following is a typical case set forth in a letter written by a Moslem convert in Cairo, who escaped from his persecutors and received a medical education in Scotland and who has had a remarkable career as a medical missionary in China. His letter was addressed to Her Highness the Maharanee Dulip Singh:

“As your Highness is a convert of the American Mission School in Cairo, and as you have much interest in all who love the Lord Jesus Christ in this

city and in this land, I wish to take the liberty of telling you of my persecutions since I became a Christian five months ago. I am an Egyptian and was a pupil in the American School five years and also a teacher the last two years. My father is a strict Mohammedan, but when I was teaching and reading the Bible I found that the Mohammedan religion is not the true one. I searched many months for the true religion of God and read the Bible very much and some other books; and when I found that Christianity is the true faith I rejected my father's religion.

"Fearing that my father and relations would murder me, I intended to fly away from their faces; but when I consulted Dr. Lansing and Dr. Watson, the two missionaries in Cairo, they persuaded me that Cairo would be safer for me than any other place. So it was arranged that I should come to Dr. Lansing's house for protection. I sent letters to my father and brothers about the reason for my leaving home and embracing Christianity. I wished very much to show my love to Christ and to profess His name, and so I was soon baptized in the Mission Chapel by my name Ahmed-.

"My brothers and friends and sheikhs and learned men came often to see me and made much controversy with me, but by the help of God I was always victorious, which made them very angry. For fear of them I never went out excepting to teach in the school, which is only a few steps from Dr. Lansing's house, and in a very public place. They had spies watching me for several days, and after five weeks, on coming home one afternoon, I was surrounded by ten persons, three of them being my brothers. They caught me and putting their hands on my mouth and eyes, thrust me into a closed carriage in a violent manner.

"There was a cafe very near, and when some men saw this they came forward to stop the horses from going and to help me, but my uncle, who was standing near, called out 'Let them alone, this is by the order of Government.' They took me to my father's house, assuring me that if I did not tell him that I was a Mohammedan when he asked me, he would kill me. I did tell him, however, that I was a Christian. He brought the most learned philosopher in Cairo and a very learned man, and with many others present, they talked with me very hotly eight hours, until I was sick and vomited.

"After three days of continued controversy, seeing that I would not yield they then threatened me with immediate death, according to their law, and in such a way I was certain it would be done. Now the great trial had come and I began to feel a little weak. They wrote a paper saying that I had returned home of my own will and also as a Mohammedan, and forced me to put my name to it. They next took me to the police house and compelled me to write with my own hand to the same effect. After this they took me to the English Consulate, where I was again forced to say the same thing, as my brothers were secretly armed to kill me or any one who would defend if I did not do so. Although after all this had been done they knew I was still a Christian at heart, it was proclaimed that I had returned to Mohammedanism, and they had a great feast to deceive and to take away the disgrace of the family. The controversy still continued and after a month, when I wished to have my freedom and go to teach in the school they refused. I showed them even more strongly that I was still a Christian and insisted upon my rights. But knowing the danger I was now in the Lord helped me to escape out of their hands; when I again sought refuge at Dr. Lansing's house, to whom I am certainly indebted for his kindness because of his giving me to eat and also for treatment as his own beloved son.

"Now I wish to tell your Highness that I am again a prisoner, unable to go out at all or even to step on the balcony; because they are so excited and watching me night and day, desiring to quench their thirst with my

blood, the blood of the helpless young Christian. My brothers, according to their law, often assured me that if they murdered me they would be martyrs for doing so. I thank God who delivered me out of the hands of my Government, which I fully believe is watching me and allowing my relatives to do whatever they please and wish, so that I may be destroyed. Oh, would that God would bring freedom and justice here very soon. How dreadful is such injustice and oppression. How freedomless is this miserable country. How many persecutions for embracing God's true religion I have suffered I cannot tell, and how many troubles I have endured. As I have no freedom and no prospect of liberty or safety, may I ask your Highness to have compassion on me, and for the sake of Christ and of justice to help me and deliver me out of the hands of such wicked and barbarous people.

"I hope your Highness will excuse me for troubling you so much, but you will see that I am in great distress and need your help. I know that you love Christ very much, and also all the people who suffer for His sake. As you are a friend of Her Majesty, the good Queen of England, would you do me the great favor to beseech her to use her exalted power to help me, as I believe nothing else will avail. I wish her to know also that I not only ask help for myself, but for many others who wish to embrace Christianity, but cannot for fear of persecution and death. I am very anxious to study the Holy Bible in the theological school, that I may with the help of God, preach to the ignorant people in this land. I do not wish the Government to hear of this letter of your servant, lest it should tear me to pieces. I wish your Highness to pray for me that I may be strong and endure much, and all this help I ask for the sake of the Lord Jesus, for whose name I have suffered much.

"I am your Highness, most obedient and humble servant, etc.

A. F.

"P. S. Since writing the above this morning I have received a secret visit from a true friend of my family, whom I can trust, begging me not to leave this house, assuring me that my life will not be spared. My father has given orders to my brothers and all to kill me if they meet me and they are watching me constantly. You thus see my perilous state. May God help me and shield me from the power of my many enemies.

A. F.

"Sent Jan. 21, 1878."

The experience of this convert can be duplicated in every mission field in Moslem lands. The law of apostasy places every Moslem inquirer under a sentence of death. Multitudes have succumbed to its power and have found refuge in the silence of a secret acceptance of Christ, or what is more common, a reversion to the social and religious customs of their fathers. A number of prominent men, missionaries, educators in Moslem schools and colleges and authors of books treating on religious life and experience in all parts of the Moslem world—all of these testify to the terrible restraint upon the freedom of Moslems. "Death, forced separation from wife and family, loss of property and legal rights, naturally cause many who are convinced of the truth of Christianity to hesitate to profess faith in Christ." (Rev. W. T. Fairman.)

"The fear of death is certainly one cause for the fewness of converts from Islam to Christianity. Every Moslem knows that his

life is in danger if he becomes a Christian." (President C. F. Gates of Robert College, Constantinople.)

Another writes, "As far as Turks are concerned, the Moslem law of apostasy has been the great cause for the paucity of converts." In some countries in Africa and India, where the Christian law would protect the convert, poison is used to destroy the convert. I have known personally a number of converts, who had been given poison in sweetmeats by their own relatives and who only escaped by getting medical attendance in time. Two students who fled from home took refuge in a mission school of which I was superintendent. One had been baptized, the other confessed his faith and took active part in Christian Endeavor Society meetings but had not been baptized. When the former went home to see his "dying mother," I warned him against eating or drinking anything offered by Mohammedans, even relatives. I received a postcard telling of his safe arrival home and of the affectionate reception he had had at his home. A brother who had threatened to kill him was now quite changed. My heart sank when I read that postcard. So sure was I that it portended evil that I was not surprised to get a letter but two days later telling me of his death. He had gone to Lahore to see about some money left by a relative to these two brothers. While in Lahore he was treated by his Moslem brother to soda water. Soon after he was seized by pains in his bowels. The brother hurried him to the railway station and hastened by train to a town where he had his sick brother placed in an attic room with a boy to care for him. In the night he realized he was going to die. He called the boy and gave him a note addressed to his pastor, telling how he had been lured to Lahore and given poison. He sent his pocket Testament saying he was dying as a Christian and that he (the pastor) must not believe his relatives, who would declare he had recanted and died a Moslem. He died before morning and was buried by his Moslem friends. The other boy did not return to school nor did he declare his faith in Christ. Many similar cases tell of the penalty which hangs over the Moslem inquirer, if he declares his faith in Christ. They also tell of the sturdy faith of these Christian confessors. Those who have escaped from their persecutors have become sturdy Christians and many of our best pastors and evangelists and teachers have been converts from Islam. Many examples of this are given in this most fascinating book.

(To be concluded in August.)

China and the Christian Church *

BY ROBERT E. SPEER, NEW YORK

Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

CHINA is a contradiction. Only time will show whether China is a unity or is not and never will be a unity and must fall apart, or if she will be a diversified unity like America. It ill becomes us with our motto of *E pluribus unum* and constant struggle between our diversity and our unity, or Great Britain with its four diverse nationalities and many dialects in its three small islands alone, to cavil over the reality of China's unity. She is torn by many divergent forces and she needs great unifying principles such as only Christianity can give her in a form consonant with freedom and progress. But China has the cohesion of race and of history and, we believe, of a great destiny. In China there was and there is no central government. There has been increasing disorder and lawlessness and brigandage throughout the country. There is no president or chief executive and at times no one knows who composes the cabinet in Peking.

As to general disorder and lawlessness, it is easy to give a wrong impression in either direction. In our recent tour, we went about unmolested, losing nothing through robbery, meeting with no discourtesy and seeing no crime or outlawry. One would have been nearer to all these things in America. On the other hand, it cannot be said that any part of China is now under just, effective and responsible government. Wide sections of China are overrun by robber bands. Many of the soldiers are only militarized brigands or the brigands are often only disbanded soldiers who can get no foothold in the economic structure of China's life. In some districts whole villages and Christian churches have been wiped out. The constant overthrow of authorities has relaxed the enforcement of law.

Some Chinese, and Westerners, too, are disposed to lay the blame for this wretched internecine warfare in China upon foreign influence, upon foreign loans or subsidies, foreign importation of arms. There seems to have been some importation of war materials for which the West must accept the guilt, but there are great arsenals all over China, owned, equipped and directed by the Chinese themselves, and it is from these that the war supplies chiefly come. Foreign influence, barring Russia's, is all against this warfare which is ruining China. The financial support comes not from abroad but from iniquitous and merciless taxation, anticipating the payments of years

* Dr. Speer, who was recently elected Moderator of the General Assembly of the Presbyterian Church, presented at the Assembly a report on the crisis in China. Last January he returned from a personal tour of the Christian missions in China, and prepared a manuscript exhaustively reviewing conditions in that country. The following selected but not always consecutive extracts are taken from this report.

to come, and from the railways which were built by foreign capital for China's economic welfare and which the war lords are rapidly destroying, and from opium.

A great question is as to the extent to which the Nationalist movement is or will be dominated by Russian or communistic influences. Is this movement using these influences, intending when it has secured all it wants from them to discard them, or are they using it, intending to keep their hold on it and to direct it to their own ends? In all our conversations we met no communists or socialists whatever. All with whom we talked maintained that when the Nationalist movement had got all it needed from Russian advice or financial help or from the use of communism in arousing and organizing popular feeling, it would throw them off.

There are white Russian military advisors and some thousands of Russian soldiers as mercenaries with General Chang of Shantung. There are red Russian influences at work in Peking and Shanghai and they represent one of the most powerful forces in the Cantonese movement. It was said that they had loaned the Cantonese government \$18,000,000. In Canton and Hunan the Nationalist government and the soviet revolution were linked together.

The Chinese allege that Sun Yat Sen was driven to this alliance only after America and Great Britain had been appealed to and had refused any sympathy or support, and that in due time when the Russian orange has been sucked dry it will be thrown away. Other Chinese are not so sure. Some of these fear their own overconfidence. They are not so trustful that the camel can be pushed out of the tent. And others see exactly what Russian influence has meant. It is hard to appraise the extent and the ultimate consequences of this Russian influence, but it is clearly not in the direction of national confidence and equality, it is materialistic and secularist, and it has aroused powerful forces of economic and industrial disorder.

But in spite of all fictions and confusion and inward contradictions, the National movement in China is real and true. The Cantonese development may or may not be the germ of a true and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem

of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin.

Assuredly both China and the Western nations will suffer until it is apprehended that this great task of China's transformation and the happy and honorable clarification of all her outer relationships, cannot helpfully be played off against one another to the hindrance of each, but that both problems must be worked out cooperatively in friendship and good will.

Sooner or later some one should undertake a careful, dispassionate and yet sympathetic study of the whole question of the relation of Christian missions and of Christianity in China to the Chinese government and to Western governments and to the treaties between them. When it was contended at a meeting which we attended that missions should not concern themselves with the treaties or with the international problem because missions should not be involved in politics, a Chinese Christian replied that the purpose of the present discussion was not to involve missions in politics but to extricate them. Probably the discussions of the past years have worked in both directions. Some of them have tended to extricate and some to implicate.

The essential fact is that the Chinese and all the rest of the world want, or ought to want, to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations.

From the point of view of missions the essential thing is the genuine recognition of the principle of religious liberty. At the outset the so-called toleration clauses were only that. They were not unequal. They were the acknowledgment of equality. All other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stood and stand in the United States. The matter might have been stated reciprocally as it is in the Treaty of 1920 between the United States and Siam, but China at the time had no care for such a statement. We do not believe it is an infringement of any nation's sovereignty to recognize the principle of religious liberty in its treaties.

All that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no constitution of China at the present time. There have been four constitutions (1912, 1913, 1914 and 1923), but none of these is

in force and in not one of them are the guarantees sufficiently comprehensive or absolute.

When we came away from China last December the whole of southern China was uncertain as to the policy of the government and in central and northern China there were no constitutional guarantees whatever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people, and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian missionary. It is clear that it must be the concern of the Christian Church in China to secure and if need be to give its life to secure the complete and unlimited right of religious liberty.

Looking at China from without, the social fabric seems as yet to have been little affected. There are, of course, superficial changes. In all the cities and towns where we went the queues were almost entirely gone. Footbinding unfortunately has been little modified. The mission schools oppose it, but public sentiment still supports it and careful observers in country and village see no diminution of it. The opium habit, which has been China's greatest social and economic curse, has come back in full force. Foreign nations have their share of guilt and many Chinese are bravely fighting against the growing evil.

The central social question relates to family life. The strength of China has been the family organization. But the China family has also been and is one great source of China's weakness. The problem today is how to preserve the good elements of social solidarity and interdependence and responsibility, which the old collective family life supplied, and escape from the killing burden which it imposed on initiative and individual freedom. It has made nepotism a curse in every department of life, including the Christian Church. It made marriage a piece of race mechanism. It is today crushing the life out of many men who have to carry an impossible load of intolerance and inefficiency. Once again only time will show whether in the social evolution which has already begun the evils of the historic institution of the family in China can be left behind without leaving its good also or how, if the whole thing goes, something better can be substituted.

There can be no question of the reality of the vast social transformation represented in the students of China. The social, intellectual and moral changes taking place in them are the doom of the old China. They must be made the hope of the new. There have been times during the past three years when Chinese and foreigners alike were forced to doubt whether these students would be China's hope or China's despair, when the destinies of a great nation, the

most populous on earth, were being determined by boys and girls not yet out of high school or even elementary schools.

At the present time the development of public education in China is interrupted. With the return of order and cessation of wars, the development of public education will be resumed on a scale unprecedented in history. Meanwhile the mission schools have been filled with students. They have provided the best education available in China and they have maintained discipline as the government schools and most other private schools have not.

The attitude of government education and its leaders toward philosophical and religious questions is rationalistic. The strength of the rationalistic view, however, does not save Confucianism. Whether or not the general tendency of Confucianism is rationalistic and agnostic, there is general testimony and obvious evidence that the influence of Confucianism is waning. The beautiful temples are falling into ruin. This time the rebuilding is dubious. One sees soldiers quartered in them everywhere and sleeping even in the niches from which the sacred tablets have been removed. Classical scholarship also is diminishing, and missionary colleges have a great duty, which they recognize, to seek to aid in saving it.

There is, of course, anti-foreign feeling in China. So is there in the United States. Political parties and national organizations have arisen on it. There has been and is feeling against Asiatics and Europeans and Latin Americans and this feeling enters into politics, legislation and religion. There is ampler explanation for such feeling in China's history than there is in ours. It is doubtful whether this feeling in China is any stronger than it has been. Some Chinese declare that it is always present and that it is universal and can be evoked whenever special provocation comes. Others hold that it does not exist in any such form, that the Chinese are as susceptible to the idea of universal brotherhood as any other race and that the outburst of the recent years has not been and is not a national antipathy but largely a political instrument for the creation of a sense of national unity and duty and interest, and that it is altogether amenable to dissolution and is already in part dissolved. Those who hold the Chinese to be an essentially unreasonable people maintain the former view, but we believe the Chinese to be as responsive to justice and kindness as any other race and as capable both of humanity and of Christianity.

The anti-Christian movement is both good and evil. It is good as indicating a living concern, whether this concern springs from true or false criticism of Christianity. It is evil to the extent that it rests on untrue conceptions of Christianity or of the history of the past century in China and in China's relations with the west, or in so far as either it or the reactions which it meets in the Christian ranks in China, embody an unequal and partial diagnosis of the con-

temporary complex of China and of the relations of the West to China. This is a situation which it is hard to see whole and which patriotic spirits in China may be pardoned for not seeing whole. But not seeing things whole, from the other side as well as one's own, brings its own certain self-punishment. There has been both good and bad on both sides as between China and the West, and nothing is to be gained from hate or antagonism or recrimination. The only road of hope and peace is in good will and understanding and in self-conformity on each side to the absolute standards of truth and righteousness. So far as missions and the Christian Church in China are immediately concerned as missions and as a church, the anti-Christian movement will do great good if it leads them to the purest and simplest conceptions of the Gospel of the New Testament, and the presentation of those conceptions with love and power and Christ-likeness to the whole Chinese people.

The primary and central question in missionary work in China is the question of church and mission relations. Perhaps it is too much primary and central but in the present circumstances of both church and missions this is inevitable.

The national element enters on both sides. The mission is a foreign mission and the church is a native church. Nothing can alter this fact. There is, of course, a true sense in which Christianity is supernational, but the organized Christian Church is not supernational. The Church of Rome seeks to be such, and also supernational, but the Protestant churches have rejected that ideal. Some of them have modified that rejection and sought to achieve a universal character, but even they have had to recognize their intranational as well as their international character. The Church in each nation cannot but partake of the life and temper of the nation. It would be lamentable if it did not share it as a living part of it and a living, national power within it. Part of the difficulty of the situation in China has been that the Church was charged with being an unnational and foreign agency. It is both natural and right that the Church should disavow and seek to escape from such accusations. In part they were true, both worthily and unworthily true. Worthily true in that the churches did represent a religion from without that was not national nor yet naturalized in China but that China needed, and that they did embody a universal interest and fellowship. In this respect the same reproach which Christianity suffers lies against medicine and surgery and electricity and all the science and invention of the West. There is no escape from this reproach. The churches must simply live it down and naturalize Christianity in China not by China-izing Christianity but by Christianizing China. But the accusations were also unworthily true. Some churches, though not the Presbyterian, were really the projection into China of other na-

tional churches, and the supreme ecclesiastical authorities in these Chinese churches were to be found in other countries.

Our ideal of the Church is summarized in the time-worn but indispensable words, "self-propagating, self-supporting and self-governing." The missionary policy of our church has sought to set up the new churches on the mission field in full ecclesiastical self-government from the beginning. The churches in China long ago entered into their full ecclesiastical autonomy.

The destructive and anti-Christian forces in China have carried on a wide propagation. Indeed the greatest propaganda in the field of religion is the anti-religious propaganda against Christianity. It is hard to see why propaganda for Christianity should be deemed so wrong, while propaganda against it is so right. The Church and the mission should meet this flood with a flood of its own, not polemic or bitter, but Christian, kind, truthful and more effective in reaching the reasonable mind and the moral nature of the Chinese. The churches and the missions through the National Christian Council should pour into every province in China a few clear and convincing Christian documents which would penetrate deeper and reach further than the anti-Christian propaganda has done.

The movement for church union in China contemplates the union of the Presbyterian, Reformed, Congregational, United Brethren and a number of independent congregations of the Reformed faith. The new union will be the largest and strongest and most nearly national church in China. All the elements involved are independent ecclesiastically of any Western church and the problem is accordingly wholly in the hands and under the control of the Chinese churches, save as they may voluntarily rely upon missionary counsel.

No one can face the facts in these lands and not see that the end of foreign missions is nowhere in sight. In China the unreached people and villages are innumerable. Single stations in Shantung are responsible for evangelizing from one to four million people each. And there are also unreached classes. Practically nothing is being done today for between one and two million soldiers.

If it is the business of missionary enterprise to see that the Gospel is preached to every creature, then the work of Church and Mission in China is only well begun. It is true that only a certain kind of missionary will be useful and happy, but then that is the only kind that should ever be sent—men and women of wisdom and love, of unselfishness and patience, of tact and capacity, who know the Gospel and believe it and are able to teach it. A missionary writes that the time is at hand when "only those who really love the Chinese people and are willing to pay the price of becoming intimate friends to some of them will be able to stay." But no other kind ought ever to have been sent. This is just the sort that the real missionaries have ever been.

BEST METHODS

A MISSIONARY HISTORY TEST FOR JULY

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "From Every Tribe and Nation," Etc.

What Is Your Score?

Here are twenty more questions which THE REVIEW offers as a test of 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 score 50 per cent, and so on. The answers will be found on page 558, but do not consult them until you have tried to answer the questions.

1. By whom was the first hospital for women opened in the Orient?
2. When did the first Protestant missionary land in China?
3. Who was the first Red Indian to preach the Gospel in Great Britain?
4. What identified the body of David Livingstone when it was brought to England nearly a year after his death in Africa?
5. What did Adoniram Judson use as a pillow during the greater part of his long imprisonment in Burma?
6. What famous missionary was saved from a tragic death by Queen Victoria during his school days at Eton?
7. Who was the first English woman to go as a missionary to India?
8. Where and by whom was the first Protestant sermon preached on the Pacific Coast of North America?
9. Where did two small cakes of soap delay the expulsion of the missionaries long enough to enable them to complete the translation of the Word of God?
10. Who was the first woman granted a government permit to practice medicine in the Turkish Empire?
11. Where did John Eliot put his famous motto, "Prayer and pains through faith in Jesus Christ will do anything"?
12. What great world evangelist preached the Gospel in every continent and established self-supporting missions in Africa?
13. What Moravian family had representatives in the foreign mission field through six successive generations?
14. Where was the largest church in the world in the middle of the nineteenth century and who was its pastor?
15. What distinguished Dutch physician was converted late in life and went as a missionary to Africa when fifty-two years old?
16. What native African king waged war against liquor and made his kingdom "the first modern prohibition country in the world?"
17. Who is the only woman called an apostle in the history of missions?
18. What missionary of Scottish birth carried the Gospel to Ireland?
19. What missionary of Irish birth planted the Gospel in Northern Scotland?
20. On what day did William Carey baptize the first Hindu convert in the Serampore Mission of the English Baptists in India?

MEMORIALS TO MRS. CRONK

The Woman's Missionary Society of the United Lutheran Church in America, of which Mrs. E. C. Cronk was an honored member, has inaugurated plans for two memorials to Mrs. Cronk. One in Japan is a kindergarten in Kumamoto in what is known as the "Colony of Mercy," conducted under the auspices of the Lutheran Church.

The second is a Chair of Religious Education in the Lutheran College for Women which is to be opened in Washington, D. C., in the fall of 1928.

A third memorial has been decided on in the form of a Chair of Missions in Marion College, Marion, Virginia. Mrs. Cronk's father was the founder of this college, and was president for forty years. She herself was an alumna of the college, and two of her sisters have devoted their lives to its service.

A fourth memorial, of a little different type, will be the book of "Best Missionary Methods" which is to be published this autumn by the Fleming H. Revell Co. It will be edited by Dr. E. C. Cronk and will gather some of the best of the tested methods for promoting missionary interest in the Church, the school and the home, among men, women and children. There has been a very wide and insistent call for the publication of Mrs. Cronk's Best Methods that appeared in the REVIEW for nearly a decade, and this announcement will be hailed with much satisfaction.

Missionary Reading Campaign

By MRS. F. H. SILVERTHORN

There is a growing need for a better background of general as well as specific information regarding the missionary enterprise. Missionary reading will provide the contagion of the heroism and high purpose of missionaries as caught through missionary stories and biography. Such reading will develop understanding regarding other races, will help us to a clearer knowledge of the religious and indus-

trial conditions of this and other countries and of the peoples among whom our missionary work is being carried on, will give to the Church the stimulus that comes from witnessing a God of power working through the Holy Spirit in the hearts and lives of men and women and little children today as truly and vitally as He did in the days of the early Apostles.

This reading plan will commend itself to many different groups of people in our churches.

The plan can be kept as simple or made as elaborate as the local church desires.

(1) It can be carried throughout the church year, supplying supplemental reading for all ages and groups.

(2) It can be compassed in a short period, from a month to two or three months.

(3) It can be developed as a contest between the men and boys and the women and girls of the church and the Sunday school or the Young People's Society, or the several organizations of the church may contest against each other for the largest total of points.

The credit or honor plan is suggested merely as a stimulus to induce more people to read missionary books.

The campaign should be an incentive to develop more study and to increase the number of accredited Reading Circles.

The aim of the campaign is to promote missionary reading among all the members of the church, of the Sunday school and of the other organizations.

It should be *stimulated* by a system of *honors* which should be announced.

Rules for conducting a campaign in a particular church:

1. The campaign should be open to children, young people, and men and women.

2. It should be promoted by the Council of Religious Education of the Church through the sub-committee or cabinet of Missionary Education, by a special committee appointed for this

purpose, or by any organization or group in the church. The personnel of the sub-committee or cabinet of Missionary Education or the special committee should be made up of representatives from every organization of the church. A promoting and a recording secretary should be appointed. Any group or leader in the church may initiate such a reading campaign.

3. The campaign may be begun at any time. The best results come from a campaign that is not too long drawn out. From a month to six weeks or two months is a suggested period of time.

4. Pastors, directors of Missionary Education and local secretaries for Missionary Education of the Women's Societies should be responsible for promoting this reading campaign, though it may be initiated by any interested person in a local church. The secretary or recorder for a campaign should report the number of points gained by the church to the Director of Missionary Education.

Honors—All readers win points for honors for their churches according to the following rules:

1. *Points for individual reading:*

a. BOOKS (2 to 4 Points Each)

b. MAGAZINES (2 Points Each)

MISSIONARY REVIEW OF THE WORLD read through.

The denominational magazine read through.

Everyland read through by a child.

2. *Points for group reading:*

a. READING CIRCLE (reading accredited books):

For each adult or young person who hears the entire book read or for each child who hears the entire book told or read, half the number of credit points allowed on the reading list for the specified book will be given.

b. BOOK REVIEWS AND STORY TELLING (2 Points Each)

(1) For adult or young person preparing a thorough book review of one of the books listed and presenting it

before a group the number of credit points allowed for the book.

(2) For Intermediates and Seniors (12 to 17 years).

(a) To write a summary of a missionary story or book using not less than 300 words "What I liked best in the missionary story read";

(b) To retell a missionary story to a Sunday-school class or group;

(c) To illustrate a missionary story adding a written explanation of each picture;

(d) To tell the missionary story briefly as though one of the characters in the story;

For each person who does the work required or tells the story in any of the above, the number of credit points allowed for the book used—2 points.

(3) For Children (to 12 years).

(a) To write in not less than 100 words "What I liked best in the missionary story read or told to me";

(b) To retell a missionary story to a Sunday-school class or group;

(c) To illustrate a missionary story adding a written explanation of each picture;

(d) To play a story;

(e) To tell a missionary story briefly as though one of the characters in the story;

For each child who does the work required or tells the story in any of the above, the number of credit points allowed for the book used—2 points.

Recognition—An honor roll should be kept for the recognition of accomplishment and should be exhibited at the close of the church year.

On the Honor Roll should be placed the names of those persons who have scored a total of 25 points or more.

Suggestions:

Use Church bulletin boards, calendars, and platform announcements of the campaign.

Suggest that public libraries furnish missionary books for circulation.

Cooperate with public libraries in the preparation of exhibits of missionary books.

Promote the formation of church missionary libraries.

Encourage all grades and groups within the church to unite in the campaign.

Form discussion groups or study classes using the study books listed.

GOOD BOOKS FOR SUMMER

For Adults

GENERAL

- Alaska, An Empire in the Making.** By Underwood. \$3.00. Dodd Mead.
- The Arab at Home.** By Harrison. \$3.50. Crowell.
- Christianity and the Race Problem.** By Oldham. \$1.00. Ass'n Press.
- The Christ of the Indian Road.** By Jones. \$1.00. Abingdon.
- Land of Saddle Bags.** By Raine. \$1.50. M. E. M.
- The Making of the Great West.** By Drake. \$1.75. Scribners.
- The Quest of God in China.** By O'Neil. \$2.50. Doran.
- Rural Social Problems.** By Galpin. \$2.00. Century.
- The Task in Japan.** By Reischauer. \$1.50. Revell.
- Churches of Distinction in Town and Country.** Edmund de S. Brunner. \$1.50. George H. Doran Co. New York. 1923.
- Christian Approach to Islam.** James L. Barton. 50 cents. Pilgrim Press, Boston.
- The Church and Missions.** Robert E. Speer. \$1.75. George H. Doran. New York. 1926.
- China Today Through Chinese Eyes.** Second series. Seven distinguished Chinese leaders. \$1.25. George H. Doran. 1926.
- The Eternal Hunger.** Edward A. Steiner. \$1.25. Revell. 1925.
- The Negro in American Life.** Willis J. King. 75 cents. Methodist Book Concern. 1926.
- Protestant Europe—Its Crisis and Outlook.** Adolf Keller and George Stewart. \$3.50. Doran. 1927.
- Sowing Seed in Assam.** Ella Marie Holmes. \$1.50. Revell. 1925.
- The Unfinished Task of Foreign Missions.** Robert E. Speer. \$2.75. Revell. 1926.
- Life of William Carey.** S. P. Carey. \$3.50. Doran.
- A Daughter of the Samurai.** By Sugimoto. \$3.00. Doubleday Page.
- Life of Henry Martyn.** By Padwich. \$1.50. Doran.
- Stories from the Life of Dr. Wilfred Grenfell.** By Wallace. \$1.50. Revell.
- Raj, the Brigand Chief.** Amy Carmichael. \$2.50. Revell.
- African Clearings.** By Mackenzie. \$2.50. Houghton.
- The Laughing Buddha.** By Stewart. \$2.00. Revell.
- Red Blossoms.** By Rose. \$1.75. Revell.

For Young People

- Adventures in Brotherhood.** By Giles. 75 cents. M. E. M.
- Bells of the Blue Pagoda.** By Cochran. \$1.75.
- Some Boys and Girls in America.** By Applegarth. \$1.50. Doran.
- Winning the Oregon Country.** By Faris. \$1.00. Westminster.
- From Every Tribe and Nation.** By Brain. \$1.50. Revell.
- Brother Van.** By Brummit. 75 cents. M. E. M.
- Frank Higgins, Trail Blazer.** By Whittles. \$1.00. M. E. M.
- Girl Who Walked Without Fear.** By Rice. 60 cents. Revell.
- Jackson of Mukden.** By Christie. \$1.50. Doran.
- Livingstone the Pathfinder.** By Mathews. \$1.00. M. E. M.
- Ministers of Mercy.** By Franklin. \$1.00. M. E. M.
- The Moffats.** By Hubbard. \$1.00. M. E. M.
- Shepherd of Anitab.** By Riggs. \$1.00. M. E. M.
- Story of Marcus Whitman.** By Craighead. \$1.00. Westminster.
- Uganda's White Man of Work.** By Fahs. \$1.00 cloth, 75 cents pr. M. E. M.
- Wilfred Grenfell, the Master Mariner.** By Mathews. \$1.50. Doran.
- The White Queen of Okoyong.** By Livingstone. \$1.25. Doran.

For Juniors

- Brave Adventurers.** By Cronk. 75 cents. M. E. M.
- Chinese Lanterns.** By Meyer. 75 cents. Central Committee.
- Lamplighters Across the Sea.** By Applegarth. \$1.25. Doran.
- The Magic Box.** By Ferris. 60 cents. M. E. M.
- Mr. Friend O'Man.** By Stocking. 60 cents cloth, 40 cents pr. M. E. M.
- Some Boys and Girls in America.** By Applegarth. \$1.50. Doran.
- Under Many Flags.** By Cronk and Singmaster. 65 cents. M. E. M.
- Zig-Zag Journeys in the Camel Country.** By Zwemer. \$1.00. Revell.

Primary

- Ah Fu, A Chinese River Boy.** By Nevill and Wood. 60 cents. Printed in Great Britain.
- Esa, A Boy of Nazareth.** By Nevill. 60 cents. Great Britain.
- Eskimo Stories.** By Smith. 75 cents. Rand.
- Kembo, A Little Girl of Africa.** By Barnard and Wood. 60 cents. Great Britain.
- Snow Baby.** By Peary.
- The Three Camels.** By Spriggs and Wood. 60 cents. Great Britain.

Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

KATHARINE SCHERER CRONK

A woman known and loved in missionary circles all over the United States and in many other countries has gone from us and we look in vain for one to take her place. In the May number of *Lutheran Woman's Work* are more than twenty beautiful tributes to Katharine Scherer Cronk. One of these we send to the missionary magazines that receive material from the Federation each month—the idea and the list of magazines (in large part) having originated with Mrs. Cronk.

Margaret T. Applegarth writes:

"A good while ago I remember hearing Mrs. Cronk say at Northfield, humorously but unforgetably, that for years and years she had been thinking how wonderful it would be to have on her tombstone the words: 'She did the work of ten women.' But with the passage of time and greater insight into life she said she had been gradually changing the words into: 'She did the work of one woman well—and set the other nine to working.'"

"It seems to me now that no two statements more truly express her life as seen by one who knew her only at a distance, meeting her but rarely and at long intervals; yet, even by mail, the tirelessness of her own energy continually 'doing the work of ten women' was always apparent; and no one who knew her doubted her rare ability to 'set the other nine to working.' Surely there are many besides myself who have wondered just why and how we were ever inveigled into this or that chore for her!

"To me personally it is a beautiful thing that among her last contributions should be 'Brave Adventurers,' that fine little book on prayer

for boys and girls; for she herself must often have been just such an adventurer, stepping out into work far beyond her physical strength, yet praying like Henry Martyn, 'Let me burn out for God.' This, quite literally, she did. To bring His Kingdom on earth! It is a rare mantle of service she has dropped on the shoulders of those of us who are left, but I believe her passing will make many, many others feel that they long to carry this or that portion of her load, inspired by her life."

AN INTERNATIONAL STUDENT

Many readers of this magazine know of the survey made for a Joint Committee of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, by Miss Clarissa H. Spencer, one of the secretaries of the National Board of the Young Women's Christian Association. They may have answered some of the questionnaires relating to the "Place of Women in the Church," since facts were sought concerning the measure of responsibility allowed women as lay workers in the local churches, in the denomination and as clergy, as well as the relation of the women's missionary societies to the churches.

Miss Spencer's death occurred on April ninth, before she had time to compile the results of this study. She had, however, published a study of women's place in the Christian Church since its beginning, under the title of "Saints and Ladies," designating the first group, "The Friends of Jesus," and the last chapter, "What of the Future?"

Miss Spencer had lived and traveled much in other lands having been for five years a missionary in Japan, and

for sixteen years, General Secretary of the World's Y. W. C. A., with headquarters in London. She knew in their original setting many of the churches now largely represented in the United States by Christians born in other countries, such as the various Lutheran communions, and the Eastern Orthodox churches.

AN APPRECIATION OF AMERICA

Since so many people are ready to criticize the United States, some of them justly, it is a pleasure to record the observations and estimation of one of the most outstanding foreign women in the Orient, Miss Michi Kawai. I am sure her words will be read with the deepest interest.

Miss Kawai has spent over a year in America, traveling north, south, east and west, speaking almost one hundred times to different groups.

"I can hardly believe that one year has just gone since I came to America. Before I leave I should like to make a report of my visitations during January and a part of February. I regret to say that during my trip my itinerary and notes were lost, so that I cannot recall very accurately what I did during the month of November; but in January and up to the fifteenth of February I have spoken at 54 places.

"Among the topics considered were:

1. Christian Internationalism for East and West.
2. Christian Work Progressing or Declining in the Orient. Why?
3. What Oriental People Think of Western Christians Today.
4. Youth and International Relationship.

"The response everywhere was more than gratifying. The open-mindedness and self-examination of the American public whom I met revealed to me that there is a very hopeful future for American contribution toward the world's reconstruction. Again and again I was impressed with the fact that Christianity is the ever-increasing vital force of the national life in this versatile country, although the expression of Christian living and

service has been so greatly changed that a stranger is often caught in the network of confused perplexity.

"I call myself one of those who have been fortunately freed from the entanglements and can see, so far as my ability goes, the constructive effort of Christian lives in America.

"With this conviction I shall be able to bring a better understanding of American Christian people to our people in Japan. In spite of all sorts of adverse criticism against America in Europe and in the Orient which I heard, my own experience has given me a better appreciation of this country than ever before.

"There are many instances which I can cite to my people, showing them how today in this seemingly materialistic America there are many Christian people who are willingly sacrificing their wealth and positions in order to live up to the standard of Jesus Christ. This sort of interpretation of America will bring more respect and esteem and love to this country from my own people than some political and economic issues which are endeavoring to bring better diplomatic relationship.

"Let us endeavor more zealously and more humbly to be worthy of our calling, 'The Ambassadors of Christ,' and thus to enlist ourselves in the army of consecrated souls who count every suffering and every hardship, for His sake, as joy unspeakable."

(Signed) MICHU KAWAI.

NOTES FROM CHINA

Professor Horace G. Robson, of Nanking University, China, one of the first Americans to reach this country after the attack of March 24th says:

"It was reported to me from reliable sources that, of the three armies entering the city, one army was set upon the complete extermination of all foreigners in the city; another was indifferent to the question, while a third was definitely opposed to the molestation of foreigners or their property. It seems quite clear that a compromise was reached between

these armies which permitted the foreigners to be looted and harrassed but they were not to be killed. It was undoubtedly this opposition of the moderate wing of the army, represented in the leadership of General Chiang Kai-Shek, which saved the lives of the foreigners in the city. It should be made perfectly clear that the Nationalist army as a whole did not approve of what was done in Nanking but that the looting and maltreatment of the foreigners was due to the extreme radical wing of the Nationalist forces.

"A significant fact connected with the events in Nanking was the friendship shown the foreign population by the Chinese people on numerous occasions during the day of the looting. Chinese staff and students of the University and others did their best to protect the foreigners from the madness of the soldiers even though it imperilled their own lives. When I was believed to be a white Russian soldier trying to escape in Chinese disguise, and the soldiers insisted upon shooting me, a student in the University saved my life by stepping in between me and the guns saying: 'If you must shoot someone, shoot me.' Many other foreigners passed through similar experiences. A prominent Chinese Christian leader in the city raised within a few hours \$10,000 among the Chinese business people as a ransom for our release if it were found necessary to use it. On Friday, when it was possible for Chinese to move more freely on the streets, hundreds streamed in and out of the University Science Hall where we were gathered and with tears in their eyes expressed their deepest sympathy and regret for what had happened, and offered every aid within their power to assist us. At no time were the hostile soldiers able to arouse the antagonism of the people against us, and although the rabble completely looted our homes when the soldiers gave them the opportunity, the masses of the people, including even the rabble,

showed no deep antagonism toward the foreigners as such.

"Special mention should be made of the loyalty and heroism of the teachers and students in Christian institutions. It was they who kept a few of our institutions from being looted and possibly destroyed. It was they who, on innumerable occasions, stood between the foreigners and the enraged soldiers who were constantly threatening the lives of their foreign friends, and it should be remembered that these same students and teachers are, since our evacuation, suffering persecution for their loyalty. It was due to the friendship of the Chinese teachers and students that not more damage was done to the college buildings at the University and at Ginling College for Women. The college girls were in every way as courageous and loyal as the boys."

Helping Others

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter—

God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,

If any lift of mine may ease
The burden of another—
God give me love, and care, and strength
To help my toiling brother.

Without me ye can do nothing.
John 15:5.

You can make a fortune without Christ. You can do great things and achieve the world's glory and glamour and appreciation without Christ. You can become great scholars without Christ. But this is Christ's verdict upon everything in life that is not eternal—He calls it nothing.

"Without me—severed from me—ye can do nothing."—*J. Stuart Holden.*

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

A NEW ERA IN MISSIONARY EDUCATION

This year the Missionary Education Movement and the Council of Women for Home Missions unite in offering for the first time a combined study of home and foreign missions, presenting for adults and young people two books on the theme: The Essentially Missionary Character of Christianity.

These books—"The Adventure of the Church" and "New Paths for Old Purposes"—are published jointly by the Movement and the Council, which have united for many years in the publication of missionary education material on home missions.

"The Adventure of the Church: A Study of the Missionary Genius of Christianity" by Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America, sketches vividly the expansion of Christianity, summarizes results of the missionary enterprise at home and abroad, analyzes new problems before the Church throughout the world, and shows fresh applications of the Christian missionary spirit in the life of today. (Cloth, \$1.00; paper, 60 cents.)

"New Paths for Old Purposes: World Challenges to Christianity in Our Generation" by Margaret E. Burton, Executive Secretary, Education and Research Division, National Board of the Young Women's Christian Associations, shows the essentially missionary character of Christianity, emphasizes the duty to apply the missionary spirit to establish just conditions in industry, race relations, internationalism and all other relations of life, and brings out the necessity for cooperation between East and West in the development of the Christian Church of the future. This book which is full of concrete material is

shorter than Dr. Cavert's. (Cloth, \$1.00; paper, 60 cents.)

In planning the literature for children and youth there has been no attempt to bring all of the books within the scope of the theme for adults. Rather, an effort has been made to provide more courses for the various grades on particular subjects. Most of this material is of permanent value and can be used at any time in building programs of religious education to fit local needs. Many of the courses are especially well adapted for week-day and vacation church schools.

"The Story of Missions" by Edwin E. White, formerly Missionary Education Secretary, Board of Foreign Missions, Presbyterian Church in the U. S. A., is a short popular history of missions, home and foreign, and is valuable as an independent study book or for collateral reading with the books listed above. It was written especially for young people but is equally popular with older and younger groups. (Cloth, 75 cents; paper, 50 cents.)

"Frontiersmen of the Faith," also by Edwin E. White, consists of stories of men and women who were pioneers of the Gospel on various frontiers in North America. It is a fascinating history of home missions written primarily for intermediates. (Cloth, \$1.00; paper, 60 cents.)

"Suggestions to Leaders" will be issued for each of the above-mentioned books. (15 cents each.)

"The Upward Climb: A Course in Negro Achievement" by Sara Estelle Haskin, Home Cultivation Secretary, Board of Missions, Methodist Episcopal Church, South, is a biographical course for juniors prepared as a result of actual work with several groups of juniors, both white and Negro, led by teachers from Peabody College and Scarritt Institute, Nash-

ville, Tenn. It includes worship services, programs, suggestions for interracial cooperation, handwork, and dramatization.

The three volumes of "The Better America Series; Junior Home Mission Courses" are intended to provide a three year curriculum of permanent value. The books may be used in any desired order. "Better Americans, Number One," by Joyce C. Manuel. "Better Americans, Number Two," by Mary DeBardeleben. "Better Americans, Number Three," by Herbert Wright Gates. (Cloth, 75 cents each.)

The Picture Map of North America, a large decorated map in outline accompanied by an insert sheet containing twenty-three sketches to color, cut out, and paste on the map at the places indicated, shows various types of Christian work in America. It is similar to the very popular Picture Map of Latin America. (50 cents.)

Picture Sheets printed in former years will prove useful: "America at Home," "Children of the City," "Negro Neighbors," etc. These are each twelve-page folders consisting of pictures with captions. (25 cents per folder.)

The following reading books for boys and girls are helpful for supplemental reading even if not specifically related to the particular course being studied: "Uncle Sam's Family" by Dorothy McConnell, (cloth, \$1.00) "The Magic Box" by Anita B. Ferris, (cloth, 65 cents; paper, 40 cents.) "Stay-at-Home Journeys" by Agnes Wilson Osborne, (cloth, 60 cents; paper, 40 cents.)

"Indian Playmates of Navajo Land" by Ethel M. Baader, specialist in primary methods, is a home mission project course for primary groups dealing with life among the Navajo Indians. It includes notes for the teacher's background, worship services, stories, and suggestions for handwork and dramatizations. (Cloth, 75 cents.)

"The World in a Barn" by Gertrude C. Warner is one of the most

attractive books for children that has been published in recent years. It is a splendid home mission course for mission band or church school use. Written by an author of great distinction, the stories captivate boys and girls of primary age and seem even more popular with juniors. The scene of the book is a barn in a New England village where a group of American children build the homes and villages of children that they have met from Japan, China, the Philippines, and Alaska. Beautifully bound and illustrated with drawings and colored sketches, it is a book that every child will love to own, a delightful present for birthday or Christmas. (Cloth, \$1.25.)

No new Primary Picture Stories will be published this year but the old standbys are just as useful as ever. Each consists of six large pictures and pamphlet giving a story to tell about each picture. (50 cents each title.)

"Nine Home Mission Stories," for teachers to tell to primary children, is a collection of some of the most popular stories from the Primary Picture Story Series adapted for use without the pictures. This will prove useful for week-day and vacation schools as well as Sunday-schools and missionary organizations. (Paper, 25 cents.)

SEASONAL NOMADS

Students of underlying currents in American life recognize the gigantic movement caused by the migration of countless thousands of people. The number, estimated roughly, is believed to be between two and three million, leading a nomadic life in the United States of America. The children are deprived of the inestimable advantages which homes afford, their education being neglected or at best, desultory, the trend being downward. Truly work among migrants is "a study in descending discords" and must continue to be unless thinking people recognize the menace which rapidly increasing migrant labor

surely means to this country as well as to the migrants themselves.

Because of circumstances, ignorance and poverty often being root causes, these migrants are caught in an eddying current from which they do not even seek escape.

Owen R. Lovejoy has brought to our attention the following facts: "Two widely diverse industrial phenomena appear. On one hand, complicated machinery moved by the giant tractor has released the slower and less efficient labor of the human 'hand'; and on the other, there has been a rapid growth of intensive processes to be performed only by hand labor. Where formerly the farmer and his family cultivated their own garden, or best field, or potato patch, broad acres respond to the regimented toil of gangs. The field boss walks among the crouching files of men, women and children who own no stake either in the land or in the harvest, whose homes are frequently temporary sheds, and whose permanence of residence is measured by the time it takes to get the crop to the warehouse, the cannery or the mill.

"There is an annual migration of more than a million families with their three million children of school age—a moving not only from one state to an adjacent state, but for a thousand miles across the country, or even from southern Texas and Mexico to Colorado, Minnesota and Michigan and back again. The congestion in farm labor camps; the lack of privacy, comfort or sanitation; the long, hard hours of labor for tender hands and bent bodies and the lack of schooling or a fourth grade 'education,' "

The National Child Labor Committee has reported that "in 18 states the law does not require a certificate of physical fitness signed by an authorized physician as a condition for the employment of any child under 16 years of age: Arkansas, Colorado, Georgia, Idaho, Kansas, Louisiana, Mississippi, Montana, Nevada, New Mexico, North Dakota,

South Carolina, South Dakota, Texas, Utah, Vermont, Washington, Wyoming.

"In 12 states it is not unlawful to work children under 16 from 9 to 11 hours a day: Florida, Idaho, Georgia, Louisiana, Michigan, New Hampshire, North Carolina, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas.

It has been the purpose of the Committee on Farm and Cannery Migrants of the Council of Women for Home Missions to get at underlying causes, to study problems of migration and to build foundations for a work which will, in a measure, not only mitigate present privation and suffering but will help to educate the migrants themselves along the line of choosing a settled abode and giving educational, moral and religious advantages to their children.

Coordination of community effort with emphasis on Christian ideals of life and service, subordinating any denominational emphasis, will help in solving the problems of poverty, illiteracy and child labor, problems to kindle the imagination and present tasks worthy of our highest devotion.

MARY EDITH P. OLIVER.

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

—W. Russell Bowie.

March on, my soul, nor like a laggard
stay!
March swiftly on. Yet err not from
thy way
Where all the nobly wise of old have
trod—
The path of faith made by the sons of
God.
Follow and honor what the past has
gained:
And forward still, that more may be
attained.

—Henry van Dyke.

NEWS FROM MANY LANDS



ISLANDS OF THE SEA

"Where East and West Meet"

THIS descriptive phrase is sometimes used by those who wish to emphasize the missionary importance of the Hawaiian Islands, which are also called "a nerve center with streams of influence reaching to all the countries of the Orient." The Board of Home Missions of the Methodist Episcopal Church, in reporting on its work in the Islands, states that there are thirty-three races represented in the public schools. Japanese children, who predominate in all the schools, are said by the teachers to be their most obedient and respectful pupils. They are taught at home to think of their teacher as a superior person. The Japanese, however, are not the most apt of the pupils. The very best students of the many racial groups are the Chinese-Hawaiians, whom the teachers enthusiastically describe as brilliant. There has been much intermarriage between the Chinese and the native Hawaiians.

Training Filipino Youth

MISSIONARIES in the Philippines report the rapid progress of education in general, and the way in which missionary institutions are endeavoring to keep pace with this growth. Union Theological Seminary has added one year to its full required course, making a six-year course following high school, though there is a shorter course for four years. Silliman Bible School now requires two years of high school for entrance; and for two years Silliman Institute has been graduating classes which have completed the full four years for the bachelor's degree. The English course in Ellinwood Bible School for Girls requires completion

of the intermediate course for entrance. Frank S. Laubach, author of "The People of the Philippines," writes that the Roman Church "is spending millions of pesos, building magnificent colleges, schools and dormitories, in an open effort 'to counteract the influence of the godless schools.'"

The "Y" in the Philippines

E. STANTON TURNER, National Secretary of the Y. M. C. A. for the Philippine Islands as well as General Secretary of the Manila Association, has been raising money in the United States for his work. The Association is well established in Manila, where the plant consists of three large modern buildings, all located on a twelve-acre plot of ground. One building is for students, there being 4,000 students in the University of the Philippines; another for Filipino men; and the third for Americans and Europeans. The boys' work, recently developed, is growing rapidly. The combined membership of the city numbers approximately 6,000. A missionary comments in a denominational magazine:

There is a sharp clash between the Y. M. C. A. and the Roman Church at the present time. The "Y" is indeed fighting for its life. The liberal Roman Catholics are on its side in large numbers. In an effort to win the support of liberal Catholics the "Y" has stressed its non-sectarian character and has thus alienated the support of some Protestant missionaries.

NORTH AMERICA

Chinese Give for Flood Relief

ONE of the most significant contributions made to the funds for the sufferers in the Mississippi River floods came from the Chinese Students Christian Association, which has a

membership of nearly three thousand in the United States. President Coolidge received a letter signed by Paul C. Meng, General Secretary of the organization, which said in part: "Many of us know by experience in our own country what flood devastation means. Our contribution is a small sum, but it represents our sincere good will and best effort. We have not forgotten America's assistance to our people in past years in time of famine."

Free Thinkers' Appeal Denied

RELIGIOUS training of public school children during school hours at churches selected by the parents was upheld May 10th by the Court of Appeals of New York State. The court decided against the Free Thinkers' Society, which sought to stop the school authorities of White Plains from dismissing pupils between the ages of seven and fourteen years for half an hour each week, with the consent of their parents, that they might receive religious instruction outside the school buildings. The court held that the school authorities were acting well within the law and the State Constitution and sustained the judgment of the lower courts in declining to compel the State Commissioner of Education to suppress the practice complained of, which has become more or less statewide in its application since the controversy started more than a year ago. The Free Thinkers' Society hopes to carry the case to the United States Supreme Court.

A Sunday-school or a Rodeo

ASUNDAY-SCHOOL was organized in Meade County, South Dakota, by one of the missionaries from the Presbyterian Board of National Missions. Meade County is larger than the state of Rhode Island, including the water area of that state. The people are of good American stock, but are isolated on their cattle ranches, and are for the most part without religious privileges. A wom-

an interested in organizing the Sunday-school inquired of a neglected boy whether he would like to come the following Sunday, and promised him a good time. He answered, "Will there be broncho busting?" A rodeo was the only gathering he had ever attended at which he was sure of a good time. However, she persuaded him to come and the following day asked him what he thought of the Sunday-school. "Fine," was his reply. "I learned who God was. I had heard His name, but always thought it was a swear word."

Student Volunteer Convention

SINCE the origin of the Student Volunteer Movement forty-one years ago, 11,218 of its members have sailed for the foreign mission field. Of this number 406 were added last year to the sailed list. For the quadrennial convention, which will be held in Detroit from December 28th-January 2d, the following objectives have been announced:

1. To visualize the world situation today and especially to comprehend the new forces and factors which have entered into it.
2. To discern all that is good in non-Christian cultures and at the same time to see Jesus Christ anew as unique, supreme, and necessary to the life of the world.
3. To see the task of making the whole world Christian as one having peculiar urgency in our day and as calling for a sustained offering of lives that are highly talented and specially trained, lives above all which have entered into a deep, personal experience of God in Christ.
4. To understand what is involved in present-day missionary service in its manifold aspects and in particular to see the modern missionary as a colleague and fellow-servant with all the Christians of other lands.
5. To open every area of our own lives to the lordship of Jesus, to commit ourselves to the task of bringing His Spirit to prevail in every aspect of our modern national and international life and to make ourselves fully available to Him for the development of His world Kingdom.

Growth of "Hi-Y" Movement

THE growth of the Hi-Y movement in the public junior and senior high schools of America has been the most striking development, in the

opinion of many observers, in the recent history of the Young Men's Christian Association and affiliated organizations. In two years Hi-Y membership has increased in this country around 60 per cent to a total exceeding 100,000. In the same period it has extended into approximately 1,900 new high schools, an addition of about 80 per cent, bringing the total of schools where Hi-Y clubs exist to about 4,200. One of every fifteen high school boys in the United States is a Hi-Y member. In the 19,442 public high schools of this country, the boy students number 1,386,578. The Hi-Y—the only high school Christian movement—has become the largest organization among those which may be regarded as part of the worldwide youth movement, from the standpoint of direct and active membership.

State Negro Welfare Work

THE State of North Carolina has started social welfare work for its Negro citizens through its State Board of Charities and Public Welfare. During the first eighteen months twenty counties have been organized for this work, an Industrial Home for Colored (delinquent) Girls has been opened, a Training School for Negro Boys, an orthopedic ward for crippled Negro children, and the first Public Welfare Institute for Negro Workers has been held. Of the \$65,000 raised \$35,190 was contributed by Negroes, \$15,000 from other private sources, and \$14,810 appropriated from public funds.

Northfield's "Missionary Colony"

A SEVEN-ROOM Colonial house is now being built on what is known as "Spring Memorial Gardens" property which was given to the Northfield Schools by Miss A. M. Spring for the purpose of establishing a "missionary colony"—a group of homes for the families of missionaries on furlough or those who are in this country for a protracted stay. The property consists of seven and one

half acres on Main Street, Northfield, between the Public Library and the Congregational church, only three quarters of a mile from the campus of Northfield Seminary. This first house, which is being erected as a memorial to Mrs. Sally R. Tyler by her two daughters, is to be ready for occupancy in September, and \$10,000 has been given for a second house. As fast as funds are provided, other cottages will be built. A nominal rental will be charged, sufficient merely to keep the houses in repair and insured.

Need for Indian Leaders

HENRY ROE CLOUD, himself a distinguished product of Christian education for Indians, makes this statement of the need of his people for leadership: "The first effort, it seems to me, should be to give as many Indians as are able, all the education that the problem he faces clearly indicates he should have. This means all the education the grammar schools, secondary schools and colleges of the land can give him. This is not any too much for the final equipment for the leaders of the race. If we are to have leaders that will supply the disciplined mental power in our race development, they cannot be merely elementary school men. They must be trained to grapple with these economic, educational, political, religious and social problems. They must be men who will take up the righteous cause among their people, interpret civilization to their people, and restore race confidence, race virility. Only by such leaders can race segregation be overcome. Real segregation of the Indian consists in segregation of thought, creed, in quality of education."

After Fifty Years in Alaska

DR. S. HALL YOUNG, who in 1879 built and organized the first American church in Alaska, addressed the Presbyterian General Assembly on May 31st on the occasion of the fiftieth anniversary of Presbyterian

missions in Alaska. After a tribute to the pioneers of 1877, he said:

It fell to my lot to do the exploring of southeastern Alaska and the establishing of schools and missions among the 10,000 heathen natives inhabiting the southeastern archipelago of Alaska. The work was unbelievably difficult. For seven years after we arrived, we had no protection of life or property, no courts, no magistrates, and no means of punishing crime. The natives were taught only evil by the soldiers who had been with them for ten years; among the evils, the art of making "hootch" from molasses. Other teachers and missionaries soon followed and now southeastern Alaska may be named as completely covered, so far as mission work is concerned, by the Presbyterian Church, one of our missions being found in every principal tribe and village in the Alexandrian archipelago.

LATIN AMERICA

A Mexican Statement on Religion

THE acting Consul-General of Mexico to the United States issues the following statement: "There has been no persecution in Mexico for religious beliefs at any time or in any place under the present Government. This is a matter of record. There has been in the past the most cruel persecution for religious beliefs, including burning at the stake, but these persecutions took place when the Roman Catholic Hierarchy was in full power in Mexico. There have never been any such persecutions since they were deprived of their absolute power and privileges. The people of the United States should know that as a matter of history the cry of the Church when it fought to retain its special privileges was 'Down with tolerance!'"

Mexican Temperance Society

REV. W. A. ROSS, D.D., of the Evangelical Seminary of Mexico, is quoted as follows in *The Presbyterian Survey*: "There are growing up in Mexico now some exceedingly significant movements which, while they are in some cases by-products of the work of evangelical churches, are still independent of them. These movements are the spontaneous expressions of what is now going on in

the minds and hearts of great masses of the Mexican people. They are the crystallization in definite form of ideas which have been taking deep root for the past fifteen or twenty years. Take the Temperance Society, for example, the head of which is Miss Ernestina Alvarado, a teacher in the government schools in Mexico City. Miss Alvarado has been cooperating with the Government in its efforts to put in courses on temperance in the public schools. Dr. Andres Osuna has established such courses in eight states of the Republic."

Guatemala Mission Imitated

SOME of the methods of evangelical missionaries which are being imitated by both religious and political authorities in Guatemala are thus enumerated in a Presbyterian report: "We have seen Roman churches that had been without church seats and piano for generations adopt them because we did so. Forty years ago there was but one little monthly religious paper in Guatemala; now there are many, and that means reading, thinking opinions, reform, Protestantism. Before our hospital started there were no trained nurses and no one knew what they were for. Since then they have founded three nurse schools, but all three have failed because they eliminated the moral and spiritual element. . . . The prospectus for an industrial college was scarcely in the hands of the then authorities till a large governmental industrial school was projected and is now well under way, though it, too, has the defect of the nurses' school."

Leprosy in the West Indies

ACCORDING to the latest report of the British Empire Leprosy Relief Association, "there are 3,000 lepers in the British possessions in the West Indies, of whom about 1,100 are in the ten institutions under government control. Rigorous compulsory segregation has been the rule in the islands, but in spite of this the

early cases are not found in the institutions. It is clear that if real progress is to be made in reducing the incidence of leprosy, the methods employed must be such as to ensure that the early cases will be brought under treatment. . . . The authorities in the West Indies are in a specially favorable position for dealing with leprosy as the number of lepers is comparatively small, and there is every reason for hoping that if the early cases can be persuaded to come forward and take treatment there should be very little leprosy left in these islands within fifteen years or so."

Bogota School for Boys

THIS institution, which is the only Protestant school for boys in the capital city of Colombia, is one of the projects which are to benefit by the campaign known as "Educational Advance in South America." The total sum asked for land and equipment for it is \$150,000. The total enrollment is now 225, the student body having more than doubled in the last three years. The School offers a ten-year course of study, from the primary grade through three years of high school work. English is taught in every grade so well that students who come direct to the United States on graduation find it easy to continue their education or go into business. Students come chiefly from the artisan class and the upper middle class, but the number of sons of leading citizens is growing rapidly. These boys will become leaders in government and business.

Colportage on the Amazon

J. Y. BECKETT is doing pioneer work for the British and Foreign Bible Society on the banks of the Amazon, that mighty river which is navigable for ocean-going steamers for a distance of 2,300 miles from its mouth. Along the river banks are settlements of Indians, with a few Portuguese traders, the *lingua franca* being Portuguese, but among the In-

dians a considerable number of mutually unintelligible languages are spoken. Probably over one million people live on the banks of these waterways, and the Bible Society colporteurs who use motor-boats and rowboats, are the scouts, opening up the country for organized Christian work, which may follow in due time. Recently Mr. Beckett reported that two colporteurs working from the launch sold 600 Bibles, Testaments, and portions in one month.

Brazilian Anti-Protestants

FROM Southern Brazil Presbyterian missionaries report that the movement against Protestantism "has never before assumed such virulent activity." They describe a society whose members sign a promise: (1) That they will not read the Protestant Bible; (2) that they will accept no evangelical literature of any kind; (3) that they will never attend any Protestant service, and they say "The priests and visitants appointed by them see to it that the members keep their promise. To keep children from our Sunday-schools they have started schools of their own, calmly giving them our name 'Escolas Dominicæ,' and they appeal to their people for funds to give each child some candy and picture cards to secure their attendance. Several of our women tell that they are visited constantly by the members of the Catholic women's societies who try to call them back into the church, a thing they have never done before."

EUROPE

Testaments Mailed to Thinkers

THE Scripture Gift Mission is sending by mail illustrated New Testaments, in French and Italian, and the recently revised Gospel of St. John in Serbian, to carefully selected doctors, lawyers, schoolmasters, etc., in France, Italy and Jugo-Slavia. The Testaments contain the following message:

This little book is sent to you by friends in England who have proved the inestimable

value of the Holy Scriptures, of which this book forms a portion. They hope you will read it and prove the truth which it reveals. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." (John 20: 31.)

An officer of the Mission states: "Our experience in connection with similar distribution of Testaments in Czecho-Slovakia and other countries convinces us that the postal service brings the Word of God right into the homes of these people who are most difficult to reach with the Gospel."

Great Britain's Drink Bill

MR. G. B. WILSON, of the United Kingdom Alliance, has issued his annual summary of this subject, which is quoted by the *Christian Intelligencer*: "He shows that in 1926, in spite of industrial conditions, the reduction in expenditure on alcoholic drinks was only $4\frac{1}{2}$ per cent as compared with the previous year. The total spent was £301,300,000, against £315,000,000 in 1925. The outlay per head of the population was £6 17s., against £7 4s. in 1925. Taxation collected by the trade from consumers of drink amounted to £128,900,000, or about $42\frac{1}{2}$ per cent of the total bill. The consumption of absolute alcohol was about 52,000,000 gallons, as compared with 54,000,000 in 1925 and 92,000,000 in 1913. About 80 per cent of the total was taken in beer, 14 per cent in spirits, and 6 per cent in wine and cider. The approximate consumption per head was for England and Wales 1.26 gallons, Scotland 0.75 gallons, Great Britain 1.18 gallons."

Materialism in Modern France

COLPORTAGE work in France is attended with peculiar difficulties, in the opinion of certain organizations which are trying to carry it on. One of these reports: "There is first the difficulty of finding suitable men, intelligent, educated, pious, and filled with the spirit of sacrifice. French Protestantism suffered such frightful losses during the war that colporteurs

are hard to find. Then again, many regions have seen neither a priest nor a pastor for ten years, owing to the ravages of the war. Whole districts seem to have lapsed into materialism. The people have become accustomed to live without any mention of the name of God. Their minds are obsessed with earthly considerations and there is very great difficulty in interesting them sufficiently to induce them to buy even a portion of Scripture."

The Basel Mission Today

THE reports from all the German missionary societies are full of joy in being able to send out missionaries again to the fields from which they had been excluded by the World War. The Basel Mission Society has been able during the last year to resume all of its fields, although in a restricted way. Borneo has been added to its work, as it has assumed this from the Rhenish Mission. The latest report gives the number of stations in Borneo as 11 with 5,385 converts and 16 missionaries. In China this Society has 17 stations and 13,821 Christians of whom 658 were baptized last year. There are 29 missionaries. In British North Borneo, which is conducted as a branch of the China Mission, there is one station with 2,069 Christians. To India, 5 men missionaries and 2 women were returned.

Athens School of Religion

THE American Board School of Religion, founded in Turkey in 1863, reorganized in Constantinople in 1922, and removed to Old Phaleron, Athens, in 1925, is described by John Wright Buckham, who has been giving a course of lectures before it, as "exceptionally an interracial, international and inter-communion theological school." Upon its faculty are two Americans, Pres. Ernest Pye and Prof. George L. Marsh; an Armenian trained in England, and a native Greek, in communion with the Orthodox Church, who took graduate work in church history and religious edu-

cation at Union Seminary, New York. As special instructors, it has also the pastor of the Greek Evangelical church of Athens; the superintendent of the religious work of the refugee camps, an Armenian; and three American women teachers. The student body totals twenty-four, and includes Armenian, Greek, Russian, and Turkish students. Of this number, seven are women, preparing for work in religious education and in social service.

AFRICA

Cairo Students in Training

DR. CHARLES R. WATSON, of the American University in Cairo, describes the character training gained by sophomores in giving health talks in a neighboring village, and continues: "The Moslem religious leader of the village was so impressed that he gave a discourse on Friday in the mosque cautioning the villagers to drink from the wells instead of from the canals. The reactions upon our students were varied. For some of them, this was their first experience in sacrificial unselfish service. The gulf between student and *fellah* (peasant) was partly bridged. The human value of a fellow creature began to appear. They gained a new appreciation of the hardness of the task of overcoming custom and superstition in elevating the masses."

L. M. S. Jubilee in Africa

HOW the Church Missionary Society founded its Uganda Mission fifty years ago in response to Stanley's challenge was told in the *JUNE REVIEW*. The Lake Tanganyika Mission of the London Missionary Society, which also is celebrating its jubilee this year, was the answer of English Congregationalists to the cry for help, and their memorial to Livingstone. For this reason the first station was founded at Ujiji, an Arab town on the east coast of the lake, where Stanley found the lost explorer. According to a writer in the *L. M. S. Chronicle*,

The fifty years' history of this Mission falls naturally into three periods. The first fifteen years is a story of Homeric struggle, against almost insuperable difficulties, a nighttime when only a star of hope appeared. The second fifteen years is a chapter of amazing change, a transition from the bad old days towards a better Africa, with brightening skies. The last twenty years have been years of consolidation, organization, and reaping, a period of sunrise.

Slaves in Portuguese Africa

A MEMORANDUM written by Professor Schwarz, of Rhodes University College, Grahamstown, has been sent in to the Permanent Mandates Commission of the League of Nations upon the slave-raiding practices carried on by the Portuguese in Angola. The memorandum pleads that the boundary between Portuguese Angola and the southwest African territory (mandated area under the Union of South Africa) should be rectified, in order that the Ovambo nation be all included in Union territory instead of being cut in two as at present. It says: "Those dwelling north of the line are now liable to be seized for 'indentured labor' in the cocoa plantations of San Thomé and Principe—where they mostly die within the year—while those living south of the line are exempt under the Pax Britannica. . . . The worst horrors of the slave trade are still being carried on."

Ex-Cannibals Give for Bibles

THE British and Foreign Bible Society now receives an annual contribution from the church in Langtang, northern Nigeria, a town of a former cannibal tribe called Yergum. About twenty years ago the Sudan United Mission opened work among these fierce, sturdy highlanders. In 1912 the Rev. H. J. and Mrs. Cooper settled at Langtang and began studying the language. First a little reading-book was printed. Then came a translation of St. Mark's Gospel published by the Bible Society in 1917, the first and, as yet, the only portion of Holy Scripture in the Yergum tongue. Ten years have passed. To-

day the Langtang Church numbers only thirty baptized Christians, with about 200 adherents. Yet for several years it has sent annual subscriptions to the Bible Society. Mr. Cooper says that no contribution is more heartily voted. And they give more than money. Already five of their number have settled as self-supporting farmer-missionaries to other pagan tribes.

East African Lawmakers

BY AN ordinance of 1924, a system of local native councils was established in the Kenya Colony region of East Africa, and a lately-published official report gives interesting information in regard to the beginnings of these councils, which have power to make laws, to levy taxes, and to control local finance. The native tribes throughout the Colony, it is announced, have been quick to take advantage of the measure of local government thus extended to them, though some have found difficulty in grasping the details of administrative procedure. "They do, however," says the report, "take a lively interest in their periodic meetings, which are of the greatest value to the Government as media for the conveyance of native aspirations. A universal desire for a greater measure of medical attention throughout the reserves and for education has been reflected in numerous resolutions asking for government assistance and voting money from local funds for the establishment of schools and hospitals, or for the payment of salaries of dressers and teachers."

THE NEAR EAST

Turkey to Take a Census

A REPORT from Sofia has appeared in the New York *Herald-Tribune* to the effect that Turkey is to take a census next fall, "the only real census ever taken by a Turkish government." Writing of this undertaking and of the ill effects of the present uncertainty as to the present population of the republic, M. Verraz, *La Bulgarie* Constantinople correspondent, said recently:

In the absence of any enumeration there are only guesses as to the size of the population. "Itachette" for 1927 estimates it at 20,000,000. An Italian statistical publication puts it at 5,000,000. It is probably between 9,000,000 and 14,000,000. The Government attaches the greatest importance to the October census. Under the Empire the central administration accepted the unverified population reports of its functionaries. They were full of errors and caused much confusion. The strength of the military forces was fixed without ever knowing the number of men capable of bearing arms. The present government wishes to know what the effectives are. It realizes that good administration must be based on exact information as to changes in population.

Syrian S. S. Essay Contest

THE Bible Lands Sunday-School Union is helping its smaller schools by having a prize essay contest for Sunday-school workers in Syria and Palestine. The subject of the essay is "The Sunday School with One Teacher and Twenty-Five Pupils." The solution must be given in five hundred words. The purpose is to study the best plans to follow in organizing and conducting a school with twenty-five pupils, boys and girls, with no adults and only one teacher. Papers will be sent to Rev. George H. Scherer, Beirut, Syria, Secretary of that Union. Three prizes are offered; namely, books to the value of twenty, fifteen, and ten Egyptian piasters respectively. In each case these books are to be selected by the winner. The aim of the Bible Lands Sunday-School Union as stated in its by-laws is to "encourage and develop existing Sunday-schools, to extend the movement to unoccupied territories, and to aid in all possible ways in the field of Religious Education in Bible Lands."

Telephone Evangelism in Persia

HOW Abdul Hosein, a telephone operator, was won to Christ is told thus in the latest report from Teheran, Persia: "Our hospital steward has formed the habit of making the telephone acquaintance of the operators at the central office, and each day as he uses the telephone he asks for their health and has a brief personal

conversation with the one who happens to be on duty. This practice made Abdul Hosein wish to understand what kind of people Christians were, and he began attending a group meeting held by the steward. After a few months he confessed his faith and came before the session as an applicant for baptism. The note of his confession was unbounded joy at finding Christ. He said he had never so much pleasure in his life as he had in studying his New Testament."

For a United Church of Persia

THE Anglican Bishop, Right Rev. J. H. Linton of Isfahan, writes in *The Living Church*: "The Church in North Persia was founded as the result of the work of the American Presbyterian Church; that in South Persia as the result of the work of the Anglican Church. The consequence is that these divisions of the Mother Church were perpetuated in the Persian Church. But the divisions do not exist in the thought of the Persian Christians themselves, and they are getting together to see what can be done to have one United Church of Persia. It is thought that while the organizations of both churches are in a fluid state the time is suitable to get together and see whether it is not possible to have one organization. . . . The unity of the Spirit exists. Is the unity of the body also possible? We go forward in hope and prayer."

Old and New Bibles in Persia

WHEN the statement is made to Moslems that the Koran testifies to the truth of the Bible, they reply, says a missionary in West Persia, that those statements referred to the original Bible and not to our present Bible. "Although there are other good ways," he says, "of proving the authenticity of our present Bible, the way one of our Assyrian evangelists did it was rather novel. He went down to the shop in which a very ancient Syriac Bible was kept and took a modern Turkish Bible with him. He told the shopkeeper to open this old

Syriac Bible to any place that he wished and he would translate it into Turkish and let the shopkeeper and the other men who were there compare the translation with the Turkish Bible. The shopkeeper opened it and when the evangelist translated about two chapters the men were very much surprised to see how much alike the two versions were."

Evangelistic Effort in Mosul

THE United Mission in Mesopotamia reported to the Presbyterian General Assembly: "In Mosul a persistent attempt has been made by the missionary to use the numerous coffee shops as places for meeting the men of all classes who daily gather there and sit for hours. A circuit of twenty shops was worked, some of them being visited several times a week. The results were highly encouraging. The gradually growing interest in the visitor led up to many a conversation on the message of the Gospel. Scriptures were sold and copies of the Bible parables and sermons were distributed among those who asked for them. Here again systematic attempts have been made to impress upon Oriental Christians the duty and privilege of telling the Moslems about Christ. Encouraging results have followed, and a spirit of evangelism is slowly being awakened among those who for centuries have not accounted a Moslem as a neighbor in the gospel sense."

INDIA AND SIAM

Indian Movement for Unity

THE Fellowship is the name of a new organization started in Calcutta to combat communal and racial conflict. It has the support of many prominent citizens, among whom are Rabindranath Tagore, Lord Sinha, Sir J. C. Bose, Sir R. N. Mukerjee and Dr. S. K. Datta, and its inaugural meeting was held March 22nd. The initial statement made by The Fellowship reads:

The time has come when something must be seriously done to combat the growing

racial and communal conflict that has become a great menace to the cause of Indian national unity and peaceful progress. The cultivation of a spirit of reverence for all religions and cultures and the cooperation of members of different faiths and communities in pursuit of the universal religious ideal of love of God and service of man are the essential means by which the present racial and communal conflict in the country may be rationally settled. We appeal to the representatives of different religions and communities to join this Fellowship and strive together to fight the increasing conflicts of races, cultures, and religions that have been tearing up the ideal of universal human brotherhood towards which the world has been aspiring for the last 100 years and more in modern history.

Bishop Azariah Asks for Help

SPEAKING at the annual meeting in London of the Church of England Zenana Missionary Society, the Indian Bishop of Dornakal said that the time had come when Indian women were ready to take a lead among the women of their own land. In all that appertains to the welfare of women and children they are taking their place, and they are taking their place also in the Church and in the evangelization of their own people. He pleaded with the Society to send out trained evangelistic missionaries who would be able, in their turn, to train their Indian sisters. Bishop Azariah also referred to the "mass movements." "People say to me, 'Is it safe to have all these people crowding into the Christian Church, and can you deal with such numbers adequately?' I can only say that this movement is of the Holy Ghost, and we cannot stop it. I plead with you once more to send me workers."

Indian Tribute to Christ

AT a meeting in South India referred to by *Dnyanodaya*, the Indian Christian chairman, a distinguished-looking, white-haired landowner, paid the following tribute to the influence of Christ: "Our Indian world is changing. In this district every wedding was announced by a procession of dancing-girls and by a *nautch* party. Now there is a distinct aversion to such entertainment.

I put it down to the influence of Christ among the people. When I was young the feeling of the upper classes toward the lower classes was one of contempt and pity. Now there is a change in outlook. I can only put it down to the unseen influence of our Lord. Take the welfare of children. And the cause? I can only put it down to the effect of Christ. Hindu women are studying in colleges and taking degrees. This is not merely the effect of civilization. No, no. It is the influence of Christ's life upon us."

From Criminal Tribe to Ministry

American Baptist missionaries in South India are in charge of one of those criminal tribes settlements, in cooperation with the Government, which constitute such interesting experiments in character-building. Rev. S. D. Bawden writes of one result of their work:

It was a privilege today to have to write a letter of introduction to the Ramapatnam Theological Seminary for two of our Settlement young people, Chella Venkatiah and his wife Chella Jeevamoni, who were married about a year ago after completing their school work, and have been living in Bitragunta, and this last summer vacation have been out in a village getting a little practical experience in village work. Their names were in the list of those recently released from registration (as criminals), and now they are starting to take the course in the Seminary with an idea of trying to work for their own people.

A Village Girl's Witness

THE following story has been told by Sadhu Sundar Singh, to illustrate "the difference between knowing about Jesus and knowing Him": About three years ago a little girl thirteen years of age was going from her village to another when she was met by a Lama who said to her, "Your father has become a Christian and that is, I suppose, why you are a Christian too." She replied, "A Christian Sadhu came to our village to tell of Christ. My family has become Christian. I am a Christian because I know from my own experience that Christ is my Saviour." The

Lama seized her and shut her up in a dark room with the door locked for twenty-four hours without food or water. At the end of the twenty-four hours the Lama thought she would ask to be freed. To his great amazement he found her singing. He shut her up for three days more without food or water. When he opened the door this time he didn't find her singing, but she was on her knees in a corner of the room talking to somebody. He could see her lips moving but her eyes were shut. He began to listen to what she was saying: "Lord, I thank Thee for this honour of suffering for Thee. Lord, forgive that Lama. Open his spiritual eyes that he may see Thy glory." The Lama burst into tears and taking off his turban he laid it at her feet and said, "I am like your grandfather in age but today you have become my *guru* (religious teacher)."

Slaves Freed in Baluchistan

IT HAS been announced through the League of Nations that the action taken against slavery in Nepal and in the outlying parts of Burma is being followed by abolition in the State of Kalat in Baluchistan. As one newspaper correspondent puts it: "The Khan of Kalat for some time past has been anxious to perform a good deed, and, inspired by the British political officer at his court, decided to realize his desire by liberating all the slaves in his dominions." Some of the tribal chiefs immediately supported him, but others in the more remote parts of the state at first made objections. They soon abandoned their opposition, however, and the Khan issued a proclamation abolishing private property in male and female slaves throughout his state. Slaves who wish to remain with their masters may do so, but on wages. Slavery under which families could be sold apart has existed from very ancient times in Kalat, and the slaves have been so completely the property of their owners that almost any kind of treatment could be given them without fear of consequences.

Brahmins Ask for Preaching

DR. J. M. BAKER, American Baptist missionary, reports as follows on an evangelistic tour from Ongole, South India: "The Brahmins are beginning to show more than casual interest. Several young, well-educated men came for heart-to-heart talks. At one camp we had gone at night to the Christian hamlet of the village and were returning about ten o'clock to the tents when some of the preachers were waylaid by a large company of Brahmins and almost compelled to come to their quarters for a service. They said, 'You Christians do not come to us but you go to all others.' It was in the early morning hours before the preachers were allowed to go to their rest. In another place a group of the leading Brahmins of a large place came to the tent and requested a long conference on religious questions. They were very reverent throughout, and when they went away they acknowledged that a new vision had come to them."

Training Siamese Nurses

THE McCormick Training School for Nurses, in Chiangmai, Siam, now in its fourth year, is attracting well-educated young women from the better families in Siam. Of the six student nurses and two graduates, six are Christians educated in the mission schools. One of the remaining two is a princess, the granddaughter of the Prince of Chiangmai. The other is the daughter of a nobleman in Bangkok. Miss Agnes L. Barland, the nurse in charge of the hospital, says of them: "All are normal, fun-loving young people, with a very real interest in serving Siam, and in making the world a better place in which to live."

CHINA

Campaign for Social Reforms

THE Bulletin published by the National Christian Council of China reports "a threefold campaign against gambling, prostitution, and

concubinage, which, inaugurated at the suggestion of a Chinese friend of the Council who made it financially possible, extended to no less than nineteen provinces." The editor continues: "Reports have come in from fifty-six places, and we have reason to hope that the effort has not been without some real influence in creating a better public opinion and in helping individuals to overcome these evils in their own lives and in the community. Churches, schools, Y. M. C. A's, labor groups, business men and others joined in these demonstrations, no less than thirty-six of the groups being outside distinctively Christian circles."

A Revival in Chihli

A MIGHTY revival has been sweeping over the district around Tamingfu, in the province of Chihli, where the Church of the Nazarene is working. Rev. A. J. Smith writes of it: "It is the most marvelous outpouring of the Spirit's power that we have ever witnessed in China, and I have never seen its equal in America. The revival came about through many days and nights of prayer to God for souls. As a result, there have been, during the past six months, thousands of confessions of sins in practically every part of the district. Though we missionaries have left our stations and are in Tientsin, the work is going on even better than when the missionaries were here."

One Chinese brother writes in a very encouraging way of forty men and nineteen women who have recently presented themselves for baptism.

Chungking Christians Carry On

THE work of Christian churches is going on among the 7,000,000 Chinese of Chungking West China Conference, despite the withdrawal of all Methodist missionaries to Shanghai and other safety posts. The Chinese Christian pastors, teachers and doctors are themselves carrying on the varied church activities, according to a re-

port from the Rev. Chester B. Rape to the Methodist Board of Foreign Missions in which he says:

Before we left we had several meetings with our Chinese Christian leaders, in which the various phases of our work were considered. It was a great joy to see the way in which they got under the heavy responsibilities. . . . We have had letters from Chungking which state that the schools had opened after the Chinese New Year and the enrolment was almost normal. The greatest difficulty was lack of funds, and in the Chungking High School the faculty had voted to reduce their own salaries in order to have money to meet the running expenses of the institution.

Dr. Sun's Son on Christian Colleges

A PPROVAL of missionary educational work in China and a desire for its continuation is voiced by Sun Fo, son of the late Dr. Sun Yat Sen, in a letter received by Dr. Charles K. Edmunds, American director of Lingnan University, formerly known as Canton Christian College. Mr. Sun Fo is Mayor of Canton, and Minister of Communications in the Nationalist Government. In his letter he says:

I take pleasure in expressing to you my sincere appreciation for the splendid work that the Canton Christian College, now called Lingnan University, has done and is continuously doing for the advancement of modern education in China. American help to Chinese educational enterprise is always welcome provided that it is subject to Chinese control and consistent with Chinese educational policy and national aspirations. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence.

Chinese Mission Funds

MEMBERS of Congregational churches in Canton are raising a fund to take over the missionary work of that province, formerly under the American Board. They undertook a goal of \$100,000, and have now increased it to \$150,000. Large sums have been raised among the Congregational Chinese in the United States to assist in the work of evangelization and church building in the Canton district. Rev. Y. S. Tom, who grew up

in the Berkeley Chinese Mission, while he went through the University of California and Pacific School of Religion, and who has since been a professor in the Union Theological Seminary in Canton, is coming to the United States in August to promote the interest of the Chinese resident here in this new responsibility taken over from the American Board, and to enlist their enlarged support.—*The Congregationalist*.

Outlook for the Two "Ys"

ALL reports received from China by the Foreign Committee of the Y. M. C. A. indicate that every Association is still open, and that of forty American secretaries on the field, only ten have had to leave their usual posts. The National Committee of the Y. M. C. A.'s of China have recently placed new Chinese student secretaries at Yunnanfu, Nanking, Tsinan, Tientsin, Taiyuan, Canton, and Changsha. A letter from one secretary says:

Red agitators have stood at our front door and preached against the Y. M. C. A. and Christianity, but so far as we can see it has done us no harm. There are fully twice as many young men coming to our building now as at any time in the past.

Similarly, the Y. W. C. A. is in the hands of Chinese women under an independent Chinese National Committee composed of thirty-five members, of whom all but three or four are Chinese. Of the 116 secretaries in various Association centers, more than half are Chinese.

Tracts for Tibetan Taxpayers

FROM Batang, China, on the Tibetan border, famous in missionary annals as the field of the martyred Dr. Shelton, one of the Disciples missionaries writes: "This month will go down in the history of the city as witnessing the gathering of representatives of every tribe in several days' journey in each direction to pay taxes. Probably a third of the hundred who gathered here came to our home or the school. Some few were entertained with Victrola music while

all were given gospel and religious tracts. Some came asking for the Scripture tracts. All outside Tibetans who come to the school are presented with tracts. In this way some of the reputed murderers of Dr. Shelton have been entertained in the home or in the school."

JAPAN-KOREA

The Gospel Still "Good News"

MISS JESSIE RIKER, of the American Presbyterian Mission in Yamada, Japan, writes of some of the channels through which the gospel story reaches the people: "Christian literature is used regularly in the kindergarten families and for all English students and chance callers. Literature also forms a bond with the occasional visitor, such as the group of five young farmers from a dozen miles away who came in to say that, as no Christian teaching ever came to their village, they had come to town seeking it for themselves. They sat and listened hour upon hour until both missionary and pastor were exhausted, though the gospel story was still fresh and so apparently were the young men."

Evangelizing Japanese Villages

REMINDERS come from many sources that Japan is by no means evangelized. S. M. Erickson of the Southern Presbyterian Mission writes: "Farmers and fishermen and factory-workers are still untouched. It will require a hundred years to take the Gospel to the countryside. Several of our missionaries devote most of their time to visiting country villages. Wherever the car stops a crowd appears to spring from the earth, and a skilful leader will soon have them singing lustily. Gradually, gradually, the people are beginning to form an idea of what it is about, and 2,200 children have written to one missionary, Dr. Moore, asking for more literature. Here and there young people are beginning to walk from their villages to the nearest chapel. When the 'Gospel Car' appears, chil-

dren from far down the road run wildly forth to meet it. Sometimes a procession of fifty walks along spelling out tracts at the top of their voices. It is a problem to supply tracts that can be readily understood."

A Covenant for a New Doshisha

EVERY year, on the anniversary of the death of Joseph Neesima, a sunrise service is held at his grave on Mount Nyakoji by Doshisha students and teachers. At the service this year, to which three hundred came, scores of students made earnest prayers, and then says *The Missionary Herald*, Professor Nakajima read "A Covenant for the Creation of a New Doshisha," which was signed by every one present. The Covenant set forth the purpose for which Doshisha had been founded, the changing conditions now surrounding it, and a purpose for its future, as follows:

The mission of the new Doshisha is to produce leaders of a new generation. For this purpose, we must arouse ourselves and master the essence of the Doshisha spirit. We must abandon without hesitation those things which ought to be thrown away in old Doshisha and willingly bury those things which ought to be buried. Being completely regenerated and renewed, we must make a new start, and, changing our minds and refreshing our faith, we must resolve to build a new Doshisha. This is to be the Doshisha Restoration—a spiritual revolution.

Grandmothers as Bible Students

FRESH testimony to the joy with which Koreans study their Bibles comes from Mrs. Roy K. Smith in Chairyung, who says that one old lady who came in for the first time tried so hard and faithfully, it seemed a shame to discourage her with an average of 28, but she went all around showing her "failure card," saying, "See that; isn't it wonderful? When I came I knew nothing, and now I know to the extent of 28." Certainly the first fruits of knowledge are sweet. Another old grandmother said, "They all told me, 'It's no use for you to try to read, you'll just have to go to heaven by faith without works.' But

I was all smothered up inside because I could not read my Bible and hymns; and now I can read God's Word all right, and I am cool and refreshed inside."

Tribute to Korean Christian

LETTERS from Seoul describe a remarkable tribute which followed the funeral services in the Y. M. C. A. building for Yi Sang Choi, 'grand old man of Korea,' as he was known. As religious work director for the Seoul Association, and in other activities as a leader, he had gained an extraordinary place in the affections of young men and of the public in general. The funeral cortege passed through streets lined by throngs. The Korean boy scouts headed the procession, and deputations from the schools of the city followed. Bearers of three hundred and more black-and-white banners represented cities and organizations in Korea. Boys of the Y. M. C. A. bore a red triangle banner veiled in black. The troop of eight hundred pallbearers swelled to twice that number as the procession moved on, drawing in women as well as men. At the conclusion of the march, thousands gathered in a public memorial service.

Korean Woman Soul-Winner

ALITTLE old Bible woman in Pyongyang, Korea, was so eager to do Christian work that she said she could live on \$2.50 a month, and Miss Louise Hayes, of the Presbyterian Mission employed her at that rate for three months. During that time she visited and preached to 370 non-Christians, and called on forty-three Christians who were sick. She reported twenty-three conversions. Soon afterward, the little church in which she had been working voted to organize a missionary society. They had seen how necessary it was to have someone working in the district, and decided to raise money to carry it on themselves. The church is located in a village of thirty or forty houses, in a farming country, and reaches the

people for several miles in each direction. There are only about a hundred members in the church, but they have a nice brick building, erected by one of their number, and a little church school. They cannot afford to have a pastor, but share half time with another church so they have a pastor every other Sunday.

GENERAL

The Religions of the World

ACCORDING to statistics quoted in the *Outlook*, which does not indicate their source, the total population of the globe is approximately 1,817,302,000 souls. These are divided according to religious faith in the following categories:

Mohammedans	227,549,000
Hindus	215,512,000
Confucianists and Taoists	310,715,000
Buddhists	140,047,000
Shintoists	20,150,000
Animists	161,272,000
Jews	15,557,000
Miscellaneous	100,000,000

There are 639,000,000 Christians including all branches of the faith throughout Christendom, of which the main divisions are:

Roman Catholics	301,645,808
Eastern Orthodox Churches	125,575,688
Protestants	181,259,655

Esperanto as Y. W. C. A. Language

THE need of a universal language for the Y. W. C. A. World Committee meetings has prompted the Young Women's Christian Association to urge that their international representatives study Esperanto. Since women delegates from Associations in all parts of the world attend, this proposal has stimulated the study of a common language. At the last session Y. W. C. A. delegates represented countries using more than twenty-five languages. It is hoped to form an Esperanto group at the next 1928 meeting in Europe, doing away with the necessity for interpreters.

Hitherto, English, French and German have been used as official languages of the meetings. Esperanto has been largely carried on in the United States by the International Auxiliary Language Association.—*American Friend*.

The Boys of the World

MORE boys are born every day than there are Y. M. C. A. boy members throughout the world. E. M. Robinson, head of the boys' work staff of the Y. M. C. A. World Committee, points this out in emphasizing the need for larger service by organizations serving boyhood and youth. Of the approximately 1,550,000 world-wide Y. M. C. A. membership, some 450,000 are boys. The boy population of the world, he states, includes more than 20,000,000 Mohammedans, scattered in more than twenty countries; 90,000,000 boys in Asia, more than half the boy population of the world; 19,000,000 Negro boys, of whom more than 1,000,000 are in North America; 64,000,000 Caucasian boys, among whom 17,000,000 are classed as Protestant, 12,000,000 as Orthodox (all forms), and 27,000,000 as Roman Catholics.

Esperanto Bible Sales

THE January REVIEW called attention to the importance of the fact that the translator of the Old Testament into Esperanto, the late Dr. Zamenbach, a Jew, was himself the inventor of that international language. It was prophesied that because of this the Esperanto Bible would be read by many Jews and other non-Christians. How that prophecy is being fulfilled is indicated as follows by *The Bible in the World*:

Some Jews have applied for copies of the Old Testament alone. When informed that it could only be had along with the New, they have gladly consented to buy the entire Bible. A Zionist official, described as "a Hebrew of the Hebrews," purchased a copy which he proudly showed at a recent Congress. One Rabbi present objected to the Christian Testament being bound up with the Jewish sacred writings; but the pur-

chaser at once defended the Book as it stood. Other appreciations come from workers in the Ukraine, Czechoslovakia, Holland and Russia. The advertisement of the Universal Esperanto Association refers to this Bible as *La plej universala libro en la universala lingvo!* (The most universal book in the universal language).

Colporteurs "Endure Hardness"

THE National Bible Society of Scotland presents in its report for 1926 this summary of the hardships which its colporteurs undergo for Christ's sake: "They have to face the wild storms of the Northern regions, the shadeless glare of Arabia,

the tropical thunderstorms of Central Africa, and the sultry heat of the sweltering plains of India. They are exposed to the attacks of wild animals, and frequently their lives are in danger from tigers, snakes, and crocodiles. They are often assaulted, stripped, beaten, and robbed of everything. They have to endure the attacks of infuriated crowds, to stand by while the Scriptures are burned in a bonfire, to listen to every form of cursing and abuse hurled at their heads and to receive without a murmur showers of stones, bricks, and filth thrown at them."

ANSWERS TO QUESTIONS ON PAGE 533

1. By Dr. Clara Swain of the Methodist Mission at Bareilly, India.
2. On September 7, 1807, Robert Morrison landed at Macao, China.
3. Samson Occom the famous Mohegan Indian preacher of New England.
4. The false joint formed in his arm as a result of his famous encounter with a lion in Africa.
5. The manuscript of his translation of the Burmese Bible done up in a covering too poor and mean to attract the attention of his jailors.
6. John Coleridge Patteson, "Martyr-bishop of Melanesia."
7. Hannah Shepherd Marshman, wife of Joshua Marshman, William Carey's colleague in the Serampore Mission.
8. At Vancouver on September 28, 1834, by the Rev. Jason Lee, pioneer Methodist missionary.
9. In Madagascar during the reign of the wicked queen, Ranaivalona I.
10. Dr. Mary Pierson Eddy, Presbyterian missionary to Syria.
11. At the end of his Indian grammar, on the completion of his arduous task.
12. Bishop William Taylor of the Methodist Church, called "The Flaming Torch."
13. The Bhönisch-Stach family.
14. The church at Hilo, Hawaiian Islands, Titus Coan, missionary of the American Board, pastor.
15. John Theodosius Vanderkemp.
16. King Khama, Christian ruler of the Bamangwato, Bechuana-land, South Africa.
17. Melinda Rankin, "Apostle of Mexico."
18. St. Patrick, "Apostle of Ireland."
19. Columba of Iona.
20. On the last Lord's Day of the eighteenth century—December 28, 1800.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Faith, Fancies and Fetich or Yoruba Paganism. Stephen S. Farrow. 180 pp. 7s 6d. London. 1926.

This book is a thesis approved for the degree of Doctor of Philosophy in the University of Edinburgh. In writing it the author has "relied mainly on his personal investigations during his missionary career, but has used the writings of others for the purpose of illustration and amplification."

Dr. R. R. Marrett, of Oxford, notes in his foreword that he is glad to meet with a study of West African religion that while frankly adopting the standpoint of a Christian missionary yet strives to do full and impartial justice to the facts.

The success of this effort is the value of the book. It is admirably written; it is not dry, as it might well have been. More than a few thrilling human documents enliven it, it is rich in proverbs and ballads—and I say ballads advisedly for the legend translated on p. 135 is a true ballad with a marked resemblance to Scotch ballads of the more primitive type. These and much of the detail of the religious life of the Yoruba, and the wealth of occult lore, will appeal to that wide public which is interested in African culture.

The author's analysis of the virtues and the evils of the Yoruba system and his analysis of the object and method of missions should be of very general interest. But the fundamental value of the book is in its intensive study of the objects of worship and the belief of the Yoruba, the modes of worship, the cult of the supernatural, and the Yoruba philosophy of the soul of man and its destiny.

This is a most painstaking assemblage of such material, extraor-

dinary in its complexity and bulk, and could not have been achieved by any other than a scholar, a linguist, and an acceptable friend of the African. Its uses will be most appreciated, doubtless, by the missionary and the student, and in time to come, when the religious lore of the Yoruba tribes shall have been overlaid by new ways of thinking and of speaking, the Yoruba themselves will be glad of such records as these, preserved by their friends before it is too late.

Appendices of great value deal with ancient Yoruba religious poetry and with modern Yoruba hymns.—J. K. M.

A Straight Way Toward Tomorrow. Mary Schaeffer Platt. 12mo. 224 pp. 50 cents. Cambridge, Mass. 1927.

"Make the world safe for children" is a slogan that, if put into practice, would make the world safe for all. Mrs. Platt, who has been a missionary in Persia and has had rich experience with children there and in America, is also author of "The Child in the Midst." In this volume, she calls earnestly on the Christian women of the world to oppose all forces and influences destructive of children—war, child-labor, ignorance, disregard of rules of physical, moral and spiritual health, and irreligion—and to make use of constructive forces—such as good homes, good training, health programs, benevolent organizations, protective legislation, Christian education and a personal knowledge of God—to save children today and help them to become the strong, intelligent and Christlike leaders of tomorrow. The whole volume is a study of these contending forces and how they may be used to best advantage. It is an excellent mission book for use

among the women of our churches. Mrs. Platt gives an abundance of information in regard to children and the influences that surround them in all lands and in all religions and tells of the agencies that are working for their betterment. The Way of Christ is pointed out as the Way of love and victory.

In Sunny Nigeria. Albert D. Helser. 188 pp. \$1.50. New York. 1926.

New books describing pioneer missionary service are uncommon in these days, and one rarely sees a modern work giving the experiences and thoughts of those who are pressing out into new fields. Africa, the last explored of all the continents, still offers such opportunities, and one of the most inviting was brought to the attention of American missions a few years ago by Dr. Thomas Jesse Jones, who led a commission to the West Coast of Africa in 1920. Dr. Jones, in his report on "Education in Africa" (Phelps-Stokes Fund, pages 94-178) described the conditions in Northeastern Nigeria, where Mohammedanism is gaining ground rapidly, as perhaps the most critical point of opportunity, with a special need of a first-class teacher training institution.

The Church of the Brethren, with headquarters at Elgin, Ill., took up the challenge and sent Albert D. Helser and Stover H. Kulp to the field. This book tells of their experiences and it should be read by those who wish to understand what it means to penetrate far into the interior of a great land, and attempt there to set up the Banner of the Christ.

Humor, pathos, anecdote, information, all are found in this intimate record of experience and observation in a strange land and among strange people. The enterprise was undertaken with care. The men were selected wisely, and prepared thoroughly in America and England for their varied tasks.

They entered Nigeria in 1922, explored the country and located their station at Garkida on the Hawal

River, where, in a short time, they were joined by their devoted wives. One reads with deep sorrow of the death of Mrs. Kulp after a few short weeks in the new land—reminding us vividly that missionary service in Africa still demands its toll of those who brave its dangers; though modern science, careful preparation, and wise precaution greatly reduce these dangers.

The selection of a suitable site for a new station, the building of the houses, the problem of language study, the first attempts to preach the Word of God, the first school, the healing of the sick, the planting of the gardens, are all described, together with interesting glimpses of the Bura people and their life and customs which are largely unaffected by civilization of other lands.

We hope that these studies will be continued, so that the added years will produce an authoritative book upon the people of Bura land, in which this young but vigorous and rapidly growing mission will, without doubt, produce marked changes and great advancement through the influence of their present and future centers.—T. S. D.

India in 1925-26. J. Coatman. 8vo. 463 pp. 3s 3d. Central Publication Branch, Government of India. Calcutta, India. 1926.

This comprehensive statement, presented to the British Parliament, was prepared by the Indian Government Director of Public Information. It contains a large amount of reliable information in regard to India, together with maps, diagrams, charts and pictures. The main body of the book is devoted to reports of the various matters relating to the government and people of India, discussed at various legislative assemblies, the relation of the people of India to Great Britain, to their neighbors and to various domestic problems. The appendices are, for the most part, taken up with speeches on Indian affairs. There is an immense amount of information scattered through the



The NEW SOUL IN CHINA

By Bishop George Richmond Grose

Resident at Peking

"HERE is a small book with a big message from a missionary statesman. Bishop Grose's stirring statements founded on years of experience and observation will be read by thousands with great profit. His fine understanding of the present situation in China will do much to clear up misconceptions."

—*International Journal of Religious Education.*

Price, net, \$1.00, postpaid

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

New York
Pittsburgh

Cincinnati
Kansas City

Chicago
San Francisco

Boston
Portland, Ore.



If You Could Be a Rip Van Winkle!

If you could go to sleep and wake up fifty years hence, what changes would you see? This may not be a possible experience, but you *can* see the changes that have taken place in the past half century. They are most interesting and instructive and will be reported in

THE MISSIONARY
REVIEW *of the* **WORLD**

which was founded fifty years ago.

America in 1877 and 1927

Rev. Henry K. Carroll, LL.D.

Home Mission Enterprises—Then and Now

Rev. Charles L. White, D.D.

What Christians Were Reading 50 Years Ago

Prof. John C. Archer

China—Fifty Years Ago and Today

Rev. Arthur H. Smith, D.D.

Japan in 1877 and Now

Rev. William Elliot Griffis, D.D.

What We Have Learned in Cooperation

Rev. James L. Barton

Has the Missionary Appeal Changed?

Rev. Stephen J. Corey

**Also Articles on changes in India, Africa,
Moslem Lands, Latin America, etc.**

AN INCOME TO YOU FOR LIFE

from your gift to Foreign Missions

By the Annuity Plan

The Board of Foreign Missions
will pay you

4½% to 9% per year

on gifts of \$100 or more.

For detailed information write to

ERNEST F. HALL, Secretary
Department of Annuities

The Board of Foreign Missions
of the Presbyterian Church in the U. S. A.

156 Fifth Avenue
New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, Editor

CONTENTS FOR AUGUST, 1927

	Page
FRONTISPIECE—CHRISTIANS ENLIGHTENING DARKENED UNDERSTANDINGS	
THE ESSENTIAL CHARACTER OF THE CHRISTIAN MESSAGE	
.....JOHN McDOWELL	565
<i>A clear statement of the author's conception of the essential character of the Christian message according to the New Testament.</i>	
INTEREST IN FOREIGN MISSIONS	570
.....HELEN BARRETT MONTGOMERY	
<i>A setting forth of reasons why some Christians are not interested in missions, with some interesting figures on the per capita giving of church members in the United States to the foreign mission enterprise.</i>	
FIFTY YEARS OF FRUITFUL SERVICE	573
.....MRS. ORRIN R. JUDD	
<i>An interesting account of what the Woman's American Baptist Home Mission Society has accomplished since its founding.</i>	
A CHINESE MESSAGE TO MISSIONARIES	581
CHINESE CHRISTIANS IN THE PRESENT CRISIS	584
<i>Recent reports from China containing striking evidences of the loyalty and devotion of the Chinese to their Christian faith.</i>	
THE CRISIS IN THE CHINESE CHURCH	589
<i>Extracts from an address to missionaries in Shanghai made by T. Z. Koo, leading member of the National Christian Council of China.</i>	
INTIMATE GLIMPSES OF A WEST VIRGINIA SCHOOL—II	
.....ANNA BELLE STEWART	591
FRANCIS E. CLARK—A WORLD-WIDE CHRISTIAN	596
.....R. P. ANDERSON	
<i>The story of the founder of the Christian Endeavor movement as told by the Editorial Secretary of the Society.</i>	
WHY A BRAHMAN BECAME A CHRISTIAN	599
.....THE LATE J. C. R. EWING	
<i>A brief record of the life and work of Dr. Kali Charan Chatterjee, for forty-eight years a Christian missionary among his own people in the Punjab.</i>	
WHY IT IS DIFFICULT TO LEAD MOSLEMS TO CHRIST—II	603
.....E. M. WHERRY	
WHY ONE SCHOOL CLOSED IN CHINA	606
.....THE AMERICAN TEACHER	
A CHINESE RECOMMENDATION AS TO MISSIONS	609
THE EVACUATION OF SZECHUAN PROVINCE	611
.....GEORGE W. SPARLING	
WHAT PIONEER WORK IS LIKE IN CHINA	612
.....MARIE PARK	
MISSIONARY HISTORY TEST FOR AUGUST	615
.....BELLE M. BRAIN	
WOMAN'S HOME AND FOREIGN BULLETIN	616
EDITED BY ELLA D. MACLAURIN	
AND FLORENCE E. QUINLAN	
WORLD DAY OF PRAYER FOR MISSIONS.	
NEWS FROM MANY LANDS	624
THE MISSIONARY LIBRARY	639

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
 Delavan L. Pierson, Secretary
 Wm. I. Chamberlain, Vice-President
 Walter McDougall, Treasurer
 Publication Office, 3d & Reilly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year.
 Editorial and Business Office, 156 Fifth Avenue, New York City
 Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

A Fixed Income for Life

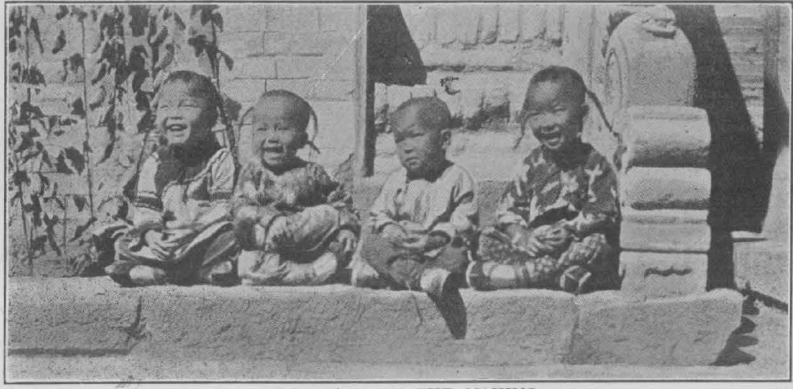
Protect Your Own Future, Yet Help Christ's Cause

Let us tell you how Bible Annuity Bonds provide for your own material needs and also serve mankind. They pay cash dividends during the lifetime of one or two persons—and spiritual dividends *forever*! For they make possible the great work of carrying the Word to those who need it most.

Write for free information explaining how you can invest \$100 up in this safe, Christian way.



New York Bible Society Dept. 34 5 East 48th Street
New York City



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.
I

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 worshipping 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.

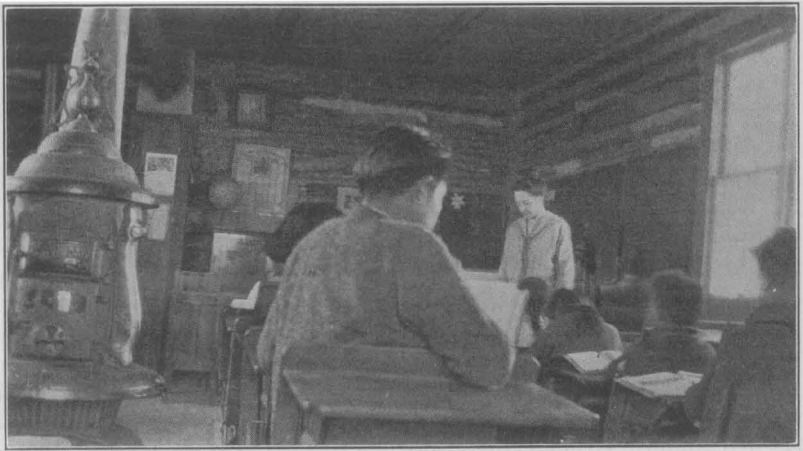
Schools for Chinese.—Schools for Chinese boys and girls have been conducted at various points. An unfailing source of satisfaction is the Chinese School in San Francisco which has been in continuous existence since 1884. From it have gone colporteurs and

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-rows 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-

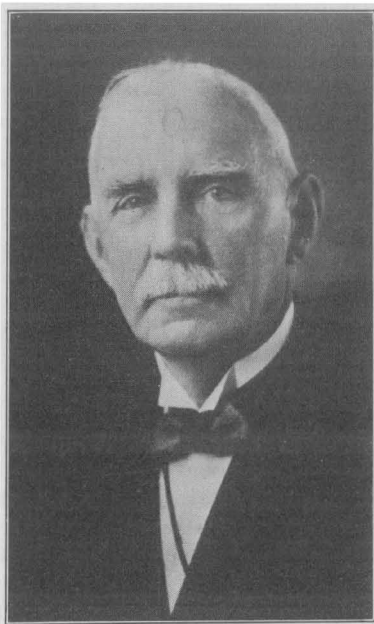
* Rev. Francis E. Clark, D.D., LL.D., founder of the Christian Endeavor movement, died on May 26th, at his home in Newton, near Boston, Massachusetts, at the age of seventy-five years and eight months. He lived to see the Christian Endeavor society, formed in 1881 in his church in Portland, Maine, spread 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
AND FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

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, Presbyterian 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

AN 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.

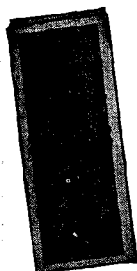
With some fresh and more novel ideas, Professor Archer tells how to use the project method to interest a whole parish in the subject.



Gordon College of Theology and Missions

A graduate school of high scholastic standards, deep evangelical loyalty and broad curriculum, leading to graduate and post-graduate degrees. Eminent professors and influential alumni make it a center of power. A theological, missionary, and religious educational college course of best collegiate and religious ideals, leading to college degrees. For literature, and for correspondence regarding credits, courses and opportunities for religious work, address

President Nathan R. Wood, Gordon College of Theology and Missions
Boston, Massachusetts



Bible Annuity Bonds **9%** YIELD AS HIGH AS

Enjoy the financial advantage and spiritual satisfaction of owning Bible Annuity Bonds. They are issued on two lives, as husband and wife, etc., in denominations of \$100 and up. Fixed income paid throughout lifetime. Then Principal goes to the Society's work of spreading the Word. Since 1809 the Society has distributed *free*, millions of Bibles to immigrants, seamen, prisoners, the sick and the blind.

Call or write for *free* pamphlets describing the work of the Society.

NEW YORK BIBLE SOCIETY, Dept. 34

5 East 48th Street

::

New York City

**Income
for Life
According
to Age**



PERSONALS

DR. ROBERT P. WILDER, General Secretary of the Student Volunteer Movement for Foreign Missions, has accepted a call from the newly formed Christian Council of Western Asia and Northern Africa to serve as its Executive Secretary for three years. Mr. Jesse R. Wilson, former Associate Secretary, will succeed him as General Secretary of the Student Volunteer Movement.

* * *

LOUIS P. DAME, M.D., of the Arabian Mission of the Reformed Church in America, a contributor to the February, 1927, issue of the *Review*, has been appointed a Fellow of the Royal Geographic Society of Great Britain, in recognition of his notable journeys into the interior of Arabia.

* * *

DR. HAROLD BALME, who went to China in 1906 as a medical missionary of the English Baptist Missionary Society, has resigned the presidency of Shantung Christian University at Tsinan-fu, a position which he has occupied since 1921.

* * *

REV. A. F. DeCAMP, who, when sixty-seven years old, went out to Korea at his own charges and for sixteen years has served as editor of *The Korea Mission Field* and pastor of the foreign church in Seoul, has returned with Mrs. DeCamp to the United States.

MISS MARY ENTWISTLE, English author of several missionary books for children, and lecturer on missionary education, psychology and story-telling is spending the summer in the United States as the guest of the Missionary Education Movement.

* * *

SRIIVASA SASTRI, president of the Servants of India Society, is to be the first Agent-General of India in South Africa, under the new arrangement between the two countries.

OBITUARY

REV. ARTHUR C. RYAN, D.D., formerly secretary of the Levant Agency of the American Bible Society, and since 1925 a general secretary at the New York headquarters, died suddenly on June 22d at his home in Scarsdale, N. Y.

* * *

MRS. THEODORE M. MACNAIR, a missionary in Japan of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. from 1880 to 1922, died in Washington, D. C. on July 16th.

* * *

PROFESSOR J. E. K. AGGREY, a native African, Vice-Principal of the recently established college at Achimota, on the Gold Coast, who was a member of the Phelps-Stokes Educational Commissions to Africa in 1920 and 1924, died suddenly in New York City on July 30th, in the fifty-fourth year of his age.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR SEPTEMBER, 1927

	<i>Page</i>
FRONTISPIECE	A MISSIONARY HUNGER MAP OF JAPAN
OUTLOOK FOR CHRISTIANITY IN CHINA	JONATHAN GOFORTH 645
<i>A missionary, with nearly forty years of experience in China, gives his interpretation of the present-day situation and the prospects for the future development of the Christian Church.</i>	
THE UNFINISHED TASK IN JAPAN	HARVEY BROKAW 651
<i>One of the senior missionaries who has worked for a generation in Japan describes the unoccupied areas and the classes that are still without the Gospel of Christ</i>	
WHAT JAPANESE CHRISTIANS ARE DOING IN KOBE	SUSAN A. SEARLE 658
<i>An impressive and encouraging story of how Christian Japanese are undertaking to evangelize and serve their fellow countrymen—beginning at their own city.</i>	
THE BATTLE FOR PURITY IN JAPAN	E. C. HENNIGAR 664
<i>A graphic description of how Christian forces are being marshalled to wipe out the great blot on the social escutcheon of the Japanese Empire.</i>	
WHAT CREED DO MISSIONARIES NEED?	SAMUEL M. ZWEMER 669
<i>The well-known missionary, who has devoted his life to presenting the Gospel to unbelievers, points out the essential elements in the faith of a missionary.</i>	
KOREA AWAKE	L. T. NEWLAND 673
<i>Signs of spiritual life and activity in the midst of political problems and material advancement.</i>	
A DOUBLE PRESENT-DAY MIRACLE IN KOREA	A. G. FLETCHER 676
<i>Evidences of the fulfillment of the promise of the presence of Christ working with His missionaries in Korea.</i>	
NEW LIFE FOR JAPANESE IN AMERICA	ESTHER MCCOLLOUGH 679
<i>The story of Christian work carried on by the American Baptists in Seattle to help Japanese in their contacts with a new and strange land.</i>	
ON THE AMERICAN SIDE OF THE RIO GRANDE	THOMAS BURGESS 689
<i>A narrative of what a missionary secretary saw on a recent visit to the borderline between the United States and Mexico.</i>	
BEST METHODS ON PROGRAM PREPARATION	MRS. WILLARD H. SMITH 693
A MISSIONARY HISTORY TEST ON JAPAN AND KOREA ...	BELLE M. BRAIN 699
WOMAN'S FOREIGN MISSION BULLETIN ...	EDITED BY ELLA D. MACLAURIN 700
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 703
NEWS FROM MANY LANDS	705
THE MISSIONARY LIBRARY	719

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

NEW BOOKS

The Encyclopædia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Mohammedan Peoples; prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening and E. Levi Provencal. Fasciculus F. Shamdinan Shihab al-Din. 305-68 pp. 5s. Luzac. London. 1926.

The Christian Conviction. Cleland B. McAfee. 211 pp. \$2.00. Macmillan Co. New York. 1926.

Women in Industry in the Orient: A Source Book. Statistical Maps and Charts, 221 pp. Woman's Press. New York.

A Historical Survey of Christian Missions: From the First Century to the End of the Seventeenth. A Henderson and E. Parry. 90 pp. 2s 6d. Faith Press. London. 1927.

George Grenfell: Pioneer in Congo. (Modern Series of Missionary Biographies.) H. L. Hemmens. Frontis. Map. 248 pp. 5s. Student Christian Movement. London. 1927.

The Missionary Education of Juniors. Jean G. Hutton. 178 pp. \$1.00. Missionary Education Movement. New York. 1927.

The New Korea. Alleyne Ireland. 352 pp. \$5. Dutton. New York. 1926.

Foreign Rights and Interests in China. W. W. Willoughby. New and enlarged edition. 2 vols. 1190 pp. Johns Hopkins Press, \$12.00, Baltimore. Probsthain, 60s, London. 1927.

China and Her Political Entity: A Study of China's Foreign Relations with reference to Korea, Manchuria and Mongolia. Shuhsi Hsu. 438 pp. 12s 6d. Oxford University Press. London. 1927.

China and the Powers. H. K. Norton. 264 pp. \$4.00. John Day. New York. 1927.

China in Turmoil: Studies in Personality. Louis Magrath King. 233 pp. 10s 6d. Heath Cranton. London. 1927.

China in Revolt. T'ang Leang-Li. Foreword by Dr. Tsai Yuan-Pei. Preface by the Hon. Bertrand Russell. 176 pp. 7s 6d. Noel Douglas. London. 1927.

The Youth Movement in China. Tsi C. Wang. 245 pp. \$1. New Republic. New York. 1927.

The Chinese: A Study of Influences operating in China, with special Reference to Manchuria. Mrs. Dugald Christie (Races Beyond Series). Illus. Maps. 103 pp. 1s. United Free Church. Edinburgh. 1926.

In British Malaya Today. Richard J. H. Sidney. Illus. Map. 311 pp. 21s. Hutchinson. London. 1927.

Let your GIFT to Foreign Missions PAY YOU a LIFE Income

"All my life I have been interested in Foreign Missions. All I could devote to this work from my income seems so little, yet I dare not use my capital, for that is all I have to rely on for my support."

Is that your problem? An Annuity Gift to the Board from your capital will pay you a definite, guaranteed income for life, of from

4 1/2% to 9% per year,

relieve you of all the worry and care of investing, will pay you the annuity regularly and assure the safety of the principal.

Annuity Gifts now in force range from \$100 to \$65,000 and total over one and a quarter million dollars. During the forty years the Board has been writing Annuity Gift Agreements, it has never failed to pay the annuity when due.

For Further Information Write to

ERNEST F. HALL, Secretary, Dept. of Annuities

BOARD OF FOREIGN MISSIONS
of the Presbyterian Church, U.S.A.

156 Fifth Avenue

New York

WANTED —

Back Numbers of

THE MISSIONARY
REVIEW *of the* **WORLD**

Volumes 1894 and 1899 to 1913 complete
also second-hand copies of
years 1914 to 1916 and 1919 to 1922 complete

Please Communicate with

**Einkaufsstelle des Börsenvereins
der Deutschen Buchändler
Leipzig, Germany**

(Mention Order Numbers 10296 and 99367)

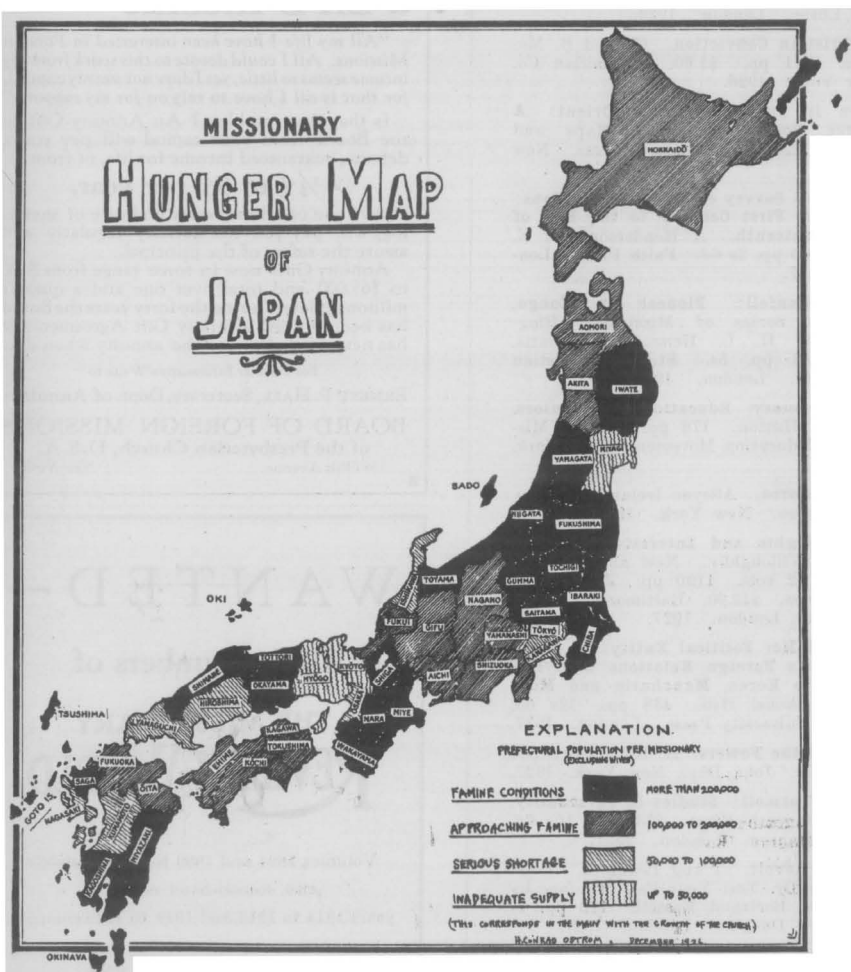
Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

MISSIONARY

HUNGER MAP

OF

JAPAN



SEE ARTICLE BY DR. HARVEY BROKAW (PAGE 651)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

SEPTEMBER, 1927

NUMBER
NINE

The Outlook for Christianity in China

BY THE REV. JONATHAN GOFORTH, SZEPINGKAI, MANCHURIA, CHINA

LET there be no discouragement. Conditions at Corinth were very disturbed when the Lord of the harvest, inspired His servant with the assurance that he had "much people" in that city. Amid this vast multitude of over four hundred millions, our God must have many sons and daughters. We praise Him for the goodly company who have already received power to become the sons of God. It is an earnest of the vaster company yet to be. The Lord reigns! In spite of satanic hate and opposition, our omnipotent Saviour is abundantly willing and able to draw His chosen unto Himself.

In the midst of conditions more gloomy, the devoted Judson so caught the "heavenly vision," that he could triumphantly say, "The prospects for Christianity in Burmah are as bright as the promises of God!" "Behold, these shall come from far: and, lo, these from the North and the West; and these from the land of Sinim." As long as we hold to the belief that this promise of God is still operative for the lands of the North and Continents of the West, as well as for Africa's sons and daughters, we must expect that China's teeming millions will yet yield up a mighty host. The great Shepherd, who laid down His life for the sheep of many folds will not stop searching, and will be no respecter of countries, until all His sheep are gathered out of every land; China included. Since China is embraced in the "God so loved the World," the blessed Son of God will not fail nor be discouraged until His saving grace is more widely and powerfully proclaimed among her unsaved millions. Christianity has been planted in China by the living God and all the legions of hell cannot root it out.

The present satanic hate is not unusual. It was just as intense in the Roman Empire during the first and second centuries. The Jews of that time rejected and crucified the Son of God. One of the greatest of the persecutors, after his eyes were opened, wrote of his people "Who both killed the Lord Jesus, and their own prophets, and have persecuted us." A glance at the Acts of the Apostles is enough to show that the Jew was an expert at stirring up a Gentile mob to attack Christianity. The anti-Christian upheaval in China is engineered by the same race from a Russian centre. The most awful persecutions however, in the Roman Empire originated in the heart of Satan, apart altogether from Hebrew instrumentality. The type of Christianity proclaimed and lived as the Lord Jesus has ordained, is sure to arouse opposition while the god of this world holds sway.

The devil opposition was fully expected by the early heralds of the Cross. Knowing the Scriptures they were never discouraged, for their Lord had carefully warned them of what they might expect. At the beginning there were no carnal weapons in the church's armory. They were armed to contend against satanic forces entrenched in principalities and powers and were confident that the weapons they used were mighty to the pulling down of strongholds. If the prayer weapon were used as authorized in Ephesians 6:18, nothing could withstand the Church, for there would be constant revival everywhere. What we mean by revival is, God the Holy Spirit in absolute control of every follower of Jesus Christ the Lord. Anything less than this, falls short of the purpose of God and defrauds the souls of the lost. A church full of such Christians, praying in the Holy Spirit would bring heaven down and render impotent hell's opposition. The late Dr. A. T. Pierson, the greatest of missionary advocates and one who was used to move me mightily along mission lines, says: "From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified."

Nineteen years ago, we witnessed extraordinary movements of the Holy Spirit in Manchuria and elsewhere in China, and afterwards found that thousands of revived Korean Christians and an invalid saint in London had united in prayer for that purpose. The Korean was the greatest revival of modern times and it followed on the spending of four months in prayer by a band of about twenty missionaries. This year, in several centres in South Chili and Western Shantung, a genuine spiritual revival is in progress. We heard the story a few days ago from some who were instruments in it, and

found that it followed months of believing burdened prayer. The Christian warriors who wield this prayer weapon, whether in the first or twentieth century never become discouraged, because their reliance is in the great I Am.

The Gospel has not lost any of its ancient power. Any one coming to China, filled with the Spirit, and relying only on His almighty power as did the Apostle Paul in 1st Corinthians, Second Chapter is bound to win souls in spite of all opposition. But we must not make too much of the present proofs of hate. It is safe to say that the vast majority of the Chinese are not affected by it. It is an artificially worked up thing which is bound to decline as soon as Bolshevism is discounted. While most of the missionaries have been called from their work in many centres we have just commenced a new work here in Manchuria. After about forty years of service in China we can testify that we have never met with greater respect, with greater friendliness, nor with greater eagerness to hear the gospel of the grace of God, than since we commenced work at Szepingkai, Manchuria, May the first of this year. From the first day men and women commenced turning to the Lord. No day has passed without some accepting the salvation offered in Christ Jesus, and one day as many as twenty decided. We have aimed to let the Word of God speak, during the many hours of preaching each day. What we see in this centre we are confident could be seen in dozens of places in our new field, had we but the time and strength to go to them.

The present testing, as by fire, will be a gain to the cause of Christ in China. All of the wood, hay and stubble will, we hope, be burnt up. In too many instances, "another gospel" has been preached and the Eternal Spirit has been grieved. Many students sent to foreign lands have returned infidel. Did we not hear it stated at the Washington Conference two years ago, that more Chinese students attending schools in America were being turned to infidelity than were being won to the faith of Jesus Christ in China? It was Professor Loëb who said that over fifty per cent of the graduates of the higher seats of learning in the United States are agnostic. The same teaching prevails in other Christian lands. It needs little imagination to realize what havoc has been wrought among Chinese students by such teachings. Many of the Bolshevik propagandists with the Nationalist armies have been students in Christian schools. Much "deadwood" should be cut out through the present testing. In future, our methods should be more in line with those of the early Church in preaching the Gospel. In too large measure, we may have mistaken our Commission to include the building up of great medical and educational institutions with foreign funds. Any self respecting people will soon resent the foreign control of their education. By all means let us have the highest education in China as well as in the homelands, only let it be controlled by the Spirit of God. Mr. Moody

thought that the greatest menace to any land was when her centers of learning turn out "educated rascals." The present chaos points to the startling fact that many such have been turned loose in the East. In future, let us make it our aim, so to convert the Chinese to God, that they will build and manage their own institutions of learning etc. The buildings may be less ornate and costly, but with the Divine blessing, they will be more in accord with the needs of the Chinese race.

There will be great hope for the Christian cause in China, if we come fully to realize that past failure has been due to too great reliance on man power and method. To triumph now, as in the first century, we need to own that it is "not by might nor by power but by my Spirit saith the Lord of Hosts." Triumph over all the power of the enemy would be close at hand, if all the Home Boards in future, fall more into line with Acts 13:1-4. No one is fitted for this service unless prepared by the Holy Spirit as were Paul and Barnabas. Neither can there be the slightest justification for any Christian Board sending out men and women to represent Jesus Christ unless so fitted. There might be a smaller force on the China field but it would be efficient. Our ascended Lord will not have His glory divided. The Holy Spirit had only one object in coming to earth, and that was to glorify Him. If, through coming days in China, there will be less evidence of the foreigner's wealth and power, and more evidence of the resource and holiness of the living God, the present setback will be a blessing in disguise.

How are we to cope with this serious crisis which has overtaken the work on this greatest of earth's mission fields? On all hands, it is freely admitted here, that we are faced by a very grave crisis. This crisis can be successfully met only in the spiritual realm. What is called for is deep humiliation, repentance and restitution on the part of the Home Boards and of missionaries on the disturbed field. We will not get far in solving our difficulty if the many dismiss with scorn this method as a price too steep to be paid. It ought to humble members of Boards and the eight thousand missionaries in China to have our work so easily upset by a few hundred Bolsheviks. We are all supposed, according to the riches of God's glory, to be strengthened with might by His Spirit in the inner man. The Christ of God, boundless in love and power, is supposed to dwell in our hearts by faith. One of us thus equipped should be able to put a thousand foes to flight and two of us ten thousand. Why so weak in face of foes who are supposed to draw all their inspiration and power from Apollyon? Manifestly we have been shorn of the Divine power, by which we were supposed to have been equipped. Out of a band of eight thousand missionaries, it is estimated that five hundred are at their stations, five thousand have gone home, and the rest are at ports under the protection of foreign military forces. We know

that all has not been lost, for that which our God has planted, cannot be rooted out, but enough has been plucked up to cause the humblest of attitudes before God. There should be repentance for the injury done to the Chinese people and to the cause of God by sending out any witness for Christ who was not empowered by the Holy Spirit according to Acts 1:8. Many missionaries have been convinced in our hearts that some who have come out were not Spirit-filled witnesses, were tearing down what others had built up. For the sake of a false peace many kept quiet. Things have now come to such a pass that we are all about to be driven out. If we repent of our unfaithfulness and walk in new obedience in future, there will be abundant hope. In too many instances we missionaries have lorded it too much over the Lord's heritage. The spirit of the New commandment has not been enough in evidence. Too much has it been "the Missionaries" and "the Chinese." It was evident to all that we were not all one in Christ Jesus. We missionaries too often have blamed the Chinese as lacking in response and appreciation. In every instance I have met with in revival times I have always found the Chinese Christians ready to go more than half way when the missionary humbled himself in confession. Let the Home Boards make reparation to China by henceforth sending only Spirit-filled men and women. If missionaries will resolve that henceforth we will live before the Chinese in all the fulness of God, then God will do the "exceeding abundantly" above all we ask or think. I am convinced that the Chinese Christians will follow to the death the missionary who is manifestly "filled unto all the fulness of God."

In the end, all the problems of the Chinese, or any other mission field, will be readily solved as soon as the Home Church is wealthy enough spiritually to send Spirit-filled men as at the beginning. For the last day of the great missionary conference at Edinburgh in 1910 the subject was the "Home Base." Seldom have I been conscious of a greater heart pain than during that day. Out of the many short speeches, only a very few laid the emphasis on the Holy Spirit as the needed power. It would almost seem as if it was only a matter of more men more money, better equipment better method. At the close of the Assembly that day I went away feeling that we might go on for another ten or twenty years and in the end be farther from the mark than we are today. In a few short years afterwards the countries of the Home Base represented by that conference were at death grips. Had the highest finding of that conference been a clarion call to a repentance in dust and ashes because we had not truly represented our Lord in mission lands we might be nearer the goal today. The one appalling fact today is that the Home Base has too little of the Spirit of the Lord Jesus Christ to cope with the crisis on the Chinese mission field. The only

hope is for the Home Base to be enriched by a mighty Holy Spirit revival. Then if martyrs shall be called for to meet the Chinese crisis many will respond. Give us a revived Home Base praying mightily in the Holy Spirit, and the outlook for Christianity in China will be, "fair as the moon, clear as the sun, and terrible as an army with banners."

The readers of the REVIEW will be interested in some reference to Marshal Feng and his army. On his return from Russia last Autumn I spent two hours with him. The impression I formed was that he had lost his first love. No man could retain first love with such intense antiforeignism as he then showed. It seemed that Russia was his ideal. He affirmed that he was not Bolshevik but his conversation was full of what they stand for. They so misled him that he seemed sincerely to believe that Russia was the most Christian nation on earth. Each year at the Easter festival in Moscow the Bolsheviks had engineered anti-Christian parades. Last year when Marshal Feng was there these were called off. They knew it would give offence to so sincere a Christian. The Marshal was not in Moscow this year at Easter therefore it was deemed safe to renew the anti-Christian opposition. Marshal Feng declares that he is as real a Christian as ever. I feel that he is blind to his true state before God. I have no doubt whatever that Marshal Feng and many of his generals were really born-again men but they grieved the Holy Spirit when they ceased from seeking the Kingdom of God first. I have every reason for believing that his chief General, Chang Chih Chiang, remains as true as ever to his Lord. By not standing four square for the right, though they as an army might perish, they have lost much ground and done great injury to the cause of Christ. We believe that God will bring them back again to Himself, though He may not use them again as He once did. General Chang does not cease to urge his superior Marshal Feng to be strong and give the Lord first place once again in his army.—J. G.

A press despatch from Shanghai, dated August 15th, reports that, at the instigation of Marshal Feng Yu-Hsiang, who holds the balance of power in the southern factions of the Kuomintang, Marshal Chiang K'ai-Shek has resigned as commander of the Nanking revolutionary forces and has retired to private life. It is reported, also, that the Mayor of Shanghai, General Huang Fu, and five members of the Central Executive Committee of the Kuomintang, including Dr. C. E. Wu, Nanking Foreign Minister, are also resigning. This is taken to mean that the influence of Marshal Feng has increased and that he is succeeding in his purpose to unite the Southern factions, with headquarters at Hankow and Nanking, to oppose the Northern armies of General Chang Tso-lin. Marshal Feng declares that his purpose is to eliminate the radical, communistic and militaristic elements from the Southern forces.

The Unfinished Task in Japan

BY THE REV. HARVEY BROKAW, D.D., KYOTO, JAPAN

EVERY Christian missionary believes that there ought to be a forward move, must be a forward move, and that therefore there will be a forward move. Christianity goes forward or it loses its power and influence. Moreover, without the forward look and the forward move, Christianity is in danger of dying out. But are missionary reinforcements necessary and advisable for the forward move in Japan? Let us look at the facts.

I. Our first fact can be stated without evasion or equivocation or possibility of successful denial. *The Task is Unfinished*. One missionary has objected to the terminology, intimating that in a sense the task is never finished. Then, let us say that we have re-discovered how tremendous the unfinished task is.

This does not dim in the slightest the glory and miracle of accomplishment up to the present. In all that accomplishment, however, there is the undercurrent of the tremendous, stupendous, complicated, increasingly difficult, well-nigh baffling unfinished task.

Think of some of the figures that make this apparent! Less than one half of 1% of the population of Japan is even nominal Christians—240,000 nominal Christians, and 140,000 of these nominally Protestant out of a total population of Japan of fifty-six million. Let us not camouflage ourselves! One missionary challenges even those figures, intimating that not over one half of the nominal Christians on the rolls could be found. He grounds his challenge on the statistics of average attendance at morning services. Sadly we will have to admit that there is truth in his challenge, although three fourths would seem to be nearer the facts than one half. On that basis, there would be 180,000 Christians, about one in 300 of the population, or a little over one third of 1%. Of these 56,000,000 people, we are told that 75% or forty-two millions are nominally Buddhist.

There is a well-nigh unreached rural population, comprising 70% of the Japanese people, living in about 20,000 rural communities. One of the re-discoveries of our Mission this summer was that Presbyterians are counted spiritually responsible for the evangelism of 8,888 of these rural communities. We did not believe the Church of Christ in Japan can relieve us of the responsibility; and so accepted our responsibility in these words:

“The Mission wishes definitely to declare its responsibility for its evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Church of Christ in Japan.”

There are 2,500,000 fisher folk unevangelized; 514,000 maid-servants and waitresses; 500,000 toilers in the mines, of whom 83,000 are women; 62,000 people "living like rats in a hole in canal boats" in two cities alone; 3,000,000 operatives toiling in foul air and dwelling in crowded quarters, 1,100,000 of them women and children. This array of figures is culled from the papers of Isabelle McCausland, Wm. Axling and Toyohiko Kagawa, who wrote about the social task. Are there only 500 Christians in all that vast multitude? The potentialities for good or evil fairly make one gasp.

Add to that array the foul shame of Japan of about 550 licensed brothels, in 11,671 houses, with 48,268 women. One magazine article gives the number as 211,000 women. With a vast unlicensed number, it makes one agree with the writer of a recent article in *The Japan Times* that, if there is not a hell for men who visit these places and traffic in this evil, there ought to be. Have the Christian Missions no responsibility in that unfinished task? Are we impotent against this ancient and monstrous wrong?

Nor is the missionary educational task finished. The Church as such had done almost nothing for Christian education. Individuals of the Church had done a little here and there. The Shingakusha, as a theological school under a self-perpetuating Board of Trustees, unconnected with and uncontrolled by the Church, though recognized by the Church, is supported by funds secured from church members.

While this situation is not true, of course, of all denominations, the fact remains, that the Missions are, by and large, still responsible for Christian education in Japan, and their educational task is unfinished. Doubtless all would agree with the "findings" of the Presbyterian conferences:

"The Church should be urged to assume fuller responsibility in the sphere of theological education. We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified (missionary) teachers for theological education, college work and secondary grade work both in Meiji Gakuin and in the several girls' schools."

He would be a rash person and of unbalanced judgment who would call the missionary educational task finished. Missionary reinforcements seem to be still needed all along the line.

II. A second truth is that the Japanese Church is inadequate in numbers, financial resources and possibly experience to overtake this huge unfinished task. In appraising the ability of the Japanese Christian communities to carry on the work of self-propagation, Dr. Wainwright tells the truth as to financial resources when he sums it up thus:

"It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost

entirely for the maintenance of the self-supporting and partly self-supporting churches."

One Japanese brother has publicly asserted that, if the financial resources, including all the properties, even including missionary residences, were turned over to the Church and its leaders, the hitherto missionary work could be efficiently administered, and the missionaries, except a few specialists, could go. It can safely be asserted that even though certain sums might be committed to the Church and her leaders without any missionary connection or supervision, if the missionaries are retired, a very large part of the present available financial resources would become unavailable. They would not be given in the home lands.

Somewhat baffled about cooperative relations, I whiled away some of the time last spring in a hospital trying to write out a Plan of Cooperation, which in my temerity I thought might work. In my Plan, the so-called *dendo kyokwai* (Mission-aided churches) were turned over with their subsidies to the entire administration and control of the Japanese Church. The plan was submitted to members of our Mission. One experienced brother called to my attention the amount of time and effort—in bookkeeping, letter-writing, reporting, consulting, administration, preaching, itineration—that such a Plan would throw on the already busy and overloaded city pastors. Could they, without detriment to their present tasks and duties, do their own pastoral, preaching, social-welfare, administrative and ecclesiastical work, and together with them also do all the present missionary tasks and undertake the much-needed advance? Think of all the missionary work—educational, evangelistic, social, publication, newspaper and rural evangelism work! Does not the question answer itself? Does not commonsense proclaim it as truth that it cannot be done without a very large diminution of the total amount of work accomplished?

It is not a question of withholding from indigenous leadership its rightful place. If any one Mission is hesitating about turning over all proper, and rightful, and advisable place and position to indigenous leadership, such are very scarce in Japan. The day of so-called missionary domination and lordship and bossism, as some like to call it, passed away in Japan long ago. By all means, give all possible and wise place and position to the Japanese.

The question is this: At this stage can the present tasks and the forward move be undertaken and carried out successfully without the missionary? The Presbyterian Mission is now on record to the contrary, in the following words:

"As a result of the Conference on Evangelistic Problems, one question was definitely answered in our minds: namely, that there is still a place, and a large place, for the evangelistic missionary in Japan, and will be for many years to come."

In a Joint Conference with the Standing Committee of the Church of Christ in Japan and a few other chosen persons, the unanimous finding was as follows:

"In view of the great unoccupied areas both in city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"The foreign missionary era in Japan is not yet drawing to a close, and any misconceptions in that regard should be dissipated; and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest possible extent."

A slightly different tang is given to it in the words of another:

"It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards. . . . Neither the one element nor the other can be discounted without detriment to the progress of the work."

III. The next point turned out to be a surprise to me. I had thought the number of missionaries in all the larger Missions was decreasing, and that the new Missions being opened and the increase in the smaller Missions caused an increase in the total number. The "Christian Movement" gives the total number of Protestant missionaries at the end of December, 1920 as 1,267, and the total number at the end of December, 1925 as 1,250, a net loss of only seventeen. A postal to a number of the leading Missions reveals the following:

	1920	1926	Policy
1. American Board	67	68	No recruits for evang. work.
2. U. C. of Canada	79	87	To occupy our territory, an increase of 4 families and 7 single women.
3. Northern Baptist	68	54	Maintain the present force.
4. Methodist Protest. . . .	10	9	Minimum missionary force and maximum Japanese force.
5. Southern Methodist . . .	60	70	Strengthen the force as far as Board finance permits.
6. Northern Methodist . . .	34	44	In consultation with Japan Methodist Church, increase by 20 families, if finances permit.
(Women's Board not included.)			
7. Christian Church	32	17	Not stated.
8. C. M. S.	53	44	Board has not stated policy, but demands of Africa make increase unlikely.
9. Northern Presb.	85	64	Policy stated above.
10. Southern Presb.	50	50	At least maintain present number, and increase if Board finances permit.
11. Southern Baptist	20	24	Send missionaries when they apply and there is money to send them.

	1920	1926	Policy
12. Lutheran	30	42	Increase force when able to do so, especially increase for new girls' school.
13. Reformed (Dutch) ..	36	39	Board; replacements only. Mission; Maximum, 47 and minimum, 40.
14. Reformed (German) .	45	48	Members kept as at present until equipment is improved.

This sums up as follows: Two Missions have practically the same number as in 1920. Four have lost in numbers, and eight have increased in numbers. One Mission and Board have a present policy of no recruits in evangelistic work, although that Mission is re-studying the matter. Their Japanese Church has opposed such a speedy devolution as was proposed. Another Mission and Board is forced by its African policy and finances not to increase. One smaller Mission stands for a minimum of missionaries. Four Missions are for their present number. All the rest responding, eight in number, with their Boards, will increase, if funds permit and recruits are available. The Missions evidently, as a whole, believe in reinforcements.

The attitude of the Japanese churches and leaders is more difficult to gauge. There is of course the usual vociferous minority, and if their noisiness is allowed to decide the issue, all missionaries would soon be leaving Japan. Judging from the attitude of the Methodist, Church of Christ, Congregational and a few other churches, and from statements from prominent Japanese Christian leaders, the consensus of opinion does not seem to favor a decrease.

Bishop Uzaki has put himself on record on this subject, in the following words:

"We hear it said nowadays that missionaries are no longer needed in Japan.....In time, of course, missionaries will not be needed. It is still premature to make such a change..... The special work, for which missionaries is needed today, is, first.....pioneer work in the country..... literary and social experts. But above all we need the help of young, consecrated, talented young people for the whole campaign."

Without further quotation, the Japanese attitude seems to me to be something like this: It is desired that the present number of missionaries of the right quality and spirit be maintained, provided they have the right attitude toward the churches.

IV. Still another thing is the fact that never before could the missionary be so useful as now. The open doors, the points of contact, the responses in all grades of society are astonishing. That is what sane leaderships want, open doors and missionaries entering them.

If anyone wishes to go deeply into this question, let him read the nearly 100 pages of the 1926 edition of the "Christian Movement" taken up with "The Place of the Missionary in the Future," and the

April issue of the *Japan Christian Quarterly*. The latter was concerned with the subject, "The Missionary at Work in Town, Country and Institutions." Not a few Japanese writers in both of these editions point out these doors of opportunity.

Present-day missionary experience from every source agrees in this matter. My wife and I wish to testify that in all our thirty years on the mission field we were never so overwhelmed with possible openings. On a recent trip with a moving-picture outfit through Wakasa no Kuni, Japanese fellow-workers and I had a welcome and experiences unthought of fifteen or twenty years ago. A non-Christian mayor welcomed us at one place at a meeting in a public hall and a school principal presided. Police officials and merchants gave us not ill-tempered, grudging consent, but every convenience and encouragement. And, tell it not in Gath, publish it not in Ashkelon, officials even blinked some of the red-tape of the regulations.

Voice after voice has come to us missionaries all over the Empire of invitation and welcome—to the homes, to the factories, even to the schools and into every avenue of this teeming life. Government officials in public addresses before Christian gatherings have requested Christian missionary assistance. It is the day of opportunity for missionaries in Japan, in spite of all the impolite and possibly mistaken immigration laws in existence. Dr. C. Noss sends this inspiring message, "We all know that the evangelistic field is dead ripe."

V. What seems to be also a vital fact about reinforcements, is in the words of the findings above: "We state our fervent desire for the fullest reinforcements of the right spirit and qualifications. . . ."
Right spirit and qualifications!

Bishop Uzaki has very frankly told us what the Japanese desire in the way of qualifications:

- "1. A man of personality, solid, dignified and trustworthy; not nervous or easily upset.
- "2. A man zealous in evangelization; single in aim.
- "3. A man who thoroughly understands Japanese psychology.
The Japanese are sensitive, intelligent and appreciate courtesy.
- "4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.
- "5. Broadmindedness is absolutely essential. A Great Heart will easily win the hearts of the people."

That is finely put, and does not go to the extreme of twenty years ago, when there was so much talk of "picked men," and which brought the rejoinder, "Why not ask for the Archbishop of Canterbury and York at once, and for the Apostles Peter and Paul?"

Doubtless for our educational tasks that is what will be more and more required, "Picked men and women of superior ability." No educational missionary, if it is possible, should allow himself to slump before his Japanese colleagues in his intellectual equipment, even if

it requires "sweating mental blood," as one brother put it about his study to find out whether Buddhism was adequate in comparison with Christianity. And in the social welfare tasks, undoubtedly experts, up-to-date experts, are required.

Nevertheless, in the evangelistic task, I think it is the truth to say that men and women of fair average ability and good education, if they have the character of the quotation above, are the best qualified for the task. It would be unwise, though, to minimize the qualifications needed. Pastor Tada reminded us in the conferences this summer that the rural evangelization task required qualities of the highest order. Even an Archbishop of Canterbury or York or an apostle Peter and Paul could be useful, if they had the right spirit.

But the right spirit? From our own missionary standpoint, we shall have to add something to that of our Japanese brother quoted above.

All of us will feel the need of a spirit of self-effacement, a proper spirit of cooperation and a spirit of deference to Japanese leadership. Waverers and doubters and men of uncertain mind had better not apply. If any one longs for the flesh-pots of London or New York City, he had better stay with them, or if here go to them. If any is afraid of the hardships and remembers the comforts of home, if any such wants to stoop down and drink at ease, we will regretfully have to say, "Wrong spirit." If any one is timid about the task, afraid of the opposition, such a one had better turn back. Better the Gideon Band, sure of the call, certain as to the task, unafraid of the enemy, pantingly eager for the forward move, unwilling to do more than snatch a necessary handful of refreshment in the rush ahead! Every such an one, knowing what he believes, rejoicing in what the whole Gospel of Jesus Christ is and does, saying, "Not by might, nor by power, but by my Spirit"—the spirit of such an one is right, and such missionaries are needed. And the number does not matter. Each group will have to determine that by facing its responsibility for the unfinished task and the forward move. It ought to be possible to give Japanese leadership its rightful place and at the same time respectfully, dignifiedly, but firmly claim the liberty wherewith Christ makes us free. "Where the spirit of the Lord is, there is liberty." Never in His spirit a spirit of bondage.

Basing our appeal on the new ascertained facts, fully realizing that the missionary task is unfinished, honestly believing that our Japanese brothers and sisters cannot do the task alone, feeling therefore our responsibility, wide awake to present opportunity and assuring those who may come an unhampered field of service, let us somehow issue an appeal to the heroic in European and American Christian young manhood and womanhood. I have the faith to believe that there still remains a goodly fellowship of those who will respond.



A PRAYER-MEETING IN ZAKO SAN'S STORE

The Christian invalid who is the soul of a wide Christian work is on her bed at the right center of the picture. At the left center by the post is a converted Buddhist nun. The book in each one's hand is the "Sambika," the Japanese Christian hymnal.

What Japanese Christians Are Doing in Kobe

BY SUSAN A. SEARLE, KOBE, JAPAN

AMONG our Christmas decorations we sometimes see holly branches with red berries which on close inspection we find to be tied on, making a fair show, but they are not the real holly berries.

It has sometimes been intimated that Japanese Christians are not really bearing fruit, that there is something of sham about their professions. There are doubtless hypocrites in Japan, as in other countries, but we challenge any other city, which has had the gospel but little more than half a century, to produce a better record than Kobe in the line of applied Christianity.

Kobe is a city of more than six hundred thousand inhabitants, with about thirty Christian churches, several of which are independent of foreign support. They have their own Japanese pastors and carrying on the usual forms of Christian work.

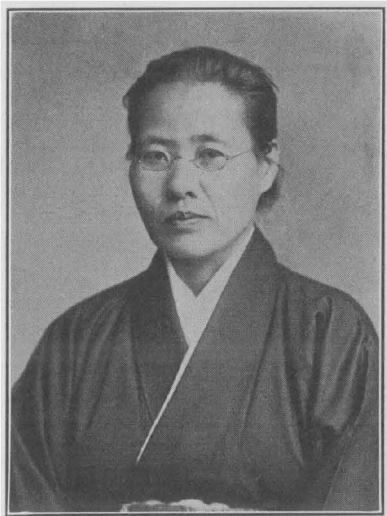
Let me take you on a personally conducted tour around the city, to see some of the fruits of the half-century of Christian seed-sowing. First we will call on Zako San, a bedridden cripple for thirty years or more, yet with an unusually sunny face. She cannot sit up or even turn over in bed, yet she supervises the little store in her room where the school girls buy all sorts of things needed for their daily work, from a lead pencil to a lunch. Her caller just now is a pastor who has come to talk over his work with her, or to plan for an evangelistic meeting to be held in her room. She has been writing a letter with her poor twisted fingers to one of her many shut-in correspondents in different parts of the country. She is said to have led more people to Christ than any one else in Kobe. A few months ago every servant on the large compound of the college where she lives had become a baptized Christian, most of them through her influence.

There are several benevolent institutions in Kobe, founded and financed by Japanese Christians, most of whose fathers and mothers knew nothing of the new religion. These testify to the deep root which the teachings of Christ have already taken in the hearts and lives of our Japanese friends.

The W. C. T. U. is forty years old, it is well organized and is doing efficient service in many parts of the land. This organization has long carried on in Kobe a hostel for young women, mainly teachers and office workers, who have no homes in the city. Miss Tsune Watanabe, prominent in temperance and missionary work, is the manager and house mother.

Not far away is a Christian orphanage, where Mr. Yano has for more than twenty years cared for homeless waifs, so commending his work to the city authorities that they make him substantial annual grants.

The "Home for Aged People" was started on a small scale by an earnest Methodist woman. The grandfathers and grandmothers in Japan are usually loyally cared for by their children, and perhaps that makes still more pitiful the case of the few who are left without a responsible family. After the death of the founder, this institution was taken in hand by Mrs. Jo—a name to conjure



MRS. NOBU JO

The Christian Founder of Kobe Women's Welfare Association

with in Kobe. She put the home on its feet financially, but soon came to feel that her own work should be with young people, and left it in other hands. Her heart went out to the young girls who, having been dazzled by the attractions of a great city, soon find themselves disillusioned, homeless, and forlorn, drifting, and in danger of being irreparably lost. It was not difficult to find them. Before long she had a half dozen such girls whom she was mothering in a tiny house. She made friends with the police, who were glad to bring stray girls to her. One young woman had slept two nights in a cemetery for want of better accommodation. Others were



ATTRACTIVE HOME OF THE KOBE
WOMEN'S WELFARE ASSOCIATION

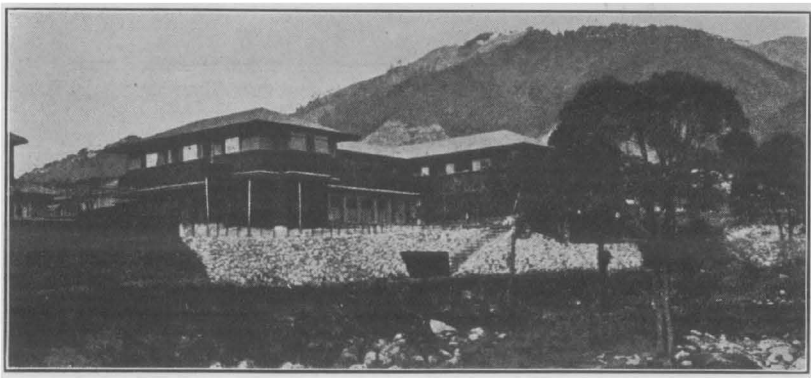
in a pitiful condition. Some of these girls she was able to restore to their homes, and for others she found work. None of them failed to feel the influence of her radiant Christ-filled personality.

Having outgrown her little house, she decided to move to a new building on the edge of the city. Her work has continued to grow until she has found it necessary to move a second time. In her new plant, besides the rooms for girls, there are several rooms where poor mothers with little children may make a temporary home. They may leave the little ones during the day when they must be at work, in her pleasant creche with playground attached. The chapel where daily meetings are held is the center of religious life for the neighborhood. Two little

prayer rooms attached to it provide for quiet meditation and prayer. There are frequent baptisms and special evangelistic services. If an outside preacher is not available, Mrs. Jo is quite capable of filling the pulpit, and she is in frequent demand for evangelistic work in other places as well as in Kobe. At one time in the early stages of her work a wealthy Japanese offered her 10,000 yen if she would leave the name Christian out of her prospectus. She declined the offer without hesitation, and, in telling of it not long ago she said, "The Lord has given me more than twice that amount." Some time ago she became concerned about the frequent suicides at a certain railroad crossing by the sea just outside the city. She put up a signpost at the spot, inviting would-be suicides to come to her. Hundreds of men and women have been saved from death through this sign.

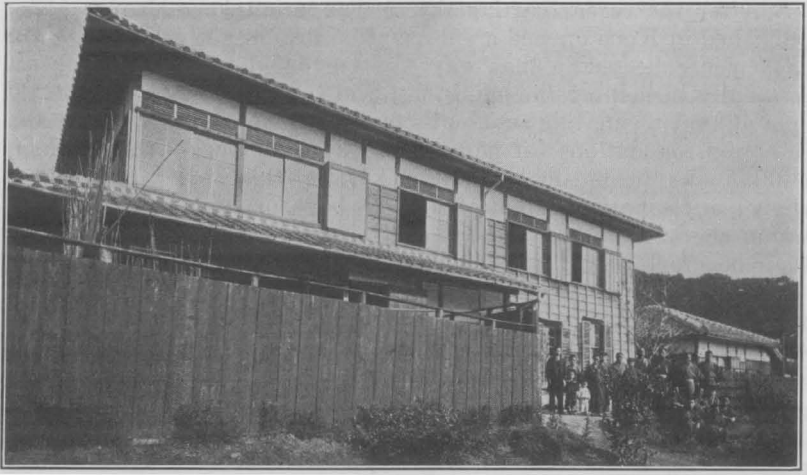
After the recent earthquake in Tango, an English newspaper published in Kobe opened a subscription list for the sufferers. The 2,500 yen collected in that way was entrusted to Mrs. Jo for use especially in helping the children. She spent several weeks on the spot administering this sum, not simply in temporary relief, but also in laying foundations for permanent Christian work. Our students will not soon forget the morning she told of this work in our college chapel, or the pathetic sight of six little boys, orphaned and destitute, whom she had clothed and fed and had brought to Kobe to thank their benefactors.

There are one or two missionaries on Mrs. Jo's board of advisors, but, as in the other institutions of which we write, a very small part of the financial support comes from any but Japanese sources.



KOBE WOMEN'S WELFARE ASSOCIATION—NEW BUILDING—BACK VIEW

Not far from the plant of this "Women's Welfare Association" is the Christian home and school for the blind. Some time ago a young lawyer was stricken with blindness. Bitterly angry at whatever baneful power had smitten him and blasted his hopes at the very beginning of his career, he made life miserable for himself and his wife. After a time she became interested in attending classes in the school for training Bible women. One day her husband was persuaded to go with her. The Gospel of Christ appealed to him and he became an earnest Christian. Desiring to help other people suffering from the same affliction, he and his wife took one or two blind boys into their home. Their work grew gradually but steadily. After the founder's death a young blind man with a good education and from a well-to-do family was found who was ready to give his life to the work. His family had no further use for him, though they would have been glad to keep him in comfort but for this crazy altruistic notion. He and his devoted wife, who is not blind, put themselves into the venture with no promise of even a living salary.



MR. MURAMATSU'S CHRISTIAN HOME FOR EX-PRISONERS

They too have prospered, and the city government has now taken over the responsibility for the school, though our friend is still the religious director of the enterprise. One look at his face would convince you that he is keeping it thoroughly Christian.

Mr. Muramatsu is another outstanding Christian worker. A runaway boy, an expert pickpocket before he reached adult years, imprisoned again and again for theft, he was truly an unpromising youth. One day in prison he picked up a copy of the New Testament which had been thrown aside by a fellow prisoner. He began at the beginning to read it. Even the list of hard names in the first chapter did not discourage him. The first thing that impressed him was the idea of God as our Father. He had never heard of such a God. By and by he read something about Jesus coming to save sinners. He realized that he was a sinner and needed salvation. Soon he found that he might pray to this God, and he decided to test the matter. He prayed that God would send some one to teach him. A day or two later he heard the warden say to a prisoner just brought in: "What are you here for? I thought you were studying this Jesus religion. That ought to keep you out of prison."

The man was put into the same cell with Muramatsu, and, recognizing the answer to his prayer, he plied the fellow with questions as long as he stayed. Muramatsu improved so much in his conduct that his sentence was commuted. His former comrades were waiting for him at the entrance of the prison, and urged him to go back to his old life. He refused, telling them he had found something better, and at last they left him. Then he set out to find honest work. He walked the streets for days, but no one wanted to employ a jailbird. At last with his money almost gone, absolutely discouraged,

he bought a ticket for Osaka, determined to go back to his former companions. He missed his train, and, going out on the streets to wait till time for the next train, passed a Christian church, and, attracted by the singing, went in. He could not make much of the sermon, but the pastor's prayer,—the first he had ever heard,—touched him, and he remained after the service to speak to the pastor. It is too long a story to tell how he was led into the work in which he has been engaged for years, of caring for released prisoners. No man in the community is more respected than he. A few years ago, on an occasion of great national rejoicing, he was presented with a certificate from the highest authorities, announcing that everything the government had against him was absolutely wiped out. (Isaiah 44: 22).

He was among the company of thirty-two men and women, twenty-two of them Christians, recently summoned to Tokyo to be honored for having been engaged for thirty years in philanthropic work. They were feted and entertained by the highest government authorities. At the close of the three days of festivity, Mr. Muramatsu was asked what had impressed him most in the whole affair. He replied: "The thing that has impressed me most is that *I* am here."



MR. MURAMATSU AND SOME MEMBERS OF HIS FAMILY OF EX-PRISONERS

The Battle for Purity in Japan

BY REV. E. C. HENNIGAR, MATSUYA, MATSUMOTO, JAPAN

Missionary of the United Church of Canada, 1905-

A DEGRADED womanhood is a danger and a shame to any nation. It is most repugnant to every one with sympathy or with high moral standards even to think of women shut behind bars and forced to live a life worse than slavery; to realize that they are subject to all kinds of cruelty at the hands of their keepers and are forced to give themselves for hire to any man who may present himself—and even to as many as a score in one night. What can be said of a government that takes a revenue from such a profession? The system is opposed to the fundamental laws of Japan which forbid all forms of slavery. The initial commercial transaction between the brothel-keeper and the relatives of the girl is looked upon, not as an act of buying and selling though the money passed sometimes ranges up to \$1,000, but it is regarded as an “ordinary loan,” which the girl undertakes to repay, with interest at 12% out of her earnings. That, however, is the merest subterfuge.

Prostitution in Japan—quite in common with many other countries—has its roots in the dim and distant past and, as in most Oriental countries at least, was connected with the religion of those early times. A Japanese writer, Taro Nakayama, in a recent article quotes the Hanyo Meiseki History to the effect that the first prostitutes came to earth with one of the gods, and that in certain of the very earliest shrines there was a class of “serving maids,” with all that that means.

The present system of licensed prostitution dates back some 400 years to the time of Hideyoshi, when that General, in an attempt to control disease, ordered the segregation and a regular examination of all known to be prostitutes. This system soon became universal in Japan and today segregated quarters are found in 552 places, in every prefecture in the Empire with one notable exception. The number of licensed houses in these quarters numbers 11,765 and the number of women 52,512. The number of visitors registered last year totals 22,130,512. (These figures from the current number of the *Purity Monthly*.)

To combat this commercialized vice a “Purity Society” was formed some seventeen years ago under the leadership of the late Hon. Shimada Saburo, one of the leading Christian members of the Imperial Diet. The present head of this society is Prof. I. Abe of Waseda University, and the recently elected president of the newly formed Proletariat Party.

This “Purity Society” (*Kakusei kwai*) along with the Woman’s

Christian Temperance Union of Japan has unceasingly carried on an educational campaign looking to the abolition of this nefarious system. When the earthquake destroyed Tokyo and Yokohama (Sept. 1, 1923) a strong revulsion of feeling followed the tragic death of several hundred of these imprisoned girls who, being refused even the right to save their lives, were burned to death. The W. C. T. U. headed a movement asking the Government to refuse permission to rebuild the famous Yoshiwara quarters in Tokyo. Despite a strenuous agitation these quarters were among the first places rebuilt and on a grander scale than before.

The forces of purity, headed by the two societies mentioned, have kept up the agitation, seeking through the press, by means of literature and public meetings, to create a national conscience on the subject. Abolition Day has been observed annually in Tokyo and also in the provinces, when workers have established themselves on the street corners to secure the signatures of passers-by to petitions to the Government. At first public opinion was lacking or was even opposed to this movement, on the ground that what has always been must be and that in the state of Japanese society today some such system was necessary. But the work of these three years has served almost beyond the dreams of those engaged in it to arouse and register public opinion as, perhaps, it has never been registered on any moral question heretofore.

Two years ago one of the Christian members introduced a bill in the Imperial Diet to forbid the establishment of any *new* houses of prostitution and the licensing of any *new* inmates. Without new recruits the system would die a natural death in five or six years, for the life of these girls is short. This bill was defeated, but the fact that fifty-three members, out of the 200 present in the Diet when the vote was taken, were willing to vote for abolition was regarded as a moral victory. It was estimated that about 100 members of the House were favorable. It was significant to see the women of this Oriental nation crowd the galleries and even go into the lobbies to canvass among the members.

Legislation has also been sought in several of the prefectures. In Gumma prefecture, the licensed quarters were done away with thirty-two years ago. This was one of the prefectures where, half a century ago, Christianity had large success. It is the birthplace of Dr. Joseph Hardy Neesima. Some forty-five years ago a group of Christians conceived the idea of ridding their province of this disgraceful traffic. A regular warfare was carried on for over twelve years in the Prefectural Assembly and at the polls, and involved both the recall of one governor, the dissolution of the Assembly by another, and the reelection of practically the same members by a thoroughly aroused electorate. After all this, abolition finally became a law, and despite numerous efforts has never been repealed.

In another prefecture an agitation has been going on for four years. The work has centered round the presentation of a petition to the authorities to abolish licensed quarters in the prefecture. The number of signatures has grown in a most gratifying manner from about 1,500 the first year to 22,133 last autumn. Over 1,000 persons took part in the province-wide canvass. A wide use was made of the local press, a number of public meetings were held and every effort was made to educate the public on the matter. In four other prefectures a campaign has been put on and in each case a petition of several thousand names was presented to the governor. In each case except one, the missionaries have originated this movement, but Japanese have done all the public work and will soon take direction as well.

The brothel-keepers themselves are admitting that it is only a matter of time when their business will be abolished. Some are getting out from under before the fall comes. They have also formed a national association for mutual protection, and this association is said recently to have acquired a newspaper organ.

These things are indicative of the trend of the times. The vested interests watch the Government closely and block reform wherever possible. Last year the matter of Japan's ratification of the League of Nations treaty concerning the "Traffic in Women and Children" was up a second time for decision. The Government decided to ratify with a reservation on the question of "age of consent," changing it from twenty-one to eighteen for Japan and her dependencies. The Privy Council having regard for the good name of Japan in the world opposed the Government in this, but the authorities chose to have Japan take her stand on this great moral question outside the ranks of the great nations of the world for the lower age.

The newspapers of Japan are, for the most part, favoring abolition. Especially have the two large dailies in Osaka, each with a circulation well over half a million, taken high ground. A recent editorial from the *Osaka Asahi* urges abolition first from the standpoint of humanity "to emancipate from their slavish conditions the 52,000 women in this depraved profession," and secondly because of the "bad effect on the honor of Japan" and the "bad influence on the moral sentiment of the nation in general." The editor says: "The authorities being of the opinion that immediate abolition is impracticable have mapped out a plan for the steady improvement of the system looking to total abolition in the future. This is merely a makeshift and contains a fundamental error, because the maintenance of the system becomes the premise to its improvement. This amounts to official permission of the shameful contradiction in the system itself and that under the patronage of the state. . . . Rather transactions in chastity must be rigorously prevented under any circumstances whatever."

This is where the matter stands today. Impelled by a growing demand on the part of the public at home and at the same time not unconscious of the eyes of the world abroad, the authorities have set out on a course of reform for the system. In May last year the Home Ministry convened the officers in charge of the Police Departments of the prefectures to discuss this question. As a result of that conference orders have gone out from the Central Government that the conditions of the women must be improved. The details of improvement were left to the prefectural authorities. To date seventeen prefectures have promulgated ordinances giving more freedom to the women and putting hitherto-unheard-of restrictions on the keepers of the houses. A recent newspaper carried the following paragraph (the explanations in parentheses are by the present writer): "The cry for improvement in the licensed system has taken effect in that in certain prefectures (giving names) the following new ordinances have been enacted:

1. Restricting the contract term to five years. (In some prefectures it is proposed to free all girls after a service of four years.)

2. Making it easier for a girl to cease her occupation at will. (According to the old law, even, all that was necessary was for the girl to appear at the Police Office and state that she desired to go free. But as a matter of fact, on one pretense or another, she was generally handed back to her owner. Now the case is quite reversed.)

3. Ordering regular police inspection of the accounts between the keeper and his girls. (As the keeper always kept the accounts and also supplied the girl with clothing, etc., which was charged up against her, it has been found in practice that the girl never did reach the end of her indebtedness, but at the end of her term of years was deeper in debt than at the beginning.)

4. Allowing the girls to go outside the quarters, with the proviso that if, from the keeper's standpoint an escort is necessary, he is to pay the expense involved.

The Government started with the idea of improving the system and making it more humane, but since abolition is being so widely demanded there is likelihood that it may be granted in the not far distant future. Some keepers are even now freeing their girls and the number of girls asking their freedom has very largely increased, so that the Home Ministry has directed the police to form plans for assisting them to become independent members of society and so avoid a serious social problem."—(*This from a Tokyo daily newspaper.*)

Another indication that the Government is feeling the weight of public opinion at home and abroad is found in the fact that Japanese prostitutes on the mainland of Asia are being ordered home. A few years ago it was a standing reproach to Japan that thousands of Japanese women were plying their evil trade in every port from Siberia to Singapore, and even in the interior. However of late the Government has been recalling these women until now it is said there is not one Japanese prostitute to be found in the Maritime Province of Siberia nor in the port of Singapore.

Certain it is that the attitude of the authorities has undergone a

right-about-turn in the last few years. Three of the Christian members of the Diet are planning to introduce a bill looking toward abolition in the impending session. A nation-wide petition to the authorities is now in course of preparation.

Every month sees progress in the formation of a national conscience on the question. Nor can we stop with the abolition of the licensed system. The equally immoral and possibly more dangerous 72,000 dancing girls (*geisha*) and the private prostitutes must go, together with the age-long Oriental system of concubinage.

The Christian Church in Japan is still numerically weak, yet she exerts an influence in all the reform movements out of all proportion to her size. Nine out of ten of the leaders in this abolition campaign are active members of the Church of Christ. Other faiths furnish no leadership or inspiration for this task. May God grant to His Church courage and strength and patience to pursue this work until this stain of commercialized vice is cleansed from the fair name of this beautiful land.

FOR ALL THY MISSIONARY SAINTS

For all Thy saints who labor on, we pray—
Thy patient, toiling saints, who still are here,
Climbing and faltering up life's rugged way.
Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines, who still
Gallantly raise Thy standard 'gainst the foe,
We plead—O! show them perfectly Thy will,
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives;
Aid each true saint, on fields of battle wide,
As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine
As those that rest before the great White Throne.
May they, at last, in that same radiance shine;
May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Among the victors gathered on Heaven's shore,
Who, crowned and robed in white, triumphant stand!

—ELIZABETH STRANG BAIRD, *From The Missionary Survey.*

What Creed Do Missionaries Need?

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Author of "Christianity the Final Religion"

WHEN our Lord commended the apostle Peter because of his confession, He gave him a two-fold promise. In accordance with his *fundamental faith* he received the promise of the rock foundation of the Church; in accordance with his *God-given insight* he received the promise of the keys to open the Kingdom of God to others. To this apostle was revealed what others failed to see—the mystery of the divine personality of Jesus and of His mission. His faith in the deity of Christ, "The Rock," on which His Church is built, has been the subject of much discussion, but the metaphor of faith in Christ as the key to the mysteries of the Kingdom of God is often passed by.

The keys of the House of David were first promised by the prophet Isaiah to Eliakim, the son of Hilkiah. In the New Testament they are transferred to the Son of David. He opens and no man shuts. He shuts and no man opens.

The passage in the gospels regarding the keys has perplexed many ecclesiastical interpreters. Dean Alford states that both promises are in the first instance personal to Peter and then apply to all who have the same faith in Christ. The promise was directly fulfilled to the apostle Peter when he was commissioned to open the door of the Church to Jews at Pentecost and to the Gentiles at the house of Cornelius in Cæsarea.

A key is a very familiar object, but worthy of careful consideration. Locks and keys go back to the oldest civilization of Babylon and Egypt. They were found in the tomb of Tut-Ankh-Amen. But every key ever used has three characteristics. It has a definite shape, a peculiar shape fitted to open a particular lock, and it is of no use whatever unless it will open the lock.

All this applies to the creed expressed by the Apostle Peter. This is the mother of all creeds and the basis of all confessions. The Christian message to the non-Christian world, surely must express this simple confession of the Apostle—"Thou art the Christ, the Son of the Living God." Here is intellectual conviction, emotional frankness, and a determination of the will to believe.

Keys are not made of soft wax or lead, but of bronze and steel metals that hold their shape. Doubt is vague and hazy. Faith is definite, clear, determined. The Christian creed is an attempt to express with the greatest precision and permanence the conviction of a belief based on satisfactory evidence. While men may deny the statements of the great creeds of Christendom, no one can mis-

take their meaning. As Dr. Shedd says in a brilliant passage in the preface to his "History of Doctrine":

"It is a common remark that a powerful statement is a powerful argument. This is true of the dogmas of Christianity. But there is no statement of revealed truth more clear, connected, and convincing than that which it obtains in the gradual and sequacious constructions of the Church, from century to century. Let any one trace the course of thinking by the theological mind, upon the doctrine of the Trinity, e. g., and perceive how link follows link by necessary consequence; how the objections of the heretic or the latitudinarian only elicit a more exhaustive, and at the same time more guarded, statement, which carries the Church still nearer to the substance of revelation, and the heart of mystery; how, in short, the trinitarian dogma, like the Christian life itself as described by the apostle 'being fitly joined together, and compacted by that which every joint supplieth, maketh increase unto the edifying of itself' into a grand architectural structure—let this process from beginning to end pass before a thinking and logical mind, and it will be difficult for it to resist the conviction that here is science, here is self-consistent and absolute truth."

On the other hand, when we compare this Christian faith with non-Christian creeds, we find that it has peculiarities, mysterious angles and irregular indentations which may at first appear trivial distinctions but which, in reality, have their reason and make it possible for the key to open the particular lock for which it was designed. The pattern of the key may not seem to us symmetrical or even artistic or normal, but there is a reason for it. The corners and points must not be tampered with or the key will be spoiled. A file is a useful instrument, but may make useless the key of a Yale lock.

Some would use their theological or philosophical files to change the shape of the apostle Peter's confession so as to make him say that Christ was the great Nazarene, the Wonder Worker of Galilee, the greatest character of the ages, or a Son of the Living God. That key will not fit; his words were "Thou art *the* Christ, *the* Son of *the* Living God." In this connection the threefold article has the significance of "Only."

Thomas Carlyle, in one of his books, asserts with keen insight, that Christianity nearly suffered shipwreck on a Greek vowel. Athanasius insisted on the omission of one letter which expressed faith in the absolute deity of Jesus Christ and the eternal relationship between the Son and the Father. Divinity and deity are separated by a great chasm, and those who cannot see it have tampered with the Key. So also the resurrection of the body is one thing; the immortality of the soul is quite another. The one is the highest hope of the pagan; the other is the faith of the Christian. The Virgin Birth is one thing; any other explanation of the mystery of the Incarnation is something altogether different.

"In apostolic days," said the Bishop of Liverpool at the British Student Volunteer Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a

Christianity without a perfectly divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul' and would have paganized Christianity, but the Reformation brought Northern Europe back to the Scriptures and to the Christ. Today men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead." Such testimony is needed today.

After all the only Christian creed that is worth proclaiming and worth dying for contains those doctrines that are peculiar to Christianity. Every statement in the brief confession of Peter was peculiar, unique and essential. Jesus of Nazareth was the Messiah promised in the Old Testament and the Son of the Living God. This was a confession not only of the deity of Christ, but of His incarnation and of His work of redemption. Saul of Tarsus persecuted men and women and dragged them to the death for saying what Peter said. Great is the mystery of the Key! But it opens the lock! Peter's confession not only proved his knowledge of Christ, but showed that he had the key to open the door of the Kingdom of Heaven.

But Christ did not say I give thee the keys *to* the Kingdom of Heaven, but the keys *of* the Kingdom of Heaven. The key of faith in the deity of Christ opens all locks and all mysteries. It is a master key. If we believe in Him, then belief in all else that He reveals is easy. As Browning puts it in one of his poems, "The acknowledgment of God in Christ, Accepted by thy reason, solves for thee, All questions in the earth and out of it." If Christ Jesus is the Son of the Living God, all that God can do and did do Jesus can and will! "Lo I am with you alway."

Faith in the deity of Jesus is the key to the mystery of pain and suffering. Our age is supersensitive to pain, but callous to sin. How great is the contrast in the life of Jesus! His patient agony in the garden and on the cross throws light on suffering. His wrath against sin is clearest of all in John's Gospel and the Book of the Revelation. The Cross stands against the lurid sky of history in the shape of a great key—the key of holiness and love and compassion—the key of justice and mercy—a key stained with blood, but the Key of Life!

Best of all, it is faith in the deity of Christ that opens the door of death, and through it the door of Heaven, a gateway of martyrdom, as in the case of Peter himself and so many missionaries.

How freely Peter used the keys! They opened for him the door of repentance—"Thou knowest that I love thee." They opened

for him the door of healing at the beautiful gate of the Temple—"In the Name of Jesus arise and walk!" They opened for him prison doors in Jerusalem and gave him liberty. They opened the very door of death when, in the name of Christ, he bade Dorcas arise from her bed. They opened the door of faith to the Gentiles when Cornelius the Centurion was baptized by him. In his old age we can still see Peter's hand of faith firmly holding the keys:—

"I know that the putting off of my tabernacle cometh swiftly even as our Lord Jesus Christ signified unto me. Yet I will give diligence that after my decease ye may call these things to remembrance.

For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye witnesses of His majesty. For He received from God the Father honor and glory when there was a voice borne to him by the Majestic Glory, This is my beloved Son.....And this voice we ourselves heard.....when we were with him in the holy mount."

In this connection and in conclusion I would call attention to a statement made in an open letter by the late Bishop of Zanzibar, found on page 172 of his life, recently published:

"I do not hesitate to say that a Church which has two views in its highest ranks about the trustworthiness of the Bible, the authority of the Church, and the infallibility of the Christ has surrendered its chance of winning the Moslem; for his dependence on his Book, his tradition and his Prophet will not be broken by a debating society, but by the living, speaking Church of the Infallible Word incarnate."

He believed and we do, that in Africa, Egypt, India and Japan there is no greater hindrance to the spread of the Gospel than books by ministers of religion which treat the fundamental articles of the Christian faith as open questions.

WHO SHOULD GIVE NOTHING FOR MISSIONS

Matt. 28: 19; Rom. 1: 16; Matt. 24: 45

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."
2. Those who do not believe that "the Gospel is the power of God unto salvation to everyone that believeth," Jew or Greek. Rom. 1: 16.
3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.
4. Those who believe that everyone in the world should shift for himself and ask with Cain, "Am I my brother's keeper?"
5. Those who do not care to have part in Christ's final victory.
6. Those who believe that God will not call them to account because of the way they use their (?) money.
7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me!" (Matt. 25: 45.)—*Expositor*.

Korea Awake

BY REV. L. T. NEWLAND, KWANGJU, KOREA

A GREAT mental and spiritual revolution is taking place in Korea. Japan, least of all, had any idea that the tortures she imposed on the people would prove the birth throes of a new nation. Korea stands today as far in advance of what she was one year ago as she was then ahead of the time when Dr. Allen made his first perilous trip through this forbidden land.

The first sign of advancement is always along *industrial* lines, and here the country is wide-awake. Wages have advanced almost three hundred per cent in the last two years. The coolie is content no longer to be merely a talking animal. He is wide-awake to his rights, self-assertive and determined to get ahead. Of course he makes the usual number of mistakes, but now when he extracts his seventy-five cents for his eight hour day's work, he looks you straight in the eye, while formerly he bowed his head humbly and walked off with twenty cents for ten hours of hard work. His tastes have changed, not all his wages are consumed by the increased cost of food. He is dipping in heretofore forbidden luxuries, and, in his ignorant way, is trying to pull his manner of living up to his dimly conceived ideas of what constitutes the rights of a modern working man.

The business instincts of the Korean have revived and companies of large or small capital are springing up everywhere. True, a large per cent of them will fail, for Japan, up until the recent reforms, has consistently denied the Koreans a chance to develop their business ability, even denying those who had money the free use of it without the permission of a government agent. Now the ban has been lifted and large companies are being formed, many of them looking towards export business.

I think the traveling public a good index of the financial condition of a people. Three years ago only the rare, rich man, patronized the automobiles or the second class on the trains. The missionary often rode in lonely and envied glory. Now all that is changed. Rarely does the Korean walk. He crowds the auto busses until we often walk for lack of room; he fills the first and second-class coaches to suffocation and generally pampers the flesh. These are not the rich, either, but the small farmer and day laborer who, through the high price of commodities and wages, are at last able to enjoy life. They take newspapers and talk intelligently about the League of Nations, the Peace Treaty and such world subjects. The conversation on the train formerly consisted of the petty, dirty gossip of one little village; now it is world-wide and bespeaks a people mentally alert.

As a direct result of this awakening has come a *new thirst for*

learning. In former years a knowledge of a few hundred Chinese characters was considered a good education, and your highly educated gentleman would probably gravely ask you if it were true that the people of Africa had only one eye in the middle of their foreheads. But the Koreans of 1927 realize that such an education is useless. So they are clamoring for schools, good schools, modern schools. They do not like the government but they are crowding the government schools for the educational advantages, while our mission schools are literally swamped, and they are begging for a school in practically every country church. The older generation know it is hopeless for them to attempt to cure their illiteracy, but they are determined that their boys and girls shall know something. This desire to know the world and to solve her own problems is the foundation of Korea's new thirst for modern learning.

Korea hopes for independence, a modern twentieth century independence, and for this the people are trying to fit themselves. The hope is what has galvanized the country into life, and the realization of the fact that the old monarchy is absolutely impossible is what is making the young of the land study so zealously modern nations and modern statecraft. Even though her desires may never be attained, the hope inspired and the preparations made will keep the land from ever sinking back into the dull, hopeless apathy of yesterday.

Missionaries are most concerned with the *spiritual awakening* of Korea. Here the change is as marked and distinct as it is along material lines. It would not be true to say that Chosen is pressing *en masse* into the Kingdom, for I do not trust much to the depth of feeling in a people that evinces no opposition to the Gospel. If the message has not stirred the devil up to new activities you can be sure it is making but little permanent impress upon the heart.

Today we are in the midst of two conflicting currents of thought. Prosperity always brings a host of sins in her train and Korea has not escaped. Easy money has opened up to this poverty-stricken land new, fascinating and heretofore forbidden forms of fleshly sins. Japan, ever alert for a dollar, has taken full advantage of her opportunity and is literally flooding this country with liquor of every sort, but often doctored in Japan and rendered doubly dangerous, though unblushingly sold under foreign labels. In the past the Korean drank his own impossible beer or crude whiskey; now he can get highly flavored foreign drinks and he is going the limit. Drunkenness is on a distressing increase. The Japanese set the pace by consuming unbelievable quantities of strong liquors and Korea follows as fast and as far as she can afford it. Added to this is the more or less open trade in opiates, morphia, cocaine and opium. The Government has some supposedly strict laws on the matter, but the revenue is too great for hard-pressed Japan to let a little thing like making her people a nation of drug addicts deter her.

As a result of these two vices immorality is on a great increase. Unblushing prostitution on the part of many Japanese girls is having its effect on the young men and women of Chosen. Out here such things are perfectly open and defile practically every street. Morally Korea is infinitely worse off than she was ten years ago. Whatever good economically Japanese rule in Korea may have done, it has been a moral blight.

A BRIGHTER SIDE

But this dark picture can be matched with one equally bright. There is just as distinct and evident a current setting Christward. Chosen is spiritually awake. It is useless to speculate that this awakening has come as a violent reaction against the Government and is, therefore, political and not spiritual. The policy which was expected to stagger Christian mission work and put missionaries out of the running as a force, under the providence of God, has done more to put us in favor with the common people than any other thing that has happened in our work. Perhaps political reasons are making many, especially the young men, favorable to the Church. But from whatever reasons the churches are crowded and no matter where you go men and women listen eagerly and intelligently to the Gospel. Can we not leave to the Holy Spirit the sifting of the motives?

The wonderful advance our work has seen in the last year is due not to politics but to the thousands of prayers that have been going up from the missionaries and the native Church for the last five years for a revival. It is the result of an awakened people who are alive to their spiritual condition and want Christ. Korea today stands and knocks at the door of the Church; the reply the Christians of America give will determine her future.

The strength of a nation lies in its young men and women. Reach them, and you have won the country. Here probably is our greatest present opportunity and responsibility. Young Korea is eager and anxious for the Gospel. They crowd our meetings and give us respectful hearing whenever we meet them. They invite us to their villages, they buy Bibles as fast as the Bible Society can print them. In former days the young men, save those of Christian families, were conspicuous by their absence; now they fill our churches. We have no captious questions to answer, no impertinent display of new learning, but only eager, zealous inquiry about the way of salvation. Today, young, strong, new Korea looks hopefully to the Gospel of Jesus Christ to solve her problems, both individually and nationally. These are the leaders of tomorrow, and if we will but bring them the message they will lead their people to Christ.

Mission schools are crowded to their capacity, and we could probably double the attendance next year if we only had the room. Our country church schools are limited only by our smallness of

funds for help. Near one country church the Government has gone to great pains to put up a large public school, not in the town, but well outside, so that it could be less than a stone's throw from my flourishing mission school. In spite of this and the fact that to go to the mission school costs money, while the public school is free even to books for needy pupils, we have three year contracts with all the pupils the school can accommodate, many of them heathen, and a large part of them have to go by this fine large public school to get to my one-roomed mission school.

But the revival is not confined to the young only. All classes and ages are eager for the Word. I hear my helpers constantly marveling that, where three years ago they got scant attention when they preached in certain heathen villages, now they find a welcome everywhere. Churches that had dwindled down to almost nothing are reviving and again pressing forward. One church that had fallen from one hundred to fifteen or twenty at a service has over three hundred eager listeners, and twenty-five women alone professed faith in Christ.

Now the rest is up to the Church at home. There is no need for me to write further. The same message is coming from a dozen sources in Korea. "Come over and take Korea for Christ."

A Double Present-day Miracle in Korea

BY DR. A. G. FLETCHER, TAIKU

Missionary of the Presbyterian Church, U. S. A.

THE following story of how two churches were established in Korea gives some idea of this work:

The island village of Sai Nai and its little sister Cham Sil were pictures of desolation when we visited them for flood relief. The mad river had torn away the banks of the island, buried the fields under heaps of sand, carried away the crops, destroyed many homes, drowned many people, and had left the living without hope of food, clothing, or shelter. The people were despairing. There was not a Christian on the island and moreover they said they did not want to hear anything about a God who sent such calamities. So desperate were they, so hopeless, so sinful that after two visits we felt that we did not want to go there again.

Sai Nai was the first village visited on the island. We had come out in search of an island village beyond Duk Sum, where people were reported to be starving to death. We did not even know the name of the village but we found it. Thirty or more so-called homes: dugouts, bare shell-like shacks, tiled roofed houses with little left but the roof. The people were hungry, cold, bitter. A blind man lived in a pit in the ground; his only furniture was an old oil

tin in which were the dead embers of a fire. Six little children in various stages of nakedness were huddled in an unheated mud hut—the parents had gone out to beg food. An old, sick grandmother complained of being left to live, cold and hungry, after the days of flood horror when she had seen her husband, son, and three other members of the family drowned. A young woman, widowed by the flood, lay with her new-born baby on a cold, damp floor, with no fuel, and no way of getting any. On our second visit we took food and clothing to these poor people, not enough, but still sufficient to keep them from starving or freezing. As we came in that afternoon feeling sad over the state of things, another party passed us going to the same island. They found a village just beyond Sai Nai, smaller but in even more pitiful plight. The girls of the Evangelistic Center gave up their Christmas in order to clothe and feed this village of Cham Sil. At Christmas time when they went out with their gifts an evangelist went with them to preach. At that time many villagers expressed a desire to be Christians though they knew little about Christ except as His love had been revealed to them by the loving gifts and in the words of the evangelist.

How to teach them the Gospel was indeed a problem, as the nearest churches were at that time leaderless. But a young evangelist was found who was willing to live in Cham Sil, enduring any hardship in order to bring his Saviour to the villagers. He lived in a dug-out, ate miserable food, and shared all the privations of the people. He taught old and young to read, got Bibles and hymn books for them, and trained them as little children in Christian life and in worship. After they had learned to read he had a Bible reading contest. One man over seventy years old read the Gospel of John ten times in a week and then began reading through the New Testament. Seven of the children read the Gospel of John several times, memorized scripture, hymns, the Lord's prayer. Most of Cham Sil became Christians. As they collected material for rebuilding their own homes in the spring they each set aside beams for a church building. They found a good site and began to pray that they might have a building.

We rejoiced at the events in Cham Sil but our faith concerning Sai Nai was small. The evangelist, however, began his labors there. Ere long we heard that scores had been converted, the saloons had gone out of business, and Sai Nai, too, wanted a place of worship. A Bible woman went out to live on the island for two months and teach the women. One of the evidences of the change in their lives was the doing away with the enmity between the two villages and their uniting in building one church in the larger village. The men and boys had no money to give toward the church but all pledged a certain number of days of labor. Altogether the men of that village, weakened by cold and hunger and with even then not enough to eat, gave several hundred days of labor to the building of the church. A

tumbled-down house was bought and set up in a little popular grove on high land and this gradually grew into a church. Funds were found by the missionaries for the necessary new materials and other expenses.

What a different day it was late in September, when we went out to join in dedicating this church! A day of dazzling sunshiny beauty. The roads were not so rough, the sand was neither blazing hot nor blowing into our faces with stinging cold. It was a joy to be out on such a mission. When we reached the river's edge a ferry was just coming to the shore but we were told not to take it. Another ferry with a great orange-colored sail was seen leaving the opposite shore. As it came nearer we saw in it a group of happy-looking, well-dressed young men standing up to greet us. It was our special boat and those who manned it were the same young men who had suffered during the winter. We could hardly believe the testimony of our own eyes. A dozen or so men in Sai Nai make their living by running ferries but they would never accept any fees from us after our first relief trip, though every sen was precious to them. A faint sound of "Jesus Loves Me" reached us across the river and we could see a long line of white on the shore which as we drew nearer resolved itself into the Sunday school, drawn up to meet us, fifty strong. They saluted us and took our books, coats, and other burdens while we marched across the sand to the church. Someone said we were like the children of Israel crossing the desert.

The church was prettily decorated but we were happier in greeting the grown-up members of the congregation than in viewing decorations. Our crowd was so big that we could not get into the church and we dedicated the building from the outside! The mats and few benches were carried out into the court and there in the shade of a great tree, which for years had been a devil tree, feared and worshipped, we worshipped God. The memory of the bitter winter with all its sadness and the former hopeless life of these people who were now our own brothers and sisters in Christ, made the joy of this transformation so poignant as to be almost unbelievable. The people who had sat in darkness had come out into marvelous light. It is impossible to put down in words on paper the joy and wonder of the miracle we have seen on the island. These people, who had lost all but life in the flood, had found all in Christ after the flood. They are now glorifying Christ in their hearts and lives. We found an island in dire need and Christ found that island and supplied its every need. He is still a miracle-working God.



LITTLE JAPANESE LIVES IN AMERICA HAVE SUNSHINE AND SHOWERS

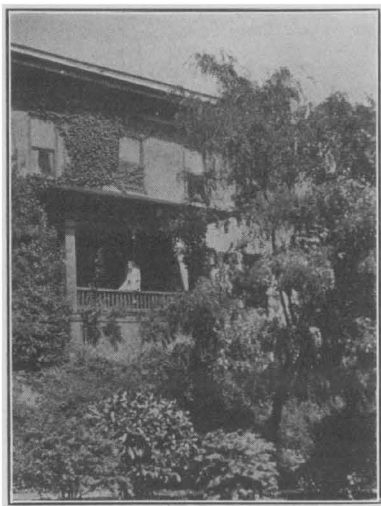
New Life for Japanese in America

BY MISS ESTHER MARY McCOLLOUGH, SEATTLE, WASHINGTON

MUCH is being done in the United States now to promote unity and understanding between our American people and those seeking new life in our midst. The same is true of all countries of the world. Many organizations are formed for educational, social and business contacts. Groups of teachers have interchanged visits; we have exchanged professors in our Universities; the baseball teams of Japan and America play each other; students of both countries are getting first hand information thru their own eyes—not thru the newspapers; the Japan Societies (I am proud to be a member of the Seattle Japan Society) are bringing about social and business cooperation; even the children are drawing close together; for instance American children sent many dolls for the Annual Dolls' Festival (*Hina Matsuri*) this year and the Japanese girls will return the compliment with Japanese dolls next year. Then the Race Sur-

Some years ago, about 1907, the McCollough family formed their first contacts with Japanese through assisting the Rev. and Mrs. Okazaki and Miss Nellie Fife in social affairs and in Sunday-school work. Later a fine Christian Japanese school boy came to our home, bringing as one of his dearest possessions a large Japanese Bible—the gift of his parents. He called himself Abraham, after Abraham in the Bible and Abraham Lincoln. After Abraham left our home, many Japanese have come and gone as members of our family circle. One of the acid tests of friendship is harmoniously living together under one roof. When Miss Florence Rumsey became the Superintendent of the Japanese Woman's Home, she asked me to help in the Educational Department. Soon after that, the Woman's Baptist Home Mission Board gave me my commission as missionary in 1917. The intervening years have been full of rich blessings; the serving of Jesus Christ our Beloved Teacher; the harmonious cooperation of our group of workers and of our Boards; and the enriching of our lives thru the fellowship with our Japanese friends. An estimate of the names recorded under my department is eleven hundred and fifty. This includes those taught English, Cooking, and Bible. Because Seattle is a port city, our local friendship list is constantly changing. Many friends, who have returned to Japan write, "When are you coming? We are waiting." We can sing, "Blest be the tie that binds our hearts in Christian love," knowing the tie connects our hearts here to Japanese all over the globe, extending on to the Great Beyond, where all races are one in the eyes of "Our Father who art in Heaven."

veys are first hand facts gathered to deal squarely with the situations. All of these are splendid and necessary, but it remains for Christians to plant the seed of understanding Christ love—the Christ who was color blind as E. Stanley Jones says. Dr. Ambrose Bailey said, “It is not necessary to make the foreigner your brother-in-law, but it is necessary to make him your brother.” It is our Christian obligation to open new life to the foreigner within our gate by training his ear to hear Christ’s voice and knock so that the newcomer’s heart will be opened to Christ’s presence.



HOME FOR JAPANESE WOMEN

A Christian center where doors are ever open to all comers. It is a lighthouse of God's love flashing its Light far and wide.

“‘Ye must be born again’ is the supreme aim of all of our work,” said our pastor Rev. Fukumatsu Okazaki when he spoke on the subject, “The 35th Anniversary of Japanese Work in Seattle.” You would have been deeply touched if you had heard his simple and impressive words at the Anniversary Banquet several months ago. “I was converted through the grace of God in Denver, Colorado, I came to Seattle about this time in March, thirty-five years ago. I reached here at three in the morning. I looked up the street and around the Japanese section (about six hundred Japanese here then). I went to the hotel, got down on my knees, and prayed to God that He would guide me and He would open a way for me to bring salvation to the Japanese here.”

Has God answered Mr. Okazaki’s prayer of thirty-five years ago? Five denominations and the Salvation Army are laboring in this Seattle field of eight thousand seven hundred, including the outlying districts. The churches are banded in a union known as the Domekai and the Japanese pastors join together in prayer retreats. “And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season,” comes to my mind when I think of the Japanese Baptist service here. Our work was a mere sapling at first, but now it is well-rooted and its branches are spreading far and wide. The streams of water have been loving prayers and service of Japanese and American but Christ’s redeeming love has given life. It would take a book to speak in detail of all the branches but you will wish to hear the main departments enumerated.

I. *The Japanese Baptist Church*—New Building, 1922.

- A. Adult Church—the preaching services are in Japanese.
- B. Young People's Church—the preaching services are in English.
- C. Graded Sunday school—486 enrolled, 325 average attendance.
- D. Two B. Y. P. U's.
- E. Prayer meetings.
- F. Women's meetings.
- G. English classes.
- H. Gymnasium.
- I. Social meetings and Entertainments.

II. *The Japanese Baptist Kindergarten*—New Building, 1926.III. *The Japanese Woman's Home*—Christian Center, built in 1910.

- A. Housekeeping rooms.
- B. Nursery Department.
- C. Employment Bureau.
- D. Teaching Department—English, Cooking, and Bible.
- E. Religious meetings.
- F. Social Affairs—Parties, Dinners, Banquets.

IV. *Extension Work.*

- A. Home Visitation.
- B. Teaching English and Bible in Japanese Homes.
- C. Religious Meetings in the Homes.
- D. Evangelistic Work in thirty Country Districts.
- E. Evangelistic Work in Other States.
- F. Correspondence.
- G. Service in Japan Done by Converted Seattle Japanese.

Our force of missionaries is made up of the following:

- 1. Rev. Fukumatsu Okazaki—Japanese speaking pastor here for 35 years.
- 2. Rev. F. W. Wightman—English speaking pastor.
- 3. Miss Elizabeth Goldsmith—Superintendent of the Kindergarten.
- 4. Miss Florence Rumsey—Evangelist in Seattle and outlying districts.
- 5. Miss May Herd—Superintendent of the Japanese Woman's Home, head of the Nursery Department, Young People's and Sunday-school worker.
- 6. Miss Esther McCollough—Religious, Educational and Social Department.

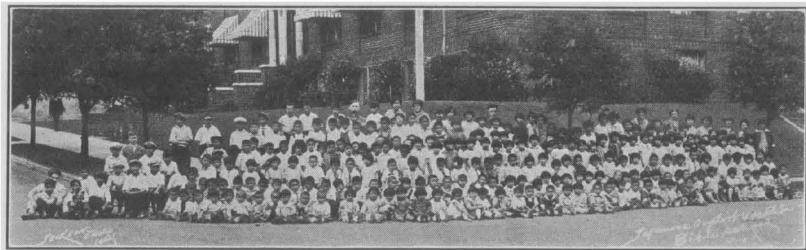
To this list should be added many names of those who so willingly give their time, efforts, and money to this one section of God's Kingdom. A missionary is really anyone who is a server and reflector of our Saviour.

All branches of work are necessary and they all work into the Christian life. Take for instance, the Nursery Department at the Japanese Woman's Home. Sachiko is one of the little ones being mothered there. Her father, Mr. Yamamoto, was not a Christian.

At last he came to conversion and in his testimony he said, "I wondered why Miss Herd and Miss Rumsey gave my Sachiko such loving care. I knew it was not for money. Then I decided it was the Christ spirit."

Mrs. Fukayama told us that she came to America eight years ago. She was met at the dock by Miss Ruth French, (one of our former workers) sent her children to Miss Goldsmith's kindergarten and to Miss Herd's Primary Department in the Sunday school, Mrs. Fukayama studied English and Bible under Miss McCollough and listened to Rev. Okazaki's sermons. Consequently all the workers were rejoiced over her confession of faith. Using her own words she said, "From the first, I had a longing for the Christianity in America. I was redeemed by Jesus Christ's innocent blood last spring. I thank God for His great grace every day."

"Tell about your new life in America," would produce various and different reactions in individuals. Christian Americanization



THE JAPANESE BAPTIST CHURCH DAILY VACATION BIBLE SCHOOL—A CAUSE FOR THANKSGIVING

is not simply teaching our habits, our manners, our language, our cooking, our mode of living. There is much more; it should be the sympathetic revealing of friendly, loving, understanding hearts—in other words the Christlike attitude of American Christians plus instruction. Continually we have tried to bring Japanese and American friends together where we have eaten together, joked together, talked over varied subjects together, and *understood* each other. Just last week, we took several of our Japanese friends to a large Interdenominational Church Federation Breakfast where all missionaries in Seattle were honor guests. In commenting about it, Mrs. Omoye, a banker's wife, said, "I was so happy at that meeting. I felt so warm. Sometimes I feel cold at meetings but that time I was warm. Many ladies said, 'How do you do' and smiled." An educated Japanese man visited Seattle; he stayed in a cheap hotel in the worst section here. Consequently, he didn't meet Christian friends and what he saw of American life was not uplifting. In telling of his impressions of America to friends in Japan, he said, "My, it is terrible over there; gambling, bootlegging, and other sins are flourishing." Some things unchristian, such as some Americans

making Sunday a holiday instead of a holy day cause our Japanese to say, "Aren't all Americans Christian, isn't America a Christian country?" Not long ago one of our Japanese Christian men Mr. Kato (A true evangelist), was calling on a couple who were not Christians. The Japanese woman said, "I worked in an American Christian home, but my mistress did not act Christian. I don't want Christianity." Then Mr. Kato said, "There are head Christians and heart Christians That American was just a head Christian." Just today, Mrs. Takakoshi said, "When we first went to Rainier Valley, the American children called to my boy, 'Jap! Jap! We don't want to play with you.' Miss McCollough, I cried but after we lived there five years all the children liked my boy and wanted to play with him. Before we came away, they gave him a birthday party, too. I was glad!" Yesterday, I received a note from an American friend in Montana to ask us how to approach their Japanese neighbors. I will answer, "The first approach is the warmth of Christian hearts." Misunderstandings arise through ignorance and through looking at life from different view points. Many Americans have asked if the Japanese ever laugh or joke because they have such serious countenances when seen on the street. Recently I was enthusing to an American friend about a group of about twenty-five Sunday-school teachers of the Japanese Baptist Church who gathered for a picnic supper, followed by a shower for a bride, then a social time, culminating with a fireside sing. And what a good time they had! And how they could sing all the hymns in English—from memory, too. My friend said, "How I wish I could have been there. So often we don't see that mood of the Japanese." All I have to say is that if you want to have a *real good time*, attend any Japanese social gathering.

One day I asked one of my English pupils,

"What is the meaning of present time?"

She quickly answered, "Christmas."

Another Japanese lady said, "Miss McCollough did you lose your *weight*?"

I looked puzzled and said, "Why, no, I know the *way* to your house very well."

She insisted, "O, yes, you are a little skinny now." "How are you, fine?"

I called out to a little boy one day, "How are you, fine!" "No, six," he said.

You can see in these conversations how easily it is for people to see things in just opposite ideas. So many times clouds hang low over our beautiful Cascades, but when the sun shines the mountains stand forth in their beauty. We plead with America to dispel all mists of misunderstandings, by letting the warmth of their Christian love penetrate to the Japanese hearts. Another thing,

when in doubt about other races, don't quote the newspapers but ask the missionaries, the teachers, business associates, etc. Americans ask us such questions as these: "Do the Japanese learn quickly? Is our cooking hard for them? Why, they can sing just like Americans, can't they? Are they spiritual?" To all of such questions we answer, "The Japanese are just like Americans—some are very clever and some are slow at learning." The fine thing, which proves an inspiration to us, is that lessons learned go more than skin deep. Sometimes I hear such unfair criticisms about Japanese. Although many Japanese live in very pretty American homes in the best residential districts, yet the bulk of our Oriental population here live in one district. Over and over again, my friends have asked me if I know of some American homes, with gardens where their little ones will not be forced to play on the streets. But such places, especially bungalows, are hard for our Japanese to find.



THE JAPANESE BAPTIST CHURCH, SEATTLE,
WASHINGTON

Have we seen Japanese lives "born again?" Yes, and what an inspiration it has been! There are certain qualities which are pronounced in all Japanese such as: industry, skill, patience, love of the beautiful, appreciation, honesty, cleanliness, the keeping of memorials, and the spirit of worship. The simple touching testimonies of our Japanese just grip your hearts. One of my pupils, a young man, was telling me just last week how he heard a missionary teacher in Japan tell about Christianity. "Never had Buddhism satisfied me," said my friend, "Jesus Christ and faith came into my heart like lightning, as soon as I heard that teacher's words." Last month, Mr. Iwasa, a member of our S. P. Bible Class said, "May I bring *gochiso* (refreshments) to class next Sunday? It is one year since I got new life. I was baptized on Mother's Day, 1926." Mother's Day was a sacred day to five in our class; the outward signs of their feelings were their Memorial offerings in our Service Box (Missionary Box) and their inspiring spiritual testimonies. Our Saviour's last command, "Go ye" is real to our Japanese converts. One year old Christian said, "I was so happy when I was baptized. It took me a long time to become a Christian. Last week I went to talk to my friend about Christianity but I'm afraid I'm not filled with the spirit because I couldn't lead her to conversion. We talked three hours but she couldn't see Jesus." As she sat down, her voice

choking and her eyes filled with tears, Mr. Kitamoto said, "The other day I saw a mother canary in a cage feeding her three babies. I thought how like Jesus that mother bird is. She sacrificed for her children. All the little ones have to do is to open their mouths for food, so with us, all we need to do, is to open our hearts to God's words—food for our spiritual lives." Several others who had found new life on Mother's Day asked for a Memorial Meeting in Mrs. Kurose's home. Mrs. Kurose said, "May 15th is my real birthday but Mother's Day is my birthday now because I was born again." One of our happiest experiences are such meetings in the homes—cottage prayer meetings or Light Circles as we call them. Just the very best service they can give is the motto of the hostesses. The homes are literally scoured, the rooms are decorated, some even make new Japanese pillows for the chairs, great pains are taken with the refreshments. There is the friendly welcome, then the meeting itself. How I wish you could all attend a Light Circle Meeting with me.



OUR JAPANESE ORCHESTRA

How can we know Jesus unless we open our hearts to Him? We tell our Japanese friends, "How are Americans to know you unless they can look in your hearts. We know your love for Jesus, now won't you serve Jesus by trying to testify for Him in American meetings?" For our American born Japanese young people, it is no task to speak in public, but for our Japan born Japanese women it is very hard. Mrs. Izuta has come with us several times. Dressed in Japanese costume, her face beaming with Christian happiness her speech, as follows, always makes a strong appeal: "What I Found in America. When I was a child in Japan, I went to the Buddhist Sunday school. My family are all Buddhists.

"I have lived in America about ten years. Some friends wished me to be a Christian and to be baptized. I could not understand the Bible well. Until two years ago, I was a Buddhist. Then I studied the Bible, I went to church and I believed in Jesus Christ. I was baptized in the Japanese Baptist Church last Easter. The Bible was very hard for me before. Now it is like an open door. I have peace in my heart. I am happy every day." I wish you could know Mrs. Onoye. She is such a cultured Christian mother. We asked her to speak on the subject, "What Christianity Means to Me." Do you

think an American could express the answer any better than Mrs. Onoye? "What does Christianity mean to me? I think the answer to this question is just the same as why do we need the doctor? You know when we do not feel well, we call for the doctor. Just like that, when we have some inside trouble, we look for the true religion Christianity, and we call upon God the divine Healer for help."

I wonder if there are some who can dare to say that they have no sins at all. All sinners knock at the door of Christianity at first, thus they can make themselves pure. Then they will thank God for His great work. I want Christianity to bring the Kingdom of God on this earth. "For God so loved the world that He gave His only begotten Son that *whosoever* believeth on Him should not perish but have everlasting life." He asked Mr. Kitamoto, one of our year old Christians, to be toastmaster at our S. P. Bible Class Supper. The Americans and Japanese there were so impressed with his remarks. After telling about his joy over his baptism he said, "One morning when I was on my way delivering goods to one of our customers, I saw a billboard sign which was a Near East Relief sign. On this board, there was a tall mountain, on the top of the mountain there was a man who was reaching his hands to lift the boys at the bottom to the top. When I saw this wonderful picture, I was so happy to know that God had showed me how to share my happiness. So I delivered something to another American customer. When I was there she asked me how I felt so I answered, 'Today is the happiest I ever had in my life', then she asked me what made me so happy so I said, 'If you will believe every word I say to you, I know you will be happy as I am now.' Then she replied, 'Yes!' so I told her the gospel message. While I was speaking to her she had her heart opened and believed every word of God, so now she is living with everlasting happiness."

So far, I have been speaking especially about our older Japanese, but our Japanese young people must be mentioned because they are one of the dominant factors here. Miss May Herd is not working for them but with them as an older Christian sister and guide. (That is the light in which we all wish to be taken as sincere Christian friends. By the way, I have heard Miss Herd say, "Don't say sacrifice, I just love what I'm doing!") So we all say, "What we are doing is not work but pleasure.") Rev. F. W. Wightman, our city missionary, has been having spiritual religious meetings in English with about sixty of the younger Japanese present. Then Miss Florence Rumsey has been doing fine evangelistic service not only among the adult Japanese but their children in the surrounding country districts. Many have opened their hearts to Christ, they have been converted, and now they are doing active service. For instance: our Sunday-school Superintendent, many of the Sunday-school teachers, some of the Kindergarten teachers, the leaders of

our B. Y. P. U's. are strong Christians among the Second Generation. Some have been trained to love Jesus from the time they were little ones in the Sunday school and in the Kindergarten. Others have come to this country in their teens, have become acclimated to this new home in every way, but best of all they have taken Jesus as their guide. Such a one was Miss Uchino, who in four months' residence at the Japanese Woman's Home not only looked like an American girl but she had found the best America has to offer—the salvation of our Saviour. We had a fine Union Meeting last Sunday evening of our Japanese and Chinese Young People at the Japanese Baptist Church. Last month, the same B. Y. P. U's. had a meeting at the Chinese Baptist Church. When our Christian young people draw closer together all over the world, then we will have Christian Brotherhood in the future. Our Christian young Japanese are beginning to make Christian homes. We have high hopes for these young lives who are beginning to shine in our schools, in business, in churches, and in their homes.

Our Japanese come to this country where we have even on our coins "In God we Trust." They come here for education and business, perhaps for a few years, perhaps for many years. How necessary it is for Americans to show the Christ spirit so that our Japanese when they go back to Japan will say, "We trust God." Day by day, in every way we have the honor of revealing and reflecting Jesus to the newcomers. I must mention the working of God's spirit in the life of Mr. Kotayashi, a highly educated Japanese business man who came to Seattle several years ago. When he returned to Japan his life was more abundant because he had found Jesus here. He lived in the McCollough home, attended our First Baptist church, and thoughtfully and carefully studied Christianity before he accepted Christ. He said that when he was in Japan, he wished his wife to go to Sunday school and be a Christian because he didn't want a nagging wife. She learned hymns and sang them around the house; but he thought them effeminate. After he came to Seattle and became a Christian, he learned to love to sing gospel songs. His comment was, "What a change in psychology." His wife and children came to Seattle to help Mr. Kotayashi make a happy Christian home. On their eighth wedding anniversary he said, "I told my wife to think about the changes in those years. We began our married life on forty yen (twenty dollars a month). Now we have a nice home, two children, I have a good position, but the greatest thing is that we are both Christians. We have Christ in our home and peace in our hearts." The Kotayashi family are living in Kobe now in an American home. They wrote asking me to spend a year with them and to establish a S. P. Bible Class in their home. A young Japanese man came to this country several years ago to learn more about the automobile business. Thru contacts with

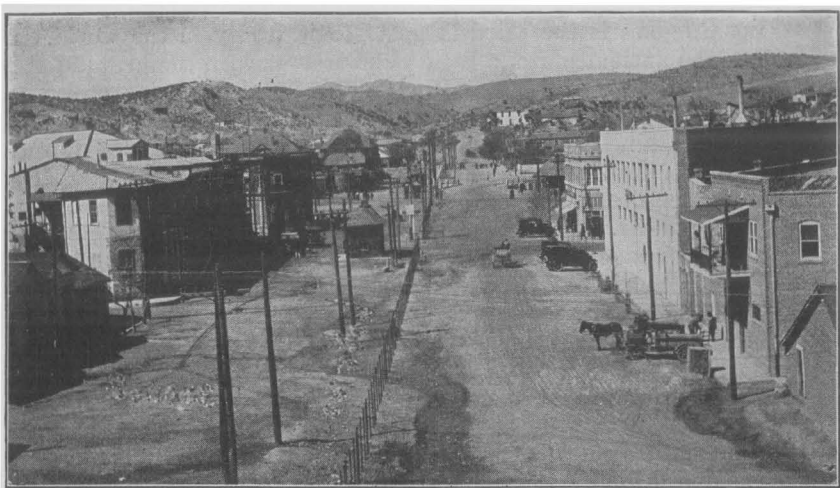
Christians, he became a most zealous Christian and Christ server. A year after his baptism, found him in the east. From there he sent a lily which he had painted with these words, "Let me share with you the greatest joy on this Easter Sunday, for I am a year old now." Now he is in the automobile business and in his Heavenly Father's business too, in Kyoto. He writes, "I am trying to find opportunities to let people know Christ, wishing to 'Brighten up the Corner' where I am. Two of my Sunday-school boys were baptized. I think it is very important here in Japan to put an at home feeling in churches and Christianize our homes. It will bring out real evangelizing results." Several years ago one of our Japanese consuls was forced to go back to Japan on account of serious illness. After they had returned to Japan, his wife wrote concerning his sickness and his new found faith, "Amidst the serious time of his illness he was baptized. It seems to me like a miracle, because he has never thought about Christianity, even Buddhism until now. But since he has been to Seattle and had so many chances to know Christianity and earnest Christians, his mind felt affection about religion." Then later we were saddened to hear of the consul's death. His wife wrote saying, "Now the greatest Healer has healed his sufferings. I know he is safe in the arms of his Heavenly Father."

In conclusion, I quote the following newspaper clipping: "A thirteen year old Japanese girl has won a silver trophy in the California Legion Contest by the following creed: 'I pledge allegiance to you, flag of my United States, in word and deed. I believe that you will help me to be a loyal citizen in peace and in war. I believe that you will lead the world, not only in strength but in righteousness. I believe that your stars are the shinning symbol of the eternal brotherhood of man in this world. Old glory, as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of liberty, justice, and peace, not only for America but for the world.' " Let us all take this creed as our own, remembering that we must march onward with our neighbors in Christian love with the Cross of Jesus going on before.

WOMAN'S CONTRIBUTION TO MISSIONS

Their splendid army of unpaid helpers.
 Their close contact with the local churches.
 Their system of minute supervision.
 Their network of meetings and conventions.
 Their flood of attractive missionary literature.
 Their alluring but comprehensive mission study text books.
 Their summer schools and institutes all over the land.
 Their constructive policies of prayer, finance, education, expansion, standards of excellence, and honor rolls, have developed in state, association and local auxiliaries, leaders with vision and the breadth and grasp of a statesman. Women with courage, with daring, with imagination, with initiative and with constructive ability have added to the efficiency of every department of Christian work.

ELLA D. McLAURIN.



A TOWN ON THE BORDER BETWEEN MEXICO (LEFT) AND THE UNITED STATES (RIGHT)

Note the iron fence which marks the international border line. At the opening is seen the shelter for the customs officer who sees that nothing contraband passes the border. (Plate from "Over the Border," Missionary Education Movement.)

On the American Side of the Rio Grande *

BY THE REV. THOMAS BURGESS, D.D., NEW YORK

Executive Secretary Foreign-Born Americans Division, Department of Missions of the Protestant Episcopal Church

TAKE a map of the United States and draw along the coast and border a strip 200 miles wide, all the way from San Francisco to Galveston, over 2,500 miles. Except at the two ends the majority of the population of this strip—somewhere between 1,000,000 and 2,000,000—are Spanish-speaking. They are of all grades in the social scale, but the majority are the so-called *peons*. These gain their precarious living by doing America's hard and necessary labor in agriculture, construction and mining. They are also spreading out all over the country, called to do the "dirty" work, from which the rest of us, the other immigrant races, have graduated. "Fine laborers, cheerful and obedient they are, if you know how to handle them," said most of the employers I met on the border. In fact, prejudice against Mexicans decreases the nearer you get to them.

It is a wonderful land through which I traveled, the vast distances, the fascinating deserts, the everchanging mountains and the cities surrounded by fields and orchards which are garden spots of the world, wrested from the deserts by irrigation. You cannot appreciate the fascination of this region unless you have been there.

*From *The Spirit of Missions*.

Los Angeles is the third largest Mexican city in the world. I stood in the ancient plaza, a little palm-tree park in the heart of the city near the new city hall. Hundreds of Mexicans, men of every shade, were lolling about its seats and walks. A crowd of them was watching a Chinese New Year dragon bobbing about on the top of white trouser legs, driving out the devils. On one side of the plaza was the graceful Mission, one of the oldest Roman Catholic churches on the continent. On another side was the ungraceful Methodist Church, and beside it the framework of a great seven-story Methodist Community Settlement House. This plant when finished will cost \$300,000. The highly educated Mexican pastor has been there fourteen years, and has a regular congregation of six hundred, and hundreds of children. I asked him, "How am I going to answer the common accusation that the Mexicans are hopelessly worthless?" He replied "Simply cite the results of our work. Tell of the large numbers of families made over by our mission here into clean-living, efficient and devout American citizens."

In an autobus, a seven-passenger car, and also a public "stage," I rode all day across the bottom of Arizona, from Douglas through Bisbee and Tombstone to Nogales, a land of mountains, great copper mines and never-ending deserts, famous in pioneer days. We never were below 4,000 feet above sea level, and one mountain pass was over 6,000 feet, higher than Mt. Washington. Part of the way my only traveling companions were a Jewish salesman who has his office near the Church Missions House, and a Mexican miner who had been in Detroit and was going to Yuma. The Mexican, like all his race, was courteous and affable. By sundown we reached Nogales, where the railroad runs across in a gap of the eight-foot wire fence international border. I saw there many Negro United States soldiers, a regiment of whom are quartered at Nogales.

Next morning I stood by a street gap in the wire fence and watched hundreds of bright-faced Mexican children coming across the border to attend public school in the United States. Then our rector took me to the school and I was much impressed with the way American teachers are caring for the little Mexicans. In the lowest grade, where they first learn to talk English, these Mexican youngsters described proudly for us the pictures on the walls, as did two small Chinese boys recently landed. Our Nogales, Arizona, priest himself has been forbidden to cross the border. Bishop Seaman not long ago tried to drive across the international bridge at El Paso and was told by the Mexican official to go back and change his clerical collar.

In the flourishing city of San Antonio I visited the beautiful community center of the International Institute of the Y. W. C. A. I had already, in El Paso, crossed the trail of the national head of the institute, Mrs. Bremer, of New York, surveying the border for



PROTESTANT MEXICAN CHAPEL AND CONGREGATION AT ORANGE, CALIFORNIA

This beautiful little building was given by a local interdenominational Bible Class. It cost \$4,000. The congregation are either Mexicans, or of Mexican parentage. (From the *Spirit of Missions* and "Over the Border," Missionary Education Movement.)

the first time, like myself, but going the other way. With her was her southwestern executive, a real specialist on Mexican work, Miss Grace Love. She is a church woman with headquarters in San Francisco. From these well-known social workers I obtained a lot of valuable information and advice. After leaving the institute in San Antonio I went a few blocks to the little Southern Baptist Good Will House, with its bare Sunday-school room, where I was, as everywhere, cordially received.

From there I walked about two miles in the mud through the heart of the Mexican part of the city. There are over 60,000 Mexicans there. It had none of the picturesqueness of the flat adobe houses such as I saw almost everywhere else. Ramshackle, squalid frame one-story buildings, no trees nor grass, everywhere rubbish, poverty, countless children. On a big lot in the worst section stood two well-constructed buildings, wooden, about 90x30 ft. each, the Southern Methodist Social Center, a veritable oasis for the Mexicans, and around the corner an attractive Methodist Church with its Mexican pastor. In this Social Center a corps of trained, devoted women carry on a great work, kindergarten, day nursery, recreational center, clinic with ward (this last is run by city nurses and doctors). Until St. Mark's Church built its tremendous Parish House this year the gymnasium of the Methodist center was the best basketball court

in the city, and its team the champion. The Mexicans, both boys and girls, become adepts at athletic sports. Miss Mitchell, the head worker, said: "Social service without religion leaves out the foundation. Our children graduate naturally into the church and its activities. Our Spanish language church is filled, and also our English churches all over the city have Mexicans among their members."

Laredo, on the Rio Grande, a hundred miles south of San Antonio, is another fascinating border city, with a Mexican mayor whose wife is a Protestant church member. Sunday afternoon, we visited the beautiful Southern Methodist Holding Institute. Its principal, Dr. Skinner, a devoted, broad-minded, fine type of school head, showed us all over the buildings and grounds. This great school overlooking Mexico has flourished for forty years, was built and partly endowed by a devout Methodist woman, and is supported by tuition fees and grants from the Methodist Board. There is a corps of twenty-one teachers, and some 300 boys and girls of all grades, mostly boarders. Its graduates are eagerly sought for clerical work by the business men of Texas. Many of its boys and girls have become missionaries to their people on both sides of the border. The finely-equipped schoolrooms, library and dormitories have an air of brightness and refinement. The theatre-like auditorium and chapel centers most impressively in its one adornment, a life-size Hoffman's "Christ in the Temple."

I visited elsewhere churches, welfare centers, schools and seminaries, Presbyterian and Congregational, as well as Baptist and Methodist, South and North.

Roman Catholic churches I saw a-plenty and large numbers of Mexicans attend them. But I was told that the men were becoming indifferent and hostile, and that the boys and girls growing up amid American life were fast leaving the Church of their fathers and all religion.

The Presbyterians (North) in 1926 appropriated for Mexican work in the United States \$250,000; the Methodists (North) \$100,000. Each of these, and also the Methodist (South) has in the border field three field executives and about 50 pastors, 60 teachers and 20 social workers. The Baptist (South), Baptist (North), Congregational and Presbyterian (South) have each about half that number, while a lesser number are faithfully working under the Disciples, Free Methodists, Friends and United Brethren. The Protestant Episcopal Church has only two women missionaries, sent and financed by the church.

Although I gleaned, from those who know the Mexicans well, all sorts of contradictory statements as to their worth or worthlessness, it is quite true that the Mexicans are just human beings, rather lovable, and with as great potentialities for good as any other race, and as much right to God and life. What they need is a fair chance.

BEST METHODS

THE ETHICS OF PROGRAM PREPARATION

BY MRS. WILLARD H. SMITH, HAMILTON, NEW YORK

The construction of programs for any phase of religious education is a serious business. To be educationally sound a program must produce an impression that will perpetuate itself in logical expression.

To be spiritually successful it must leave one with a greater desire for improvement and a stronger determination to attain it.

Programs are not like poets, they are made and not born. True there may be now and then a program which seems to spring full-panoplied for action from some Jove-like brow but that is the exception, and not the expectation of the ordinary mortal.

Every program with "an aspiration for an ultimate arrival" must first be prayed over; second, thought over; third, worked over and fourth, put over. This of course applies to the made-to-order program of individual effort. In the case of the "ready-made" program such as the "How to Use" and "Suggestions for Leaders" material that comes as "first aid" to the study books, these processes have already taken place. However, it remains for the user to vitalize even these prepared programs by putting something of himself into them in the way of energy and prayer. [Time was when missions was adjudged a feminine noun and declined accordingly but since Religious Education has acquired capitals and masculine cooperation one may use "himself" with actual as well as grammatical accuracy. So much for progress.]

Program preparation in these days means not *what*, but *how*. With the general topics selected and sponsored by the Central Committee of the United Study of Foreign Missions,

and the Missionary Education Movement and Council of Women for Home Missions and the wealth of supplementary material offered by all the denominational Boards, there is often an embarrassment of riches.

What most concerns the program maker is what portion of this material is best suited to the church and community for which the study is being prepared and just how it may be served to accomplish the desired results. Who knows, perhaps some day we may have persons specially prepared to become Program-Tasters!

A noted social worker is quoted as saying that "the present-day family is an experiment in antagonistic co-operation." Such a definition must not be applicable to the various parts of a single program nor of a series. Programs for the regular sessions of a Woman's Society, for Study Classes or a School of Missions should be like the pearls which the advertisers tell us may be successfully matched and added to the string from time to time, making a perfect chain.

Program making is an art, but one that can be mastered by patience, perspicacity and prayer.

How the Baptists of the North "Went up in the Air"

One of the most successful plans for denominational getting together was inaugurated and carried to a satisfying conclusion by the Board of Missionary Cooperation of the Northern Baptist Convention this last winter.

It was planned to make January the month for disseminating missionary information, a "reign of facts." Some one has said that facts are our scarcest raw material. The

plan was to insert them in the corporate body in such a skillful manner that the inoculation might be not only painless but pleasing and the results hoped for were immunity to ignorance and indifference.

Details of the plan were worked out with infinite care and early in the fall announcements began to appear in the denominational press.

For instance, the back cover of the monthly magazine of the denomination, bore this admonition

Look Out
for
A UNIQUE TOUR
of
BAPTIST MISSIONS
See November Missions

This was followed in November by

SAIL IN JANUARY!
CIRCLE THE GLOBE WITH
NORTHERN BAPTISTS
Make Your Reservation Without Delay
All Northern Baptists are invited to make an aerial voyage around the world that will occupy the thirty-one days of January.
A trip of *fascinating* interest, which no Baptist is too poor, too rich, too young, too old or too infirm to take.
Follow through lands of wonder and of mystery the chain of Baptist mission fields upon which the sun never sets.
Travel in an amazing airship which guarantees all the comforts of home by taking the home along.

Book Now!

Ask your pastor or the Tour Committee of your church how to get a ticket and thus become entitled to receive a copy of the *World Tour Log*. This unique publication will be in such demand that applications for it should be made as soon as possible.

Meantime associational leaders in every state had been called together, the plan explained in detail to them, and the carrying out of the plans in the local churches left to their responsibility.

During December local "Tour Committees" were active in bringing the churches into line ready for action in January. Four minute speeches were advocated but every committee was intrusted with minor details of getting the message across as seemed wise in their estimation.

Late in December tickets were issued to the members of the congregations at a called or regular meeting of the churches, by the local Tour Leaders.

WORLD TOUR TICKET

Around the World with Northern Baptists

THIS TICKET

when signed in space below is good for first-class passage

AROUND THE WORLD

in the Airship

EVANGEL

visiting Northern Baptist Mission Fields as scheduled in the *Log* to be provided before the Tour begins. Side-trips will be included as desired.

Signatures of Members of
Family Enrolling for Tour

.....
This coupon to be detached by Booking Agent and retained for record.

THIS CERTIFIES THAT

of
(Name of Passenger)
and—members of his or her family are booked as passengers for the

WORLD TOUR

On signing on the dotted line each family received a copy of the "Log," a gaily colored folder after the likeness of a trans-continental railway time table but of such clarity that a

wayfaring person of either sex need nor err therein.

This log contained the line of travel traced upon a map and showed the daily itinerary of the tour of all the mission stations to be visited at home and abroad, one for each day of the month of January, with a brief description of the work carried on and a passage of scripture to be read en route. And the descriptive matter and the passage of scripture were both so brief that no one would dare to complain of lack of time.

Of course the design was to whet the appetite for more substantial fare. The "Log" was illustrated with appropriate scenes of the visited fields and numerous side trips were cannily suggested for more adventurous spirits as, for instance, after the description of the Belgian Congo stations an inviting little foot-note suggested "For delightful side-trip see Hewing a Station out of the African Jungle" (9 cents).

All the denominational papers carried the material to be read and also additional facts and illustrations so that if any failed to receive a copy of the "Log" they were easily put in touch with the program through the other papers.

Very thriftily too, ruling was made that five points might be added to the regular Reading Contest totals for every person who read the "Log" daily; thus intellectual indigestion was prevented and the every-dayness of the whole plan emphasized.

Even personally conducted tours sometimes meet with unavoidable accidents and delays but every single tourist of the good ship Evangel was set safely down at his own doorstep at the appointed time on the last day of the tour—much refreshed and stimulated and with nothing to unpack but very pleasant memories and a firm determination to "do it again."

The following summing up is from The Editor's Point of View in *Missions*:

EVERYBODY TOOK THE WORLD TOUR

The Baptist World Tour caught the imagination of the Baptists from California to Maine as nothing else has done within the memory of veteran leaders of the denomination. Even in the early days of the New World Movement there was no promotion project that allured so many people into a simultaneous consideration of our missionary and educational enterprises. Reports come from all sides of the unusual interest aroused and of the varied ways in which the Log was made to spread information in family circles and church services. The first issue of the Log was 325,000, and a second had to be printed, bringing the total called for up to 365,000. As there are estimated to be about 400,000 families in the Northern Baptist Convention churches, and family distribution was aimed at, it can be seen how wide was the outreach of this unique piece of travel literature. The state secretaries say they have never known anything to equal this tour in attracting and sustaining not only interest but participation. Dr. Bowler and his associates are certainly to be congratulated on the unexampled success of this original method of promotion. It has not only stimulated interest and imparted valuable information but it has tended to draw the hundreds of thousands of travelers together in the bonds of Christian brotherhood and the consciousness of sympathetic fellowship. It has also created a feeling of expectancy. Now that we have experienced the joy and satisfaction of doing a fine piece of work together we shall not be likely to rest content without finding some new way to repeat the process of simultaneous stimulation of interest.

A Reasonable Program of Missionary Education for the Local Church

It should join expression to impression; action to inspiration; doing to hearing; effort to information.

1. Systematic presentation of missionary information and missionary inspiration by the pastor in connection with the meetings of the church for worship.

2. Monthly missionary prayer meetings, directed by the pastor, under the auspices of the Women's Missionary Society, the Church Missionary Committee, or some other group.

3. The systematic presentation of Missions in missionary facts, in missionary stories, in missionary drama, to all departments of the Church School.

4. An annual standard Church School of Missions under the direction of the Church Missionary Committee.

5. A missionary library for all ages of readers, with special reference to the participation in the National Reading Contest.

6. Systematic distribution of free missionary literature, to all who will read it,

under the direction of a Secretary of Literature appointed by the Church Missionary Committee.

7. Bringing missionaries and missionary leaders to give missionary messages to the church and to the various church groups.

8. Enlisting the members of the church and the various church groups to give weekly offerings for the missionary enterprise.

9. Having a definite plan for reaching those in the community who have not allied themselves to Christ and the Church. Evangelism is Missions in action.

Note:—The above program can be worked by any church. It should not be attempted all at once. If large parts of it have not hitherto been put into effect. It should be built up gradually. Any church that will work the program, will become thoroughly missionary in spirit and service and will make reasonable advance in Christian fellowship, in membership and in output of spiritual service. Try it.

Pungent Paragraphs for Place Cards

The president of a Missionary Society suggests that at church suppers, White Cross luncheons, etc. it is a good idea to have some stirring items of interest which may be read at appropriate intervals to add a spice of seasoning to the mental pabulum of the participants.

The following clippings are "a free sample":

The American Bible Society sold more Bibles last year in China than in any other country on earth. The number reached the amazing total of 4,092,700 copies, as against 2,860,400 copies in English-speaking countries and 982,900 in Japan.

The following prayer is being offered each week in the Madras Union Christian College, India, showing that the influence of this effort is being watched eagerly and anxiously by our Christians in the Far East as well as in Latin America.

"Prayer for U. S. A."

"We beseech thee to grant thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Many children of Buddhist parents are in the Sunday school at the Japanese center, Los Angeles. There is a Buddhist temple erected at a cost of \$150,000 within four blocks of the center. A day school of one and one-half hours is conducted at the center for Japanese children after the public schools close. There are 16,000 Japanese in the section of the city where the center is located.

There were seventeen daily vacation Bible schools in India last summer. The Entally women's school in Calcutta carried off the palm for training and directing twenty of its students. The Carey church is head-

quarters for India. Judson College in Rangoon is the center of interest in Burma. One of its students, a former Buddhist monk, conducted a school in Buddhist village and with his own hands constructed the building in which it was held.

The Mexican Federal Government has had a large force of men touring the United States for the past six months studying the living conditions of their citizens in the U. S. A., to find out what they have gained by their time spent in our country. Do they come back more industrious? Are their homes equipped with more conveniences? Do they now seem anxious to have their children in school? Do they have a desire to save for the "rainy day"? And do they fall under the influence of the evangelical faith?

At Green River, Wyo., Irtense Large, a twenty-year-old Indian girl is teaching the white children of the descendants of the frontier pioneers. Miss Large is the only teacher of a rural school fifty miles north of this city, in a district removed from railroads and traveled highways.

It is also a good idea to use these items on the Church Calendar the Sunday previous to the monthly missionary meeting. Perhaps some shut-in member might be the chairman of a Clipping Committee, with much happiness to herself and benefit to others.

Something New in Nova Scotia

Almost every pastor admits that among the men of the churches there is a great poverty of interest in missions. This is largely due to the fact that the church has had no definite program for men and missions. When the need for funds for the work becomes urgent we call in a specialist to give an address on missions and make an appeal for money. Invariably the men respond generously, making possible the carrying on of the work. But is it not generally felt that such a method fails to achieve the highest end? The missionary thrill soon passes away and the men lapse into their former indifference to be aroused again by another appeal for which the plate is passed.

Now every one concedes that the women of the churches are far ahead of the men in missionary work. The reason for it is in the fact that they

have a missionary program. This has provoked them to great interest and effort with splendid results. If such a method has been of value to the work and to the women, and who will question it, why not something like it for the men? Missionary meetings for men need not be of the same type as those for women. Their program must be a man's program. Not long ago we organized in the Sydney Mines Church a Brotherhood for fellowship and mission study.

Our membership is not large. We held lately the first public men's missionary meeting in the history of the church, and it was a great success. From the meetings and study the men are getting an uplift and interest they never had before in missions. To arrange the program entails some work but it abundantly pays.

(Letter to *The Maritime Baptist*,
signed W. B. B.)

In a later issue of the same paper Dr. J. H. West, a missionary to India, offers some constructive suggestions as follows:

"A committee might collect suitable material on our various missionary enterprises and publish it quarterly in the form of lessons as a guide for those for whom an original program might not be expedient. This could be gotten out annually or oftener if it seemed advisable.

"Nearly every church already has its Men's Bible Class and one period a month might be devoted to the consideration of some phase of mission work."

He says, "As a missionary I cannot help feeling that if men as well as women were organized for the prosecution of our missionary obligation great things would be accomplished and Christ would have less reason to be disappointed in us."

A TESTED PROGRAM

BY THE REV. WILLIAM G. TOWART

A Program of Religious Education as Functioning in the First Baptist Church of Bennington, Vermont

Religious Education is not merely a fine phrase today but every church that is awake to its full responsibility is considering such a program very seriously. A religious educational program cannot be launched in a day or brought to fruition in a year. A church must set for itself a goal and then after painstaking preparation, like the sower, it must await the harvest.

The first essential is a capable leader. This may be the pastor of the church or a director of religious education. The director should be trained for the work and should have the fullest cooperation of the pastor and the people. He should know the needs of all ages in the church parish and be able to plan and carry out a program which shall meet these needs.

In our program of religious education in the Bennington Baptist Church we are touching young life and seeking to develop Christian

personalities, through instilling the ideals of Jesus Christ and guiding all activity into Christlike conduct. This is our supreme aim, and as a means to that end we have the finest equipment we can afford, a simple workable organization, and a unified program which meets all the needs of each age group.

Our school is graded by departments according to the best known methods as follows: Cradle Roll, from birth to four years of age; Beginners: ages 4-5; Primary: ages 6-8 or public school grades 1-3; Juniors: ages 9-11 or grades 4-6; Junior High: ages 12-13; High School group: ages 14-17; Young People: ages 18-25; Adults: all over 25 years.

Each department has one organization, through which all activities function, instead of having in each department a multiplicity of organizations which tend to cause confusion

and over-lapping. Each organization, above the primary grade, meets three periods a week from September to June. A program which includes worship, instruction and various types of expressional activities, functions through these three sessions. In such a method there is no duplication of officers or committees and all the members of each department are encouraged to attend all three periods.

The three period plan works out as follows: for instance, in the Junior department the pupils meet as a church school group on Sunday mornings at 9:45 and are instructed in Bible, Hymnology, Memory Work, Bible Geography, etc., all of which are usually correlated. During the church hour, from 11-12 a. m. this same group meets as a Junior Church, the Primary children joining with them. They unite for the first part of the program with the adult church and then march out during a recessional hymn, continuing with a service of their own in the chapel. There they have a complete worship program of hymns, music, scripture, prayer, offering, and a story, adapted to their interest, understanding and needs.

The Juniors meet for a third session in a weekday class, where they are given supplementary religious instruction and directed in Christian living, through social, ethical, service and religious activities. Several times during the year they meet as a social group.

In the Junior High department a similar program is carried on, except that the boys and girls do not meet with the Junior church but are encouraged to attend the adult service. For weekday work the boys and girls are separated into two clubs, each with a program based upon the four-fold idea of life.

In place of the former Christian Endeavor or Young People's Union there is one organization which directs all the activities of the High School group and young people. They meet in classes in the church school and are encouraged to attend morn-

ing worship. Sunday evenings they meet as a group in what is known as a Fellowship Service. This Sunday evening program lasts for two hours, the first hour being very informal and of a social nature. After light refreshments there is a short devotional program led by one of the young people and followed by the discussion of some subject of vital interest to young people. This organization meets once a month for social purposes. Community and world service activities are included in their program.

Each Sunday little children, too young to attend the Junior church, are cared for through an organization known as the "Kinderkirk" which has a program of stories, hand work and play.

Supplementary instruction is given all ages through a School of Missions which meets for six weeks in the autumn. [Enrollment fee for adults, twenty-five cents for the session.] The Forum held Sunday evenings during January and February afford an opportunity to hear leaders of National and International reputation. A Vacation School is held during four weeks in July for boys and girls. The last two of these organizations are community projects under the auspices of the Protestant churches.

We aim not only to touch the lives of those who attend meetings at the church but to reach into the home and minister to the needs of every member of the family. This work is done through our Cradle Roll department with its quarterly magazine and visitation, and the Home Department for adults which also has a quarterly magazine distributed by personal visitors. We have a staff of visitors, organized under the family group plan with a captain, eight lieutenants and a corps of visitors. Realizing the home influence in the life of a child, we have organized the mothers of our younger children into a Mothers' Club.

Next month Mrs. Dan Brummitt will take up the Mission Study textbooks.
--

A Missionary History Test on Japan and Korea

BY BELLE M. BRAIN, SCHENECTADY, N. Y.

WHAT IS YOUR SCORE?

HERE are twenty questions on Japan and Korea which THE REVIEW offers as a test of your knowledge of the history of missions in these lands. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers score 50 per cent, and so on. The answers will be found on page 718, but do not consult them until you have tried to answer the questions.

1. Who was the first Christian missionary to Japan?
2. How long was Japan closed to the world after the attempt to exterminate Christianity early in the seventeenth century?
3. Who finally succeeded in unbarring the long-shut gates of Japan after many unsuccessful attempts had been made?
4. What hymn was sung at divine worship on board the flagship of the United States squadron at anchor in the Bay of Yedo on Sunday, July 10, 1853?
5. Who were the first two Protestant missionaries to Japan?
6. What did the missionaries find posted on weather-beaten notice-boards in all parts of the Empire?
7. When and where was the first Japanese Protestant church organized in Japan?
8. What great translator of the Japanese Bible was also compiler of the Japanese-English dictionary?
9. What pioneer missionary, born in Holland and educated in the United States, served as confidential adviser to the Japanese Government for many years?
10. Who instructed Renjio Shimooka, the first Japanese photographer, in the art in which his countrymen are now so efficient?
11. Of what was Jonathan Goble, the first Baptist missionary to Japan, the inventor?
12. What was done with the fund started for Japanese missions at a meeting in William Ropes' parlor, Roxbury, Massachusetts, long before Japan was opened to foreigners?
13. Who was Captain Luke Bickel and what did he do?
14. Who is the author of "The Three-Hour Sermon" that has won so many souls in Japan and elsewhere?
15. What Japanese boy, who ran away to America to seek God and get an education, became a college president in his native land?
16. By what name is Korea now officially known?
17. What Scottish missionary baptized many Koreans living in the valleys of Manchuria and translated and distributed the Scriptures in Korea before the arrival of the first Protestant missionaries?
18. Who opened the first hospital in Korea?
19. What pioneer missionary conducted the first communion service in Korea in his own home on Christmas Day, 1887, with seven Koreans present?
20. What, besides faith in Christ, is considered a requirement for church membership in Korea?

Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

PRESBYTERIAN FIRST BIENNIAL MEETING OF WOMEN

A denominational gathering which had more than denominational significance was held in San Francisco May 19th to 24th, when Presbyterian missionary women gathered for their first biennial meeting. This gathering marked the completion of the year of "The Call to Spiritual Advance" which had been sounding through the missionary societies of the Presbyterian Church, U. S. A. With no prescribed financial goal, with no effort for increased numbers, the call had asked only that the women deepen and enrich their spiritual life.

The first Biennial met in the week preceding the 139th General Assembly. The first three days were given to organizational conferences for Board secretaries and members with the synodical and presbyterial representatives. The last three days were for these delegates and for the larger group of women who came without official appointment to attend this important gathering. The sessions were held in the Clift Hotel and in the First Congregational Church.

The mission boards alternated in presiding over the Biennial, Mrs. John Harvey Lee of Philadelphia, acting chairman of the Woman's Committee of the Board of Foreign Missions, and Mrs. H. C. Louderbough of Englewood, N. J., of the Woman's Committee of the Board of National Missions, taking the places which would ordinarily have been occupied by the two vice-presidents of their respective boards, Miss Margaret E. Hodge and Mrs. Fred S. Bennett. Miss Hodge has been, for many months, confined with a broken hip, while illness in her family had compelled Mrs. Bennett to relinquish all public service for a time.

The women secretaries of the two boards were always ready to make suggestions and answer questions. Board members who have been carrying special tasks also gave the benefit of their experience, especially in the conference days of the Biennial. Furloughed missionaries from both home and foreign fields were present and took part in the programs. Among these were such leaders as Miss Donaldina Cameron of San Francisco, whose remarkable work in rescuing Chinese slave girls brought to America is well known; Dr. Albert B. McCoy, superintendent of Presbyterian Sunday-school missions in the South, who was one of the Negro representatives of the Presbyterian Church, U. S. A., at the Le Zoute conference on missions in Africa last summer; Dr. Robert N. McLean, superintendent of work among Spanish-speaking people of the Southwest; Mrs. Wallace McAfee of China, Mrs. Charles M. Spining of Chile, and many others. Mrs. Charles K. Roys, one of the executive secretaries of the Board of Foreign Missions and Miss Gertrude Schultz, secretary in the home base department of the Board of Foreign Missions, who had just returned from a ten months' tour of the foreign field, aroused enthusiasm and interest with their reports. Mrs. Roys, who was formerly a missionary in China, spoke several times, giving her firm conviction that a new day is dawning there for Christian work.

The Biennial delegates faced several questions very frankly. Although results of "The Call to Spiritual Advance" could not be tabulated in figures except as to numbers of new prayer groups and increased subscriptions to the Year Book of Prayer and to the women's magazine, *Women and Missions*, many had signed pledge

cards to give themselves more sincerely along other lines—dramatic, musical, literary, etc.—in the service of missions. And it was the conviction of every one that the societies were showing deeper consecration and renewed spiritual interest not only in their work as missionary societies, but in individual lives. This conviction was so strong that the delegates asked that The Call be continued and reported at the next Biennial. In many parts of the church, The Call has not yet been heard understandingly, and the general consensus of opinion was that its great work had scarcely begun.

The Biennial discussed frankly the race question, but without going into detail. There were a large number of Negro delegates at the gathering, and all present, white and colored, applauded loudly when Mrs. H. L. McCrorey, wife of the president of Johnson C. Smith (Negro) University, sprang to her feet and, in an impassioned speech, said that she knew no race consciousness; that always, wherever she had gone, she had found herself at one with Christians, regardless of her color or theirs. The delegates were asked to go back to their societies and advance interracial cooperation, in every way possible, with especial regard to this cooperation in the light of the missionary enterprise. A third subject considered at length was the relation of youth to missions and the important contribution of the young people to the missionary task of the Church.

The Biennial proper was opened Sunday afternoon by a communion service held in Calvary Presbyterian church. In the following days, over 200 delegates were augmented in their meeting by large groups of California women and the wives of some General Assembly commissioners who had come to San Francisco a few days early.

The culminating peak of the entire session was the dramatic presentation, "The Call and the Answer," written by Mrs. D. Everett Waid, chairman of the Call committee and a member of the Board of National Missions. This

presentation was a summary of the year's spiritual advance throughout the whole organization. The three principal characters, "The Church," "The Spirit of the Women's Missionary Organization," and "The Messenger" were taken respectively by Mrs. Lucy Lepper Shaw, associate treasurer of the Board of Foreign Missions, Miss Lucia P. Towne, editor of *Women and Missions*, and Miss Mary E. Moore, field secretary of the Board of Foreign Missions.

This first Biennial of the missionary women was not an executive body, so all actions voted were only recommendations to be passed on to the Council of Women's Committees of the two Boards. The findings committee brought in many valuable suggestions which not only served to show the trend of opinion in the Church, but which will be the basis for careful study and future action on the part of the Council of Women's Committees. Among those suggestions one of the most important was the request that a committee be appointed to study the single budget plan—a subject agitating many churches nowadays—and its effect on the financial responsibility assigned to the missionary societies. Another asked that the Council's study of causes of present unrest in the Presbyterian Church, as regards the missionary organization, be continued another year.

EDINBURGH—JERUSALEM

1910—1928

In 1910, at Edinburgh, for the first time, representatives from the Protestant churches of many nations met to study the results of their efforts to evangelize the world. It was a great experience to join such a company in singing "Jesus Shall Reign" and to listen to great pioneer missionaries and leading Oriental Christians present their work. This bringing together of those who had wrought splendidly, but separately, was the beginning of a new day in the work of foreign missions. Fellowship, and a new vision of the great task, helped

to unite those of widely differing points of view and methods.

Since 1910, there has been increasing cooperation among Christians of different denominations and of different countries. We have the boards of foreign missions cooperating in the Foreign Missions Conference, and the Foreign Missions Conference of N. A. united with similar bodies in other lands in the International Missionary Council. Each board remains free to make its own decisions, but its leaders are in close touch with leaders of other boards—each giving experience and receiving the experience of others dealing with the same problems. These shared experiences have promoted understanding and good will and strengthened all. Out of separate, unrelated, scattered efforts has come coordination of plans and, in many places, union institutions for higher education and medical work.

In 1910, on the invitation of individuals, the Edinburgh Conference was called. After eighteen years—years that have seen the World War divide nations, but during which improved methods of travel and communication have brought them as never before into the close contact of a small neighborhood—another meeting of those interested in presenting the Christian message is to take place—the meeting of the International Missionary Council at Jerusalem, March 24 to April 8, 1928.

At Edinburgh, although some missions had been at work for a century, scarcely a dozen nationals represented the Christians of the Orient. At Jerusalem in 1928, of 200 delegates, China and India will send 20 each and Japan 9, two thirds of each delegation to be nationals. Africa and Latin America will be represented. The new churches of the East, through their National Christian Councils, are regular members of the International Missionary Council and also appoint delegates to its meeting at Jerusalem.

An invitation has been issued by the chairman and secretaries of the International Missionary Council to

unite in prayer for the Jerusalem meeting. Some of the particular requests are:

1. That the meeting and all activities connected with it may contribute to the fulfillment of God's purpose; and that to this end Christ may be the center, the touchstone and the inspiration of all that is thought and written and spoken.
2. That members of the Council, all who take part in the work of preparation, the mission boards and the churches overseas may be open and ready to receive new ideas and willing to venture forth on untried ways.
3. That there may be a spirit of expectancy; and that members of the Council and all engaged in the Christian mission, recognizing the disproportion between its demands and the capacity of human resources to meet them, may give themselves increasingly to prayer.
4. That there may be given to all the desire and the power of imagination to understand and readiness to welcome truth from every quarter; that, in fellowship and mutual sharing, those from the East and the West may realize and demonstrate their vital oneness in Christ.
5. That fresh light may be gained regarding:

The Christian life and message in relation to other ways of life and thought; the principles and practice of religious education; the relation of the older Churches of Christendom to the younger Churches overseas; the Christian responsibility in regard to relations between races, industrial relations and the life of rural communities; the future of international missionary cooperation.

A more detailed statement may be found in the July number of *The International Review of Missions* and in a special leaflet available through the Foreign Missions Conference.

In order that the churches of North America may understand the purpose of the Jerusalem meeting and help by their thought and prayer, a Bulletin is being issued, the first number of which (June) is now available. Other numbers will appear in October, 1927, January, April and October, 1928. They will contain authoritative information, bibliography, etc. These Bulletins may be had from the Foreign Missions Conference, 419 Fourth Ave., New York.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

ALL ARE ONE

Every race and every nation,
Every land beneath the sun,
Must help to swell that great array,
For all in Him are one.
And the things that make for hatreds,
And the things that make for sloth,
Fall from them as they pass the gate
To pledge their new God-troth.

—John Oxenham.

RELIGIOUS WORK DIRECTORS IN GOVERNMENT INDIAN SCHOOLS

The future of the American Indian will be determined largely by contributions of schools to the Indian youth of today. While only one third of the 349,876 Indians are minors, this one third will shape the destiny of the race as a whole. The aspirations, conceptions, and outlooks which rise in the minds of the youth of today will modify both their own course and that which they encourage for their offspring.

The total number of Indian pupils in all schools June 30, 1926, was 69,892. Of this number 37,730 were in public schools. The remainder were cared for by government and church institutions. The Government in its 208 schools provides for 26,659 students. The churches through their 86 mission schools care for 6,895. It is readily seen that of the children not in the public schools, the Government reaches the greater number.

It is unfortunate that so few people can come into contact with these student bodies. Only a dull soul would be unmoved by the sight of these young people in their assemblies. Youth, with minds awakening and powers enlarged, is mutely demanding its inherent right to opportunity and encouragement. These groups of Indian boys and girls stir one's soul with an impelling desire to help open the way and remove the many obstacles which are sure to confront

them in their endeavors to make a place for themselves.

Just here is the opportunity of religious workers in connection with these schools. The government and the school officials are disposed generally to encourage the efforts of churches to minister to the students. These boys and girls need what religion has to offer them. When school days are over and they are confronted by racial discrimination and economic exploitation from without and discouragement from within, the patience and fortitude which only a wholesome religious faith and experience can provide will enable them to keep up heart. It will also be the Christian spirit which will make for a more sympathetic understanding of the problems which must be met.

The Home Missions Council and Council of Women for Home Missions are supporting six religious workers who serve eight schools. These are all non-reservation boarding schools. The pupils are separated from their homes during the school year and often for the entire time. The training includes arts and trades as well as ordinary academic courses.

The pupils at the Theodore Roosevelt School, Ft. Apache, Arizona (enrollment 480) are young or very backward. Many of them can speak no English when they enter. Some come from tribes which have few contacts with white men. Speaking of some of the first arrivals at this school, the Religious Work Director said: "Sixty-one came from Keams Canyon and Hopi Agencies. Some could hardly speak their own tribal tongue, having spent most of their life tending their father's sheep. All were picturesquely Indian in costume and well perfumed with the odor of the sheep with which they had been so closely associated. Very few had ever

seen a white man." Two years later she wrote: "The development of the children is almost unbelievable. Instead of the unkempt, undernourished children who entered school within the last twenty-five months, we see well-dressed, nice-mannered boys and girls as intelligent looking as children in eastern states." This school is so far removed from any community where cooperation of churches and workers may be had that the Religious Work Director is greatly handicapped.

The schools at Flandreau, South Dakota (enrollment 475) and Pipestone, Minnesota (enrollment 274) are fifteen miles apart and are cared for by one Religious Work Director, who is himself an Indian. Most students in these two schools have had opportunity for contacts with white men. The Director has the advantage of being near a town in which there are several churches.

The students at Genoa, Nebraska (enrollment 512) come from more progressive tribes. They are encouraged to attend local churches. They have their own Sunday-school under the direction of school officials, as is also the case at Flandreau and Pipestone.

The situation at Sherman Institute, Riverside, California (enrollment 1,055) is unique in that a union chapel was erected under the direction of the Federation of Churches in Riverside: part of the cost was provided by constituent boards of the Councils. This chapel is used for all the religious work of the Protestant group. Fifty-nine tribes are represented in the large group of students, who come from fifteen western states.

One Religious Work Director serves the two schools at Albuquerque, (enrollment 838) and Santa Fe, New Mexico (enrollment 505). At both schools the children attend the Sunday-schools of churches in the towns near by. At Albuquerque the school carries the girls and smaller children to and from church by auto buses.

Sixty tribes are represented in Haskell Institute, Lawrence, Kansas

(enrollment 966). It is one of the outstanding government schools. While a full high school course has been given only a few years, it has turned out a great number of promising students. Many graduates are in government employ in connection with other schools; some are teaching. By providing a corps of volunteer workers it has been possible to interest a number of students from Kansas State University, which is located in Lawrence. Members of that faculty are also vitally interested and ready to cooperate. Indian students attend the city churches; the girls are furnished transportation by the school while the boys walk. The general Sunday-school is under the official direction of school authorities with whom the Director cooperates closely.

In most of the schools a general meeting for the presentation of moral and religious matters on a non-sectarian basis is held every Sunday afternoon or evening.

In all these schools the students are privileged to attend a midweek meeting one night at least, the program of which is under the direction of the religious worker. These gatherings are generally given over to some phase of religious education. Social and recreational needs are cared for. Often these are met by re-enforcement of or cooperation with the school activities or those of the churches.

This interdenominational plan is the sanest and most economical that can be followed. It avoids confusion on the campus, and makes for unity of procedure. Mutual sympathy and respect between students of different denominational ties are fostered. A people who ought to be united are saved from the bad effects sure to follow if attempts are made to provide separate denominational leaders. It is a plan that has the approval of the Government.

Gather us in; we worship only Thee;

In varied names we stretch a common hand;

In diverse forms a common soul we see;

In many ships we seek one spirit-land;
Gather us in.

—George Matheson.

NEWS FROM MANY LANDS



JAPAN-KOREA

A Tokyo Editor's Tribute

THE following statement was made recently by its editor, S. Shiba, in the *Japan Times and Mail*:

"No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. Modern Japan may have been an apt pupil, but she has had her days of tutelage, and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. . . . We are today received to all practical purposes (except, alas! in emigration questions) as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners. . . . Let us ask, then, who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple: The Christians and Christian ideas of love, humanity, justice, and propriety—therefore, Christianity. . . . In fact, it may be said without exaggeration that, if Christianity as a religion be making but a slow progress in Japan, the Christian ideas have already conquered the country."

Unrest in Japan

OLD systems of morality are being superseded in Japan but there is still some opposition to Christianity.

"Japan, like other nations, has been passing through a period of economic, social and spiritual unrest," says a recent report. "Unemployment, strained relations between labor and capital or landlord and tenant are quite the order of the day. Old systems of morality are rapidly being superseded, while the new are not yet established.

"And yet there is a tendency to look for a purer faith in which one

may find rest. Religious writings are popular and religious meetings of all kinds are being more largely attended than heretofore. The officials of the Government are deeply concerned over the prevalent social situation.

"It has been foreseen that new apologetic necessities were coming upon the church in Chosen. They are coming now in an increasing flood, both by way of Japan and China and directly from the West and from Russia. The textbooks for all schools, public and private, are standardized and their world view is sometimes anti-Christian. There is widespread Communist and Bolshevik agitation, especially among the increasing debtor class. The Nationalist frame of mind, both in its good forms and in evil, is coming in."

Woman's Progress in Japan

THE growing independence and higher standard of education of women in Japan, and their increasing participation in public life are indications of their progress toward equal suffrage. The *Tokyo Japan Advertiser* says:

"In answer to a query as to why the Universal Suffrage Act of 1925 failed to recognize the right of housewives to vote, the fear was expressed that if this right were given, it might result in domestic discord."

Meanwhile the women of Japan enjoy a much greater degree of freedom than do their sisters in other Eastern countries.

"In the towns and cities of Japan women act as conductors on all the trams and omnibuses, and occasionally a woman taxi-driver is to be seen plying her trade in the streets. Women typists and stenographers, as well as large numbers of young mes-

senger girls, are found in all the big business offices and in most government departments, while nurses, teachers, waitresses, maid-servants, and women shopkeepers and assistants are to be counted in many tens of thousands in Tokyo and elsewhere. About one million women operatives are working in factories, especially in cotton weaving and spinning while over one hundred thousand are engaged in mining. Added to all these are some six million women engaged in agricultural pursuits, working year in and year out in the evil-smelling mud of the paddy fields or employed in tea-picking or fruit-plucking."

Of special significance in the progress of Japanese women, is the ever increasing number of new fields of work being thrown open to women of the intellectual classes. Fifty years ago, it seems, the very idea of Japanese women being allowed to practise as doctors would have been laughed at as an idle dream, yet "now, in addition to some 30,000 trained nurses and midwives, there are three hundred or more women doctors."

A Revival in the Doshisha

AN IMPRESSIVE sunrise service held by hundreds of teachers and students in the Doshisha University, Kyoto, Japan, on the anniversary of the death of Neesima was referred to in the July *Review*. This seems to have been but one of many evidences of a real spiritual movement in that famous institution. Others are described as follows in the *Missionary Herald*:

One of the results of the Doshisha revival has been the approach of twenty of the most active and influential students in the non-Christian Law Department to Rev. and Mrs. Samuel C. Bartlett, (veteran American Board missionaries), for definite concentrated teaching of Christianity, avowedly with the purpose of becoming Christians if they conscientiously can. "I want to be baptized," said the leader, "but if I should do so now, I would be lying to God." Another member of this group is the grandson of a close friend of Neesima's. These students have held aloof, for the most part, from Mr. Hori's movement. A group of

500 students of the commercial department have been deeply influenced by Mr. Hori and declare that they have received the greatest blessing of all. The whole atmosphere of the college has been changed.

Trained Leaders Needed

APPEALING for an extension of the educational work of his own board, the Southern Presbyterian, in Korea, Rev. L. T. Newland writes: "The great majority of lay workers and a large percentage of the native ministry are men and women who know next to nothing of the great world of science and nothing of that world of literature that means so much to an educated man. They are workmen of tried faith and they know their Bible, but they are trying to lead a people who are intensely eager to know all there is to be known in every department, and who turn from even the gospel message when it is couched in the terms of yesterday. And, since the leaders cannot call upon these modern attainments of science and art to explain the spiritual truths of the Gospel, they are no longer popular. As a result, not because the people are not gospel-hungry, but because they have suddenly developed a taste for a new setting forth of the old, old story, which taste their leaders cannot satisfy, they are becoming harder and harder to reach. . . . Native church leaders of every grade must be educated in a strict and modern sense of that word."

Reaching Chinese in Korea

REV. A. SYDENSTRICKER, formerly a Southern Presbyterian missionary in Nanking, China, is using to good advantage the time which he is being forced to spend as a refugee in Korea. Soon after his arrival in Kwangju he made the acquaintance of several Chinese, of whom there are hundreds in that city, and now he has secured four places where he holds meetings each week. He says:

Our aim is to get the work among the Chinese on as good a basis as possible while

we are detained here; then have one or two Chinese evangelists take charge of it, with an annual visit of a missionary from China. This plan meets the hearty approval of our Korean missionary brethren. The Chinese in this part of Korea have been entirely neglected on account of difficulty of language. Very few of them have learned to speak Korean, and those that have some knowledge of the language can understand only business terminology. The Chinese here are very friendly and seem to be more open to the gospel message than they are in their own country. Of course our work among them is purely evangelistic, without any plan for other kinds of work.

CHINA AND TIBET

News from Chinese Colleges

THE reopening of Nanking University and the way in which Ginlin College is being carried on without foreign aid were reported in the August *Review*. Additional reports of the same nature have been received by Dr. A. L. Warnhuis, secretary of the International Missionary Council, some of which read: "Shantung Christian College is carrying on with a Chinese staff and with an enrollment of about 80 students. The University is also carrying on the hospital work, so that the senior year in medicine is able to continue. Dr. Nance and some of the Soochow University people have returned to Soochow. West China Union University and a majority of the schools in Szechwan Province have reopened and are carrying on with Chinese teachers and large enrollment. The buildings and equipment of Yale-in-China, in Changsha, have not been damaged or molested in any way, though the institution was closed several months ago."

Memories of Martyrs in Shansi

DURING the Boxer uprising in 1900, the largest number of Christian lives were lost in Shansi Province, where about 150 missionaries and their children and several hundred Chinese Christians were put to death. From Pingyao, an old and conservative city in Shansi, Mrs. W. F. H. Briscoe writes in *China's Millions*:

We have a good chapel, which was built as a memorial to the two children of Mr. and Mrs. A. R. Saunders who died in the Boxer uprising. Our evangelist, Mr. Uang, is the son of one of the early Christians who had three sons killed by the Boxers. Mr. Uang is an untiring worker and much beloved by the church members. Our Bible woman was brought to the Lord twenty-eight years ago by a young woman in our Mission who suffered martyrdom in 1900. We thank God for the privilege of working with the deacons of this church. Deacon Lui is over eighty. He is still very zealous in preaching the Gospel in the villages surrounding his home. He is ever ready to go out on the evangelistic tours, providing his own expenses, carrying his bedding, and doing a ten-mile walk a day.

Church Activities in Paoting

PAOTING, Chihli Province, has been one of the military centers of North China. Successive armies have taken the city and passed on. It is little wonder that city evangelistic work has been interfered with. But, according to the Presbyterian missionaries, there are encouraging new features to be recorded. A financial canvass has been inaugurated. A woman's society for charitable work is sewing for the hospitals, learning about the evil effects of liquor and opium, and planning to support a home missionary in the southern province of Yunnan. A beginning has been made in the formation of a mothers' club which should become a real force in exalting the Christian home ideals of the community. The new work of the West Suburb chapel had not progressed on account of the lack of a suitable worker, but now Paul Wang, the converted prisoner, has become the preacher. Country work has not suffered because of the war; Rev. and Mrs. W. A. Mather were in the distant country field for two months.

The Theme of Conversation

MISS M. E. HASLAM, of the China Inland Mission, writes: "It has been such a joy to go to the homes of whole families who have put away their objects of worship and put up tracts and scripture texts in their places, and have a praise service in

the rooms where heaven, earth and ancestors, to say nothing of idols, have been worshipped for so many years. There are ten whole families who have come right out for the Lord in this little place, and most of them either directly or indirectly through the sorcerer who was converted through reading a gospel portion which he purchased from Mr. Hayman some four or five years ago. The people are such simple country folk, and the one theme of conversation on the little street is JESUS."

Selling Bibles in Manchuria

DURING the past year the British and Foreign Bible Society sold 410,597 portions, Bibles, and Testaments, against 294,454 in the preceding year. There are thirty-six Chinese colporteurs and one Korean at work. The success of the Society has been due in a large measure to the position of Manchuria, which is, to a considerable extent, politically and geographically detached from the rest of China. The Soviet Government has attempted to hinder the circulation of the Scriptures in Manchuria, but has not succeeded in its purpose. Though the travelling representative of the Society (who works among the Russians in Manchuria) has met with persecution from the Soviet representatives, a large number of Russians in the country welcome the Scriptures in their own language and are glad to buy copies.

The Gospel in Central Asia

AT THE annual meeting of the China Inland Mission Miss Mildred Cable described a trip which she and certain associates had taken into Central Asia. She said: "We made the base of our operations in the city of Suchow, Kansu, the last town inside the Great Wall of China, an extraordinarily valuable point as a strategic base for missionary work. We there found, beside the Chinese population, Mongols, Tibetans, Russians and Turki, and we were able to preach the Gospel of JESUS CHRIST to all these people. From there we

made journeys over the Tibetan Border and, thanks to our band of Chinese fellow-workers, we were welcomed into Tibetan tents and among the Tibetan people. When we met Mongols we had an equally warm reception. We found hearts extraordinarily prepared for the message we had to give them. . . . We found men and women who had spent the best years of their lives in practising discipline of the body, seeking the remission of sins."

INDIA AND SIAM

A Moslem Convert's Testimony

AN AUSTRALIAN representative of the Church Missionary Society writes from Multan, in the Punjab, of a recent convert from Islam named Samuel: "He went out on an evangelistic tour lasting eleven days, during which he sold more gospels than any of the other four workers, three of whom had each had over fifteen years' experience in that work. He walked on an average eleven miles a day, and always wore a smile. . . . In the town where he had gone to school some acquaintances took him into the bazaar for a discussion. A *maulvi* seated among them remarked, 'Was your father a fool living a Moslem all his life, and your relatives—and of them all you only are wise?' Samuel simply explained that as a Moslem his faith had been in Mohammed who confessed that he was a sinner. As a Christian he believed that Jesus Christ has given us salvation, and was able to give it because He was the Sinless One. Mohammed could never do that."

The God Under the Stones

MRS. F. O. CONSER writes from Sangli, Western India: "A festival gives but added opportunity for reminding the people of the utter uselessness of their idols; so, while the sacred snake is being painted on the house wall during one festival, and little clay idols being installed in the home during another, we sit on a log or a stone or the edge of the verandah and show the women of the home a

better Way and many a one nods her head and says, 'It is all true. What can the idols do for us?' An interesting incident happened the other day in this connection. Passing through a village, followed by a friendly crowd, we stopped at a small wayside altar, the god being represented by four flat stones decorated with red paint. We said, 'There is no god here. These are only stones.' 'Oh,' said a man, 'the god is underneath.' We promptly lifted one of the stones to discover beneath it three large, hibernating frogs, whereupon a great laugh went up from the crowd, in which we all joined."

"Killing by Purdah Gas"

THIS expression was used in a remarkable speech on the status of Moslem women delivered by Mrs. R. S. Hossein at the Bengal Women's Educational Conference. Mrs. Hossein referred to the "utter neglect, indifference and ungenerous behavior" of Mohammedans to their women-folk. "I find," she said, "that Mohammedans are anxious to sacrifice their lives in the name of Islam, or for insult to a broken stone of a mosque, but our sisters within the purdah are slowly dying a painless death due to purdah gas. . . . There has been a great stir in different Hindu societies for the uplift of their women, who were hitherto shut up in the zenana. In this respect the Madras women have made a great advance. This year Madras has elected a woman as Deputy President of its Provincial Council. Recently, a woman in Rangoon has been called to the bar. The name of the Parsee woman barrister, Miss Sorabji, is known to you all. But what about Mohammedan women? They are still where they were!" Mrs Hossein concluded her speech by giving statistics on illiteracy in India.

Jesus the "Avatar" for India

THE Christian Literature Society for India have planned, under the editorship of Dr. A. J. Appasamy, a

series of Indian studies, wherein Christianity will be approached from the Indian viewpoint; and an examination made of the fundamentals of Christianity. The first of these was by Dr. Appasamy himself. "Christianity as *Bhakti Marga*"—a study of the Johannine doctrine of love—was an attempt to expound the inner meaning of the Gospel and Epistles of St. John in the light of Indian *bhakti* thought. The second of the series has now appeared under the arresting title, "Jesus the Avatar." The author of the book is Mr. V. Chakkarai, formerly editor of *The Christian Patriot*, of Madras. The book is, in the author's own words, the outcome of a recognition "that the religious genius of India must form the background of Indian Christianity." It is a deliberate attempt to examine the doctrine of the divinity of Christ in the light of Indian religious thought. It is an attempt to interpret in the language of Indian philosophy the Church's experience of the person Jesus with the aid of the author's own experience of His power and presence and on the basis of the author's own devotion to Him.

Organizing Christian Villages

THE Presbyterian Church of New Zealand is at work in the Punjab, and Rev. J. L. Gray writes: "In the last few years hundreds of the out-castes in our district have been baptized. . . . We have now Christians in probably fifty villages. Our problem is how to provide for their needs. In at least a dozen of the villages the shrine has been levelled to the ground. That is a final test of the sincerity of the community in its desire to become Christian. We are feeling increasingly that any work among these villagers must follow the lines of their own Indian organization. Thus we are seeking to find men who will act as the headmen or *chaudris* of the Christian community. It is one of our most important tasks, in which we have as yet only made a beginning, to look out men of

leadership and of trust to discharge this duty. Our idea is to train them for the eldership, and by their help to establish small community churches in these centers. Recently there has been quite a wave of persecution of the outcaste Christians by Hindu and Moslem landholders."

Serious Situation in Ceylon

THE Ceylon and India General Mission, an English society which has branches in both the United States and Canada, reports: "In Ceylon intensified Buddhist opposition, such as missionaries of forty years' experience in the island have never previously encountered, continues. The slogan of this new movement is, 'Every Buddhist child in a Buddhist school,' and the means employed to accomplish this end are both subtle and cruel. The very existence of practically all Christian educational institutions is at stake, and the authorities are powerless to help. Our missionaries are staying their hearts upon the word, 'The battle is not yours but God's.'"

Siamese King Advises Boy Scouts

KING PRACHATIPOK of Siam is president of the national Boy Scout movement. The *Times* of Bangkok describes as "a fatherly talk" an address recently made by the King to the Boy Scouts of that city, and says of it: "Each boy was exhorted to keep high the standard of the national ideals, to respect the national faith, to be friendly and helpful to his neighbors, and to fit himself to play a man's part later in life. Bodily fitness should be aimed at as well as mental. In that connection the king went on to condemn roundly the consumption of alcohol by young persons, and said that even in the case of adults it was of doubtful value. Again, a cigarette is truly a small matter, but for the sake of their bodily strength smoking is a habit to be avoided by young people. It was better, therefore. His Majesty said, to wait till they had reached the age

of eighteen before smoking. The scout had to set an example."

THE NEAR EAST

Religious Changes in Turkey

MANY indications not only of the Westernization of Turkey but also of the drift of the present Turkish Government away from Islam have been reported from time to time in the *Review*. Word has recently come of a government ruling against the *hajas*—superstitious, fanatical priests, doctors, and fortune tellers, who lived upon the credulity of the country people of Turkey. Visiting these men, or hanging bits of cloth upon certain trees growing in supposedly sacred spots, has been prohibited by Kemal Pasha. Any priest now must be a graduate of a theological school before he can practice his profession. Another change is thus described in a report from Constantinople to the *New York Times*:

The Government has come to a decision that there are too many mosques in Turkey, involving an expensive upkeep, and intends to convert all of the surplus religious buildings into public schools. Only the large and important mosques will be maintained for the purpose of worship. Since the creation of the Republic all mosques and religious foundations have become state property.

Varied Activities in Beirut

STUART DODGE JESSUP writes from Syria: "An attempt to tell of the personnel and varied activities of Beirut station would produce something of the effect of a kaleidoscope, if I read off the names of foreign and national workers, with a glimpse of their work in churches, preaching centers, Christian Endeavor societies, Sunday-schools, public reading rooms, the Press, the *Neshra* (religious weekly paper), treasury and banking department, Hamlin Memorial Sanatorium, and our eight schools and their thousand students. . . . Sunday morning, the compound and churchyard present an inspiring sight as the hundreds of people gather for various services. Preaching is carried on in four languages: Arabic, Armenian,

Turkish and English. The church and Memorial Hall each have to do duty twice every morning; the total number of those who attend must often be close to 2,000 and, except in the hottest summer months, rarely falls below 1,500. Church services are held on Sunday in four other points in the city."

Students at Baalbek

THE eighth annual Christian Students Conference at Baalbek, Syria, April 20-24, was attended by five of the older orphans in the care of Near East Relief at Antilyas. They brought back glowing accounts and have been spreading its message to other groups of boys and girls in their vicinity. The conferences are similar to the religious institutes in America, adapted to the needs of the Near East. Among the eighty-two delegates who attended were Americans, Syrians, Palestinians, Iraqians, Armenians, Abyssinians, a German, a Moslem Egyptian and a Tanganyikan. Most of them are of that small favored group that has found a way to an education and are now in one of the high schools or colleges of their countries.

One Near East Relief orphan who attended reported as follows:

All my personal benefits received at the conference may be summed up in my new vision of Jesus' way of life. In the first place, the body is *not* the enemy of the spirit, but it is the temple of God and hence good and sacred. Secondly, Jesus would not, under any circumstances, prevent any one from the study of science-truth, for fear of its irreligious influence. Thirdly, I came to realize that mutual confidence, lowliness, readiness to serve and greater appreciation of spiritual rather than material things can alone bring about cooperation in the life of nations as individuals and as members of the family of nations.

Heroes of the Faith

A YOUNG *mullah* (Moslem teacher) in Kermanshah, openly declared the superiority of the Sermon on the Mount to the Koran and was banished from the country. He has now found his way to another city to continue his witness for Christ. One village

convert was flogged almost to death on a false charge, but he has not given up his new faith. Another was threatened with arrest and punishment for circulating Christian literature, but he bravely brought out some of the strongest apologetics for Christianity and read all night to his accusers till they became most friendly. Another convert moved to Senneh, the capital of Kurdistan, and in that fanatical city dared to preach in the name of Christ before the door of the mosque; a storm of opposition arose and he was repeatedly warned to turn back to Islam or he would be torn to pieces, but he is still holding on in the face of such threats.

Colporteurs Attacked in Nejj

TWO cities in Iraq, Kerbela and Nejj, are as holy as Mecca to Shi'ah Moslems. In these two strongholds of Islam no missionary has settled, and but seldom have they been visited by missionaries. Bible Society colporteurs, however, have sold many books in spite of great opposition. The experience in Nejj of two of these devoted men is thus told by one of them in *The Bible and the World*:

After prayer together we went into the bazaar, and almost immediately the people began to say, "These infidels have come again with their books," and they cursed us freely. Soon we met a *sayyid* and he said, "O infidels, did we not say to you last year not to come here again to pollute our holy city and to lead Muslims astray? To us your death is lawful and we will let you understand this by beating and cursing you." We spoke gently in reply, and by careful conduct managed to work quietly throughout the day. The next day a crowd gathered and began to strike us with stones and sticks, happily driving us in the direction of the police-station. The police came out and saved us from their hands.

AFRICA

Proofs Sent by Aeroplane

ARTHUR T. UPSON, Director of the Nile Mission Press, made a striking address at the annual meeting, in the course of which he said: "The Nile Mission Press is modern to the last degree without being modern-

ist—if you can distinguish between the two. If there is a new invention we can have, we have it. I am proud of being modern, and send my proofs by aeroplane, which is being up-to-date. We move with the times. In other words, the slogan for 1928, is to be 'Old message; new methods. New methods, old message.' . . . The Press is printing a good deal of Persian; some seven or eight tracts have already been done in that language. Instead of sending our letters down the Red Sea, and over the mountains we send them by air mail. The Committee have approved in principle that we should do some work on the Persian Gulf, but we have not the man, nor the funds."

Opportunities in Algiers

MISS I. LILIAS TROTTER, in an earnest appeal for men recruits for Algiers, writes thus of the opportunities which await them: "It would have seemed a dream a few years ago to see things that we see now—the readiness to listen, to buy our books and to weigh evidence, even a cry of utter dissatisfaction let out now and then over their dead creed and its dead prophet; better still is the rumor of knots of secret inquirers gathering to read together the Scriptures and any Christian literature that comes their way. . . . They are of all kinds, these natives, and therefore needing men of all kinds to deal with them. Even in the tiny handful of men converts around us in the Algiers Mission Band we have types as widely divergent as a young fellow from the mountains out west, who has given up in despair his labored plodding over the alphabet, on to the last recruits, well read student-lads from the south. But the making of Christ's workmen is in them all."

Abyssinian Frontiers Mission

DR. TOM LAMBIE, formerly of the United Presbyterian Mission in Abyssinia, whose connection with this new organization was referred to in the June *Review*, writes: "The

urgency of this work is great for two reasons, the first being that the Mohammedans are increasing in power in these neglected areas, and having something which seems on the surface to be superior to what these tree-worshipping or devil-worshipping people possess, are having a good measure of success. The second reason is that these areas are still the prey of the slave-raider and gun-runner, and because they are thus isolated and far from government they have become the refuge of all sorts of sin and wrongdoing, that nothing in the world can clean up but the Gospel of Jesus Christ. A chain of mission stations along these frontiers would do more to stop the slave-raiding and kindred evils than an act of Parliament. This is not my opinion alone, but it is concurred in by every British official I have spoken to in the country."

Bible Students in the Congo

REPORTS from several sources of the interest which Congo Christians are taking in Bible study are summarized in the *Congo Mission News*. In one station a card printed in French and Kiluba is used, which gives daily Bible readings for the year. The missionary in charge, Dr. Hoyte, points out that all read the indicated portion each day, and each Christian has a notebook in which he copies down the verse that strikes him most in the day's reading. Weekly all meet together to read and study that day's portion, and Dr. Hoyte looks through their notebooks and comments on the quotations. From Mutoto comes the report of a contest in Scripture recitation. The boy who won first place recited 677 verses. The one who did second best recited for an hour and three minutes, doing 564 verses. The third boy recited 392 verses.

Transformed Malagasy Women

THAT there is no land in which the Gospel has so changed the status of women as in Madagascar is

the opinion of Miss Margaret Gale, of the London Missionary Society, who says that the women are the backbone of the Malagasy Church. By contrast she thus describes their condition as heathen: "The woman is the slave of her husband, one of several, and very little more important than the oxen. As long as she can work, he will support her, but when she can work no longer, she is cast aside as a useless garment. She is driven out then, and just goes from village to village fighting for the refuse with the village dogs, and finally lies down and dies with no one to pity or help."

Miss Gale thus summarizes the story:

The word "*without*" might be written across the life of the heathen Malagasy woman—girlhood without innocence; womanhood without honor; marriage without love; motherhood without joy; sorrow without a Burden Bearer; sickness without succor; death without hope of a beyond.

EUROPE

Sunday Amusements in England

IN ORDER to test the feelings of its constituency on this question the *Manchester Evening News* issued voting papers in a recent number, and in addition provided the cinemas (moving picture houses) and the churches of the city with copies of the voting-sheet. The questions submitted ran: (1) Are you in favor of Sunday games in public parks at times not interfering with the hours of divine worship? (2) Are you in favor of the opening of cinemas on Sunday after the hours of divine worship? In filling up his sheet every voter had to give his name and address, otherwise his paper was disqualified. Nearly a quarter of a million papers were sent in. They produced this surprising result: after deducting spoilt papers, out of upwards of 235,000 votes cast, only 37,609 were in favor of Sunday games, and 30,028 in favor of the opening cinemas. That is to say, the voting was more than five to one against Sunday games and nearly

seven to one against Sunday cinemas. The *Evening News* confesses to much surprise at the overwhelming majority in favor of the maintenance of the English Sunday, and contends that municipal councils ought not to ignore the strong sentiment to which the vote gives evidence, and that advocates of the introduction of the continental Sunday will now know that the voice of the people is against them. It is believed that a similar sentiment to that expressed in Manchester prevails in other parts of the country.—*The New Outlook*.

Scottish Churches to Unite

THE union of the Church of Scotland and the United Free Church of Scotland, which was referred to in the February REVIEW, has now been voted by the Assemblies of the two bodies, though the *Christian World* (London) predicts that about one sixth of the United Free Church will break away, and probably retain the name of the United Free Church. The church formed by the union will bear the historic name of the Church of Scotland. During the discussion it was stated that the United Original Secession Church had been considering the matter, and had found the position now reached by the Church of Scotland one which had entirely satisfied the claims on which it had hitherto kept apart from that church, and that probably it would be prepared to join in the united church.

One of the principal arguments for union presented to the Assembly of the United Free Church of Scotland is thus summarized:

A redistribution of forces is needed to avoid overlapping in some districts, and on the other hand to provide for the religious needs of some of the teeming centers of population in the industrial areas. Some rather striking figures were given in this connection. Some districts in the north, where the population had diminished in the last twenty-five years by something like forty per cent, still retained the same number of churches, and those very sparsely attended, whereas in West Fife and other parts the population had multiplied four times in the same period, yet no new churches had been built.

Irish Colportage Association

THIS organization of the General Assembly of the Presbyterian Church in Ireland reports "a year of remarkable success." The report continues: "While we rejoice in the work of spreading healthy literature, especially the Scriptures, throughout Ireland in Protestant and Roman Catholic homes alike, yet our great task is the circulation of the Word of God among our Roman Catholic fellow-countrymen, and never had we greater reason for thanksgiving than at the present time. During the year 52,520 Roman Catholic homes were visited, 18,352 for the first time; and in these 25,800 sales were made, of which 14,772 were Scriptures in whole or part. In these homes visited our colporteurs held 17,000 religious conversations, read the Scriptures in 5,759, and prayed in 486. The unanimous testimony of our agents is that the people are more accessible than two years ago."

Church Membership in Germany

WHILE the number of German church members has increased during the last fifteen years, the percentage of the population professing religion has dropped. According to an official report compiled from the last census, the adherents of the two principal religions in 1925 represented only 96.5 per cent of the population of 62,400,000, against 98.3 per cent in 1910. In the opinion of a correspondent of the *New York Times*, who gives these figures, the decrease is due to the fact that many Protestants and Catholics have renounced connection with religious bodies in order to escape the payment of the mandatory church taxes. The movement is especially strong in Berlin, where the number of people not belonging to any church increased from 63,000 in 1910 to 353,000 in 1925. Growth of the so-called Free Thinkers is still more pronounced in Saxony, where their number jumped from 4,000 to 272,000, an increase of more than 4,000 per cent.

The total number of communicants at the time of the census was about 40,000,000 Protestants, 20,000,000 Catholics and 564,000 Jews.

Amusements in Germany

SUPPLEMENTING the recent law suppressing obscene and trashy books the Reichstag is now considering a similar decree to protect youth from danger to morals through drama, dancing and other amusements.

The measure prohibits persons under eighteen years of age attending dances or amateur shows in their own home, if the shows are judged to be detrimental to their moral well-being and the police are authorized to disregard the old idea that a man's home is his castle and enter it if they deem such action necessary.

Y. M. C. A. Teaches Russians by Mail

SEVEN thousand Russians in all parts of the world are enrolled with the mail correspondence courses offered by the Russian Young Men's Christian Association through its Paris headquarters. Young Russian exiles, to the number of 438, have received diplomas for correspondence courses and are now established in business. Twelve Russian teachers handle the lessons. Some of their pupils are in America. A number are with the French Foreign Legion, and are continuing their studies while on war duty.

Athens School of Religion

THE graduates and former students of the School of Religion at Athens are now working in every country bordering the Eastern Mediterranean. One is in Kessab, Syria, serving a community of seven churches; another is teacher of Bible in the Samokov Girls' Gymnasium, Bulgaria; others are filling the following positions: director of community-religious work at Sliven, Bulgaria; the faculty of the American College, Salonika; work among the Russians in Lyons, France; Y. M.

C. A. work for the boys of Constantinople; associate pastor of the Camp Church, Aleppo, Syria; director of Young People's work in refugee camps; pastor of two churches at Bitias in the vicinity of ancient Antioch, Syria; pastor of church of Cairo, Egypt; women in three of the five Refugee Settlements in and about Athens; supervisor of playground activities and giving Bible lessons among the Greek boys.

ERNEST PYE, *President.*

LATIN AMERICA

Chilean Women Help Prisoners

THE humanitarian department of the Chilean League of Presbyterian Women visits the penitentiary in Santiago carrying sandwiches and religious tracts. Gospel meetings are held for the convicts who, from behind their bars, receive bread, tracts and gospel message with equal eagerness and gratitude. Some members of the league have adopted each one a different convict. She tries to keep in touch with him in every way by visiting him in the prison, and talking to him of his people, writing him letters, telling him of the love and forgiveness which Christ offers to us all, sending him clothes and if by chance his term expires and he is released inviting him to the church and doing all she can in every way to lend him a helping hand.

Zealous Venezuelan Christians

SOME new Presbyterian missionaries in Venezuela write as follows of the impression made upon them by the national Christian workers: "It is not an easy life which they live, but their influence for good is far greater than their numbers. Their honesty and reliability make them sought after for many lines of work. Their evangelistic spirit spreads the Word wherever they go. The chauffeur who drove us to visit a neighboring mission the other day, not knowing us, inquired of one of the group if she were a believer in Christ. Such is their willingness in daily life

to bear testimony to their faith. Senor Mendoza and his wife have recently opened work in a new village. With a smile, that bespeaks much for the future, he tells how they are barred from every home in the village, and how the people run when they have to pass his house. But they are not discouraged and know that it is only a matter of time until doors will begin to open."

Soldiers in Chile Transformed

IN THE opinion of William M. Strong, who writes from the city of Concepcion, Chile is open to the Gospel as it never has been before. He says: "The new dictator has taken away the salaries of the chaplains of the regiments and jails. We have a glorious opportunity to preach the Gospel in these places. The writer has had the blessed privilege of preaching the straight Gospel to regiment after regiment ordered to attend the service by the commanding officer in charge, and several times we have been accorded the privilege of placing in the hands of each man a copy of the Gospel of St. John." Mr. Strong tells this incident:

The other day a group of officers were talking together of the *evangelistas* in Chile. One man, a colonel of an artillery regiment, spoke up and said: "I wish to say one thing right here, and that is that a while ago we had a man come down the coast into our band, and he began to attend the Protestant chapel in the town. Soon he began to bring other companions to the same place. Then a wonderful thing began to happen. Formerly our punishment sheets were full, but the influence of the religious meetings in the little chapel emptied our guard house, and the punishment sheets cleaned up. Anyway, I shall do all in my power for these people that are helping our soldiers."

Mexican Law Defines a Minister

A REPRESENTATIVE of the Southern Presbyterian Church writes from Zitacuaro, Mexico: "The religious laws have been liberalized in one important particular. To exercise the ministry one must be a Mexican by birth, but article eight of the regulations states 'that for the

effects of this law it is considered that a person exercises the functions of a minister of a creed when he executes acts which the rulers of each religious organization reserve to especially determined persons, invested with priestly character.' In the Presbyterian Church, for example, practically the only acts reserved to the ordained minister are officiating in the sacraments, performing the marriage ceremony, and serving as pastor of a church. The pulpit is open to laymen. Therefore in the application of this law, while strictly ministerial functions must be reserved to the Mexican brethren, a great deal of liberty is allowed the foreigner in the public presentation of the Gospel message, and very little restriction is felt."

NORTH AMERICA

Interdenominational Evangelism

REPRESENTATIVES in the field of evangelism, of various bodies in the Federal Council's Commission met at Northfield, Mass., June 22-24, and agreed to promote the following general program of Evangelism for the season September 1927 to June 1928.

The churches of Canada, the Y. M. C. A., the Y. W. C. A. and other organizations are invited to join in this plan of work for the church year.

"Many churches and related bodies are planning to give special attention to a careful study of the Life of our Lord Jesus Christ during the next three years in memory of the corresponding three years of His public ministry approximately nineteen centuries ago. This is a favorable opportunity to call upon all people to give themselves with renewed consecration to the study of His life and with wholehearted determination to bring the knowledge of our Lord and His saving grace to multitudes that know Him not, and to learn how His way of life may become operative in all the areas of human relationships in our modern world."

The representatives believe the work of the church year should be planned well in advance and should have in it two major movements.

(1) A fall program with a church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

(2) A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.
2. A definite program of religious instruction by the pastor for the young.
3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

Pastors are urged to consider their peculiar responsibility for the religious training of their young people in catechetical classes and to enlist and train consecrated laymen and laywomen as witnesses for Christ.

Losses in Church Membership

DR. H. K. CARROLL, acting as secretary of a special committee, has brought before representatives of the principal denominations in the United States statistics which show that in thirteen communions with a grand total of 15,160,170 members, the losses aggregate 268,065. As the total of evangelical membership is upward of 29,000,000, the total yearly loss, if other communions besides the thirteen were included, would approximate about 500,000. Dr. Carroll offers as explanations of this state of affairs, first, the extensive pruning of church rolls which has been going on, "growing out of the large migration of families and individuals from communities in one part of the country to communities in other parts. The letter system, intended to move membership from one church to another, is evidently failing of its purpose. Moreover, members seem to have less regard for the obligations of church membership than ever before, and if they take letters at all, fail even to present them to the pastors of the churches to whom they are addressed. Even a few weeks of neglect in

church attendance breeds a habit of staying at home, so letters are not presented, and individuals and families in a little while are lost to church worship and church support and church activity."

Board Claims No Indemnity

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has given out the following statement with regard to the possibility of claim by the American Government for indemnity from the Government of China in connection with the death by violence of the Rev. John E. Williams, D.D., at Nanking, China.

Inasmuch as Dr. Williams was a regularly appointed missionary of the Presbyterian Board of Foreign Missions, and as the Board and the enterprise which it represents would be indirectly affected by any claim for indemnity on account of his death, we call attention to the historic policy of the Board regarding this question. The Presbyterian Board of Foreign Missions has never requested nor accepted indemnity for the death of any missionary, and it is fully convinced that, in the case of Dr. Williams, it should adhere to this long-established practice. The Board has in mind not only those essential principles which inhere in the motive and aim of missionary service, but also the welfare of the Christian cause in the place where violence occurs, especially as experience shows that indemnities are usually collected from innocent people in the local community.

Students and the Y. M. C. A.

SINCE the Y. M. C. A. at its national convention in 1924 adopted a new constitution, which increased the powers of state committees and secretaries with reference to student work, there has been increasing friction between the Student Department and the organization as a whole. This culminated in the resignation of the National Student Committee and its General Secretary, David R. Porter. A committee appointed to study the situation made several recommendations, the chief of which provided for the establishment of "a division of National Student Work on a parity with the Home, Personnel, and Foreign Divisions and sustaining the

same relations to the General Board and the National Council." These recommendations have been unanimously adopted by the General Board of the National Council, and the resignations referred to have been withdrawn. The plan must yet be confirmed by the National Council of Student Associations at its annual meeting in September, and by the Y. M. C. A. National Council at its meeting in October. Dr. John R. Mott sees in the present situation "an inspiring opportunity of binding the Student Movement more closely than ever to the Association Brotherhood and making it a vastly greater power within the Association at home and abroad."

GENERAL

World Friendships for Boys

THE International Y. M. C. A. Congress, held at Helsingfors, Finland, last year, gave an unusually large place to boys. The program for promoting friendship among the boys of the world, carried on largely under the leadership of John A. Van Dis, has this year had new features, in which the group of twenty-one American boys, representing all parts of the United States, have been privileged to share. For five days early in July an international camp for older boys was held in the Royal Forest of Windsor Castle, England, in which boys from about twenty countries were the guests of His Majesty, King George. From July 10th to 17th the first international Y. M. C. A. athletic championship contest was conducted in Copenhagen, under the patronage of the King of Denmark. For several days during August the boys were in camp near Budapest.

Tenth World's S. S. Convention

THIS gathering is to meet in Los Angeles July 11th to 18th, 1928. Only twice before has there been a convention of this kind held in the United States. The second was held in St. Louis in 1893 and the sixth in Washington, D. C., in 1910. London,

England, entertained this assemblage twice, first in 1889 and second in 1898. Other world conventions for Sunday-school workers were held as follows: Jerusalem, 1904; Rome, 1907; Zurich, 1913; Tokyo, 1920 and Glasgow, 1924. Invitations have come from South America, South Africa, Australia, Egypt, Asia and Europe

for future conventions. Fifty-four nations were represented at the last World's Sunday School Convention held in Glasgow, 1924, and a larger number will be in attendance at Los Angeles. Committees are now at work building the program and securing delegations from the nations of every continent.

Answers to Questions on Page 699

1. Francis Xavier, the Jesuit missionary, who landed at Kagoshima on August 15, 1549.
2. About 230 years.
3. Commodore Matthew Calbraith Perry of the United States Navy, brother of Commodore Oliver Hazard Perry, the hero of Lake Erie.
4. "Before Jehovah's Awful Throne," sung to the tune "Old Hundred."
5. The Rev. John Liggins and the Rev. Channing Moore Williams (afterwards Bishop) of the Protestant Episcopal Church, both of whom arrived some weeks before July 4, 1859, when Japan was officially open to foreigners.
6. Warnings to the Japanese not to become Christians and to Christians "not to be so bold as to come to Japan so long as the sun warms the earth."
7. March 10, 1872, in Yokohama.
8. Dr. James Curtis Hepburn, first missionary of the Presbyterian Church to Japan and also first medical missionary to Japan.
9. Dr. Guido Verbeek, pioneer missionary of the Reformed Church in America.
10. Dr. Samuel Robbins Brown, pioneer missionary of the Reformed Church in America.
11. The *jinricksha* or "man-power-cart" now used universally in Japan and, to some extent, throughout the Orient.
12. After accumulating for more than forty years, it was used to send Dr. Samuel Crosby Greene, first missionary of the American Board (Congregational) to Japan.
13. Captain Bickel was an evangelist of the American Baptist Missionary Society who toured among the islands of the Inland Sea in *Fukuin Maru* and preached the Gospel to the island folk.
14. The Rev. Paul Kanamori, the Japanese evangelist.
15. Dr. Joseph Hardy Neesima, founder and first president of the Doshisha, the Christian college of the American Board at Kyoto.
16. Chosen.
17. Dr. John Ross, missionary of the United Presbyterian Church of Scotland to Manchuria.
18. The Hon. Horace N. Allen, M.D., first resident missionary to Korea and afterwards United States minister to Korea.
19. Dr. Horace Grant Underwood, missionary of the Presbyterian Church to Korea and brother of Mr. John T. Underwood of the Underwood Typewriter Company.
20. The winning of one or more souls to Christ.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Chinese Altars to the Unknown God. John C. DeKorne. Illus. 139 pp. \$1.40. Grand Rapids, Mich. 1926.

This little book is the outgrowth of missionary experience in China and of fairly extensive reading. The material is rearranged and augmented from that given in a series of lectures delivered at Calvin College and Theological Seminary during November, 1925 and March 1926. It is not a fresh contribution to our knowledge of the religions of China, but rather attempts to put in popular form what is already available elsewhere. The purpose is missionary—to show the proper approach of the Christian who would seek to win to his faith the adherents of these other religions.

On the whole the attitude of the volume is sympathetic to the religions described. The author endeavors to see the good as well as the bad in the older systems of China. He is clear, however, that "in Christ dwelleth the fullness of the Godhead bodily, that Jesus Christ is the Light of the world and its only Light." The book has some serious imperfections. It is vague in its description of Taoism. Its author seems unaware that Lao Tze may never have existed and tells the story of the visit of Confucius to him as though it were certainly authentic. Nothing, moreover, is said of Islam in China. In trying to prove the uniqueness and finality of the Christ revelation the author confines himself chiefly to the claims of the Bible for itself and for Christ, a procedure which he would scarcely permit in another religion. He would not for example, accept as conclusive the testimony of the Koran as to the place of Islam. The book has a delightful style and on the whole is not

unfitted for the purpose for which it was written.—K. S. L.

Echoes and Memories. Bramwell Booth. Frontispiece, vii, 223 pp. \$2.00. New York. 1925.

While this is not a biography of the author's famous father and mother, they are brought into the record in a very telling way. There is nothing about the Salvation Army since Bramwell Booth became its leader, but we see here the development of that great force for righteousness as it came into being on English soil, under General and Mrs. William Booth. Any who have known only its record in America will be interested in the reasons for certain peculiarities of its doctrine and discipline, the Army's position as regards the Sacraments which has often proved a strong objection to it, and the large use of women in its ministry.

But aside from the Army itself General Bramwell Booth came into close contact with scores of the leading men of affairs and of the ecclesiastical and literary world of the past half century, of whose interesting personalities he gives an intimate inside view. It is gratifying to have a satisfactory explanation of William Stead and General Booth himself in the once famous abduction suit, an explanation which removes every vestige of blame from these two men in their efforts to expose one of the greatest evils of the British metropolis.

The chapters upon "Signs and Wonders," "The Founder and the Bishops," "Stories of the Army's Treasury," "Glimpses of Statesmen," and the illuminating biographical chapter "Purely Personal," are es-

pecially interesting. The whole volume is one of the best expositions of the Salvation Army that we have seen, and for interest does not fall far short of Harold Begbie's biography of the Founder. Criticisms give way to profound respect and heartfelt godspeeds are elicited instead of condemnation. It is to be hoped that General Bramwell Booth will some day write a volume narrating the history of the Army under his own direction, and especially with reference to its foreign missionary development.—H. P. B.

Buddhism and Buddhists in Japan. Robert Cornell Armstrong. 144 pp. \$1.25. New York. 1927.

This attractive volume is the fourth of the "World's Living Religions Series" projected by the Board of Missionary Preparation in North America. The writer is well known to those interested in Japan and has to his credit several volumes dealing with the religion, education and history of modern Japan.

He sketches with rapid strokes the history of Buddhism in Japan, describes the temples, symbols and priests, and discusses the other worldliness and the emphasis on moral betterment. Then follow interesting chapters on the philosophical sects, social ideals, practical sects, and finally the Christian appeal.

The book is a readable, accurate and informing contribution to modern apologetics. The writer gives what a modern Japanese would say about Buddhism. He does not attempt to uncover the weak spots of this great religion. The good points are clearly set forth. At the same time the fundamental differences between Buddhism and Christianity are discussed. He shows that Christianity starts with a personal God and an individual person and finds salvation in the right relation between them. Buddhism, in spite of its theistic developments, cannot quite escape the consequences of an impersonal world ground.—L. A. H.

Christ and Money. Hugh A. Martin. 110 pp. \$1.00. New York.

This is a thoughtful study in five chapters. The first, "The Value of Money," shows that only that is truly owned which is transmitted from its material form and appropriated by the soul itself. As to the teaching of Jesus in relation to money, there are two erroneous attitudes to avoid: that of glorifying poverty as such, and that of treating Jesus' positions as counsels of perfection and hence impracticable. It is not the amount of one's money but the use made of it that matters. "The Rights of Property" chapter is a temperate but fearless laying bare of the evils involved in the amassing of wealth in the hands of the few. Private property is recognized by society—not in virtue of a right inherent in the individual, but because it is an institution which is believed to be for the good of society as a whole. "It is hard to find any justification for a system which allows great fortunes to pile up generation after generation."

The author believes that "The Acquisitive Motive" is of greater service than is generally supposed. "Discovery and invention would cease unless men rose above the love of money."

"Personal Expenditure" is the real test to determine whether one's view of money is truly Christian. There are too many who, as Joseph Parker put it, "compound with God for a guinea when they owe Him their lives." In acquiring, no less than in disposing of possessions, all must ring true to Christ's high conception of stewardship.

D. M. MCC.

NEW BOOKS

A Study of World Evangelization. David Jenks. 168 pp. 4s. Student Christian Movement. London, 1926.

The Early Spread of Christianity in India. A. Mingana. 82 pp. 2s. Longmans. London, 1926.

An Outline Introduction to the History of Religions. Theodore H. Robinson. 244 pp. 5s. Oxford University Press. London, 1926.

Quality in Linens

PURE quality Linens are invariably a satisfactory and economical investment. For pure Linen is durable and retains its distinctive beauty as long as a thread of the fabric lasts. You may choose your Table Damasks, Fancy Linens, Sheets and Pillow Cases and Towels at McCutcheon's and be confident of their pure quality, beauty and moderate price.

Write for our new Fall and Winter Catalogue
which illustrates many of the treasures in our store.
Mail orders are always carefully filled.

McCutcheon's

FIFTH AVENUE AT
DEPT. NO. 20



FORTY-NINTH ST.
NEW YORK

The MOSLEM WORLD

A Quarterly Review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands.

Edited by REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

Associate Editors

PROF. D. B. MACDONALD, D.D., Hartford, Conn.

CANON W. H. T. GAIRDNER, B.A., Cairo

REV. H. U. WEITBRECHT STANTON, London

PROF. WM. G. SHELLABEAR, D.D., Hartford, Conn.

PROF. S. RALPH HARLOW, Northampton, Mass.

REV. MURRAY T. TITUS, B.Litt., India

MR. MARSHALL BROOMHALL, London

REV. E. M. WHERRY, D.D., India

PROF. ARTHUR JEFFERY, Cairo, Egypt

THE Moslem World was founded in 1911 to follow up the work of the conferences on evangelization of Moslems, held at Cairo in 1906 and at Lucknow in 1911. It is unique in its outlook, at once on phases and conditions of contemporary Islam, and on the missionary work of all sections of the Christian Church among Moslems.

WHAT SOME READERS SAY

"THE MOSLEM WORLD is the best source of information in the English language with regard to religious movements among the Mohammedan peoples and with regard to Christian Missions to Moslems. It deals with the literature that relates to Islam and Islamic peoples and it is indispensable to all those who are interested in their evangelization. Its attitude with reference to the world's need of Christ and the sufficiency of the Christian Gospel is unwavering, but it deals with the great issue of Islam and Christianity with Christian kindness and goodwill."—ROBERT E. SPEER, D.D., Secretary Board Foreign Missions Presbyterian Church, U. S. A.

"THE MOSLEM WORLD is indispensable for all friends of foreign missions who wish to remain in touch with the rapid and kaleidoscopic changes among the two hundred and thirty-four millions of Moslems. There is at present no living person commanding such world-wide and intimate knowledge of the problems connected with the Moslem world as the editor-in-chief of this Quarterly."—DR. JULIUS RICHTER, D.D., Professor of Science of Missions, University of Berlin.

MISSIONARY REVIEW PUBLISHING CO., 156 Fifth Ave., New York City

Price in U. S. A., \$2.00 or 50 cents per copy; in Britain, 8s. per annum, or 2s. per copy

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR OCTOBER, 1927

	<i>Page</i>
FRONTISPIECE CENTRAL AFRICA MISSION FIELD OF THE LATE DAN CRAWFORD	
MOSLEM LIFE IN RUMANIA AND BULGARIA SAMUEL M. ZWEMER	725
<i>A report of observations and information gathered on a recent tour in South-eastern Europe. Some revelations of the prevalence of Islam in the Balkan States.</i>	
THE CEASELESS INNER URGE S. D. GORDON	732
<i>A striking study of the motive and power of the Christian missionary enterprise as viewed by the author of the famous "Quiet Talks."</i>	
WHY CHRISTIAN MISSIONS? P. WHITWELL WILSON	737
<i>The author of "The Christ We Forget" and other well-known volumes, gives reasons why Christian missionary activity holds such an important and essential place in the work of the Christian Church.</i>	
SEVENTEEN YEARS IN THE PERSIAN GULF C. S. G. MYLREA	743
<i>One of the well-known missionaries of the Reformed Church tells of his experiences among fanatical anti-Christian Arabs and shows the opportunities for increased missionary effort.</i>	
MOHAMMED AND THEOPHOLIS CALVIN K. STAUDT	747
<i>The head of a Christian boys' school in Mesopotamia gives some interesting experiences in dealing with Mohammedan boys.</i>	
A FOCAL POINT FOR MOSLEM SEEKERS E. E. ELDER	749
<i>A missionary teacher in Cairo describes the influence of a Christian school and the search of followers of Mohammed for the truth.</i>	
TESTS OF SPIRITUAL LIFE SADHU SUNDAR SINGH	751
<i>The famous Indian Christian "holy man" expresses in Oriental style his interpretation of Christian truth.</i>	
A GREAT AFRICAN CHRISTIAN H. W. PEET	753
<i>A sketch of the life and work of J. E. K. Aggrey, one of the most intelligent and outstanding of African Christians who won honors in American universities.</i>	
AN EXPERIMENT IN AFRICAN EDUCATION F. W. COBB	755
<i>The story of the purpose and progress of the educational institution in West Africa to which Dr. Aggrey intended to devote his life.</i>	
AMONG THE MEXICANS IN TEXAS JOSEPH MARTIN DAWSON	757
<i>A picture of conditions on the American side of the Rio Grande, showing the need and opportunities for evangelical work.</i>	
WALDENSIAN CHURCHES IN SICILY F. S. GOODMAN	759
ROBERT LOUIS STEVENSON AND MISSIONS J. W. BURTON	761
TAKEN FOR KIDNAPPERS H. J. SHEETS	764
BEST METHODS FOR USING MISSION STUDY BOOKS . MRS. DAN B. BRUMMITT	765
A MISSIONARY HISTORY TEST ON MOSLEM LANDS BELLE M. BRAIN	770
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	771
WOMAN'S FOREIGN MISSION BULLETIN EDITED BY ELLA D. MACLAURIN	774
NEWS FROM MANY LANDS	776
THE MISSIONARY LIBRARY	793

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
Delavan L. Pierson, Secretary

Wm. I. Chamberlain, Vice-President
Walter McDougall, Treasurer

Publication Office, 3d & Reily Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year.

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

DR. WILFRED GREENFELL of Labrador has been made by King George of England a knight of the order of St. Michael and St. George.

* * *

DR. WILLIAM R. KING, formerly pastor of an important church in St. Louis and recently district secretary of the Board of National Missions of the Presbyterian Church, has recently accepted the position of executive secretary of the Home Missions Council with offices at 105 E. 22nd Street, New York.

* * *

RT. REV. PETER TRIMBLE ROWE, D.D., Bishop of Alaska, unable to await the government boat for the Arctic, made the trip to Tiagara from Nome and return by airplane for the visitation of missions.

* * *

THE REV. CHARLES E. VERMILYA, who was formerly superintendent of frontier work in the Methodist Episcopal Board of Home Missions, and recently secretary of the Home Missions Council, has been appointed executive secretary of the New York State Council of Churches. His office is 105 East Twenty-second Street, New York City.

* * *

MRS. DOUGLAS THORNTON, whose late husband was once a leader in the British Student Movement and a C. M. S. missionary to Egypt, has been appointed a full secretary by the Church Missionary Society—the first woman to be called to such a position.

* * *

OBITUARY

DR. GEORGE E. KING, head of the Borden Memorial Hospital at Lanchow, Kansu Province, China, and son of a veteran missionary of the China Inland Mission, was drowned while fleeing, with fellow missionaries, on rafts from Lanchow.

* * *

REV. WILLIAM T. ELSING, D.D., an authority on City Missions and for forty years pastor of De Witt Memorial Church, New York City, until his retirement a few years ago, died in Merano, Italy, early in August, aged seventy-six years.

* * *

REV. S. HALL YOUNG, D.D., for nearly fifty years a Presbyterian missionary in Alaska, died as the result of a trolley accident near Clarksburg, West Virginia, on September 2nd, 1927. Dr. Young would have been eighty years old on September 12th. He was born in Butler, Pa., and attended the University of Wooster, and Princeton Theological Seminary. Nearly fifty years ago, he was married to Miss Fannie E. Kellogg in Sitka. He was the companion of John Muir, the naturalist, and in the gold rush to the Klondike in 1898, and carried on his missionary work by canoe and dog team to many settlements in this vast territory. He organized the

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Quadruple Dividends

FROM

Annuity Agreements

CASH DIVIDENDS—To the donor during life.

Based on age when gift is made.

SPIRITUAL DIVIDENDS—To the donor during life.

"It is more blessed to give than to receive."

CASH DIVIDENDS—To the project named by the donor.

Any regular missionary work may be supported.

SPIRITUAL DIVIDENDS—To the people reached as a result of your gift.

The life that is brought to Christ is the great dividend.

For further information write:

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

first Protestant church in Alaska, and was the author of "Alaska Days with John Muir," "Adventures in Alaska," and "The Klondike Klan" and other volumes. His autobiography is now in the hands of Fleming H. Revell Co.

* * *

WILLIAM McQUERE, a converted safe cracker and, for about twenty years, an earnest Christian worker and superintendent of the McAuley Cremorne Mission of the National Bible Institute, died suddenly of heart disease on September 5th.

* * *

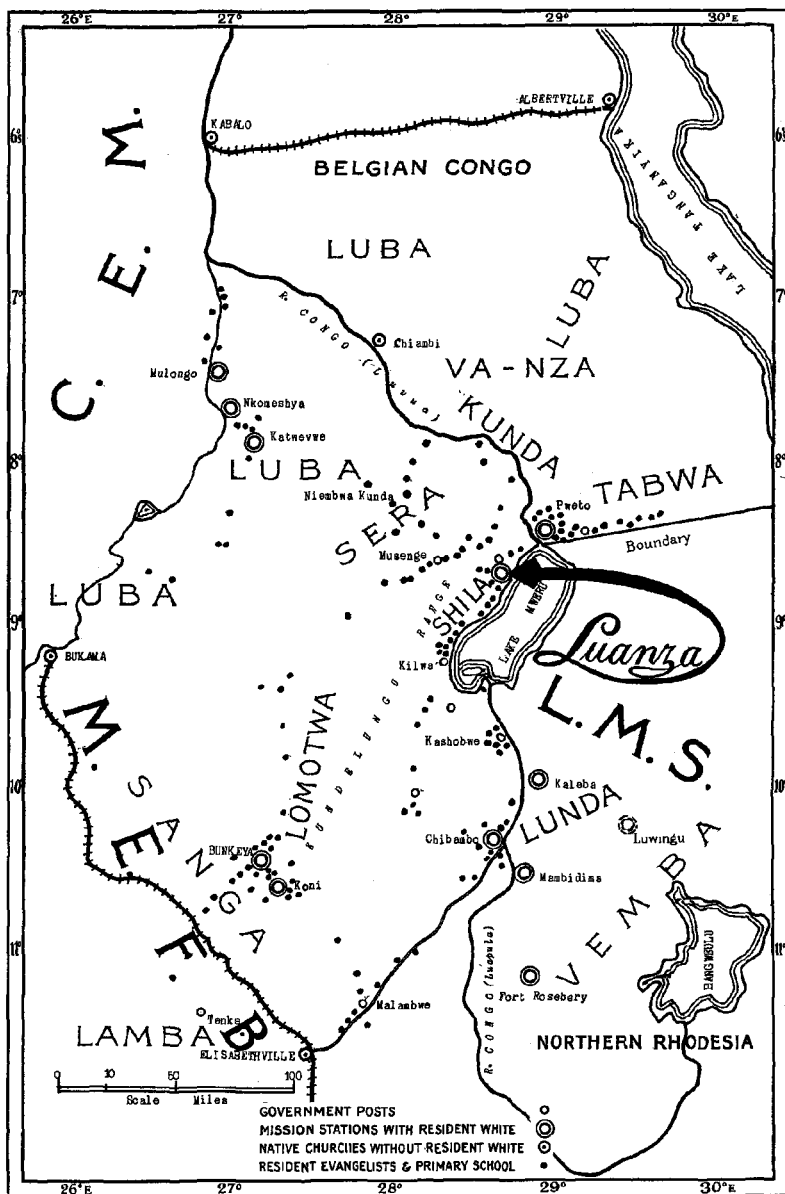
COMING EVENTS

October 4th to 6th—The Missionary Education Movement is to hold an important conference on Mission Study at Pocono Manor, Pa.

* * *

The annual meeting of the Interdenominational Council on Spanish-Speaking Work will be held in San Antonio, Texas, from December 14-18, 1927.

Preparations are now being made in England and America for the celebration of the Three Hundredth Anniversary of the birth of John Bunyan in 1928. The American Tract Society expects, as a part of its plan for the celebration, to raise a fund of \$25,000 to print new editions of "Pilgrim's Progress" in many languages.



MISSION FIELD OF THE LATE DAN CRAWFORD, CENTRAL AFRICA

This map, drawn by Dr. Tilsley, Mr. Crawford's nephew and successor, shows the extent of the territory (200 by 300 miles) occupied by the Luanza Mission. Note the number of mission stations and outstations, with churches and with resident African evangelists and native schools. The neighboring territory, occupied by the Methodist Episcopal Church, London Missionary Society and Congo Evangelistic Mission, is also indicated.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

OCTOBER, 1927

NUMBER
TEN

Moslem Life in Rumania and Bulgaria

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT*

Author of "Arabia, The Cradle of Islam," etc., etc.

IT IS not generally known that in Southern Europe there are still nearly three million followers of the Arabian Prophet, chiefly in Yugo-Slavia, Albania, Rumania and Bulgaria. These are living, as minority groups, in the midst of the Christians. Their racial origin is in some places Tatar or Turkish, the descendants of the old Moslem conquerors. In other places Serbians, Bulgarians, (Pomaks), Albanians and Gypsies have been "converted" to Islam since many decades, and cannot easily be distinguished from orthodox Turks.

Eager to learn the needs of these people, and to know something at first hand of the missionary opportunity among them, we recently visited some of the great Moslem centers such as Rustchuk, Varna, Constanza, Sofia, Philopoppolis, Belgrade and Serajevo. We saw more, however, in the smaller towns, away from the usual routes, in places like Bazargic, Shumna, and Majidiya, where the old-fashioned life prevails, where men still mourn the abolition of the Caliphate, women go veiled, young men wear the fez, and old men smoke the waterpipe. We were reminded at Warsaw, on a visit to the mosque and the Moslem cemetery, that there are six thousand Moslems in Poland; and by the noble marble monument to Sobieski that it was a Polish king who hurled back the wave of Turkish invasion from the gates of Vienna in 1683, and saved Europe.

In Budapest we visited the little mosque-shrine to the last saint of Islam in Hungary, but once across the border and into the great plain of the Danube in Rumania we saw the familiar dress that distinguishes Moslem men and women everywhere.

After arrival in Bucarest, the Paris of the Balkans, our host, the Rev. J. H. Adeney of the London Jews Society, took us for a visit to the beautiful little mosque, built in Carol Park by the Government to adorn the exposition grounds, and now used for Moslem worship. We had a delightful hour discussing religious matters with the Mufti, who spoke Arabic quite easily, and gave us a warm welcome. Literature from the Nile Mission Press and the Scriptures in Arabic, Turkish, etc., were here and everywhere on our journey eagerly accepted. In fact our lack of faith was rebuked, for our supply ran out long before the demand was supplied. A converted Jewish soldier in the Rumanian army for example bought testaments for his Moslem comrades at the barracks.

On a visit to the old Academia Library in Bucarest we became acquainted with the output of the Moslem press, and through the kindness of the American minister secured a special letter from the Government for crossing the rather disturbed frontiers.

On April 29th we left for Rustchuk to attend a conference of Christian workers from every part of Bulgaria. We traveled by train to Giorgia on the frontier and crossed the Danube by the ferry.

Rustchuk is a town of some 40,000, of which perhaps one fourth is Mohammedan. Formerly it had twenty-nine mosques, now it has twelve: some were demolished during the war and others by the municipality because of new streets. It is still a stronghold of Islam, however, for all Northern Bulgaria, through its schools and press.

At Rustchuk we met two old friends—Ivan Gantcheff, agent for the British and Foreign Bible Society, and E. Max Hoppe of the German Hilfsbund and Orient Mission. Both were delegates to the Conference which met in the Methodist church—too small to contain the audience that gathered at every session. There were able leaders and earnest words; the singing of a choir of young people (the girls in picturesque costume) was excellent. After an address on God's love for Moslems and His call to evangelize them, a resolution was passed unanimously, which reads:

We are greatly impressed with our Christian obligation to bring the Christ to our 750,000 Mohammedan neighbours in Bulgaria, therefore we, the delegates to the 47th Convention of the Bulgarian Evangelical Society representing the united body of Evangelical Christians working in Bulgaria, do hereby pledge ourselves to every possible interest in the evangelization of our Mohammedan brothers, and will give loyal coöperation to every effort to reach with the Gospel the thousands of Mohammedans in this land and elsewhere.

We trust the American Missions working in this area will follow such resolutions with definite plans for leading the Bulgarian Church out into this great unoccupied field. Hitherto the Moslem has been much neglected, for special reasons and because of special difficulties.

Today there is peace, religious freedom, and no barrier to the tactful presentation of the gospel message. The splendid work of such men as Max Hoppe, Pastor Ehmann and others of the German Mission, and the work of the two Bible Societies prove that the doors are wide open. In the village of Razgrad a converted Moslem is preaching to his former coreligionists.

In Rustchuk we met an earnest inquirer, a book-seller, who took us to the fraternity house of the Shathaliya order of which he was a member. I shall never forget his thoughtful questions and his piercing eyes, hungry for spiritual vision. On the walls of the *tekke* were mottoes some of which we found on sale afterwards in other places. One very striking motto written in Arabic reads: "Whoso hath a place for Allah in his heart will find Allah his helper in this world and the next; but whoso hath in his heart other than Allah, will find Allah his opponent in this world and the next."

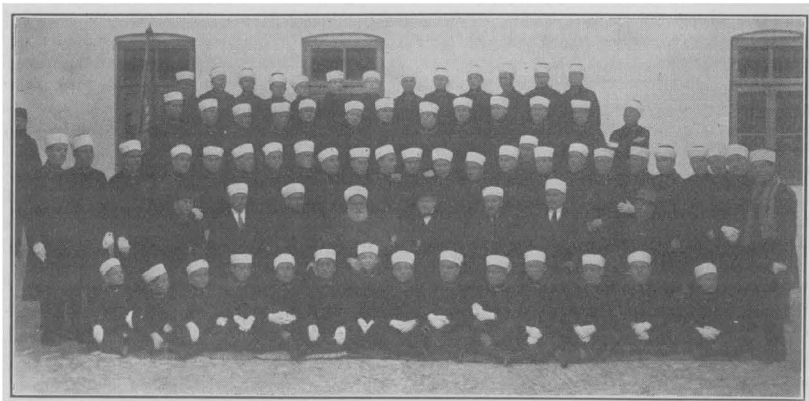
On Saturday, April 30th, we went to Varna. All along the railway there are Moslem villages and agricultural settlements. Varna, on the Black Sea, is an important center for trade and shipping, and is the seat of the Bulgarian orthodox metropolitan and of Roman Catholic clergy and schools. Among its population of 41,000 there



MOSLEM BOYS AT SHUMEN, BULGARIA

are some 4,500 Turkish-speaking Moslems. The German Mission under Pastor Ehmann and Pastor Lüling is attempting literary work for the Moslems of Bulgaria for which there is great need. We met the daughters of Abraham Amirkhanjanz who, with Johannes Aveteranian, was a pioneer in this region. They left behind them a literary heritage which is yet to be more widely used—manuscripts, tracts, books in Armenian, Bulgarian and Turkish, a translation of the Koran into Armenian and one into Turkish printed on alternate pages with the text of the Turkish New Testament! Long before the war this seed was being sown in Bulgaria and it has born fruit. At Varna we held a union meeting in the Evangelical church, and our message was interpreted first into Bulgarian and then into Armenian. What wonderful talent the Bulgarian Christians have for song!

We spent one memorable day at Shumen, the great intellectual center of Islam in Bulgaria. The largest of its many mosques is called Tumboli Jamia and dates from 1648. Near it is the tomb of Hassan Pasha, a place of pilgrimage. From the verandah of the



GRADUATING CLASS OF 1924 IN A SCHOOL FOR RELIGIOUS TRAINING AT
MAJIDIYA, RUMANIA

German Mission House one can count twenty-two minarets, a panorama that reminds one of a miniature Cairo seen from the Citadel. We visited the Moslem press and called on the Mufti who accepted Arabic Christian books eagerly. Shumen is an educational center and in addition to primary Koran schools has an institution for the training of Moslem teachers. We met many of their "Young Islam on Trek" to school, (see illustration) but there are no radical educational reforms yet in this part of Bulgaria: the curriculum is old-fashioned and very orthodox.

Rather than take the meandering course of the railway, we went direct by automobile from Varna to Bazargic, crossing the frontier and rather enjoying the double unsuccessful custom-house search for tobacco, fire-arms or Bolshevik literature at two posts! Bibles were not confiscated but the copies given accepted gratefully. Bazargic has several mosques, three book-shops, and an active press. We also saw the young Moslem Club, its reading room, café and small gymnasium, all very primitive but harbingers of a new day. One of the small group of Evangelicals living here begged me, as they were without a pastor or missionary, to hold a service and baptize the twins of Ivan Petkoff. It was a polyglot service, by interpretation and interruption. The crying seemed to be American, they sang Bulgarian hymns, and the service was interpreted by a Greek lady, wife of an Armenian, whose father is pastor of a Greek church in New York City. The next day we took a car for Constanza. Our fellow-passengers were a Moslem judge and a merchant; both accepted a portion of the Scriptures in Turkish.

The city of Constanza has a very beautiful mosque recently built, with a high minaret of concrete; there is a learned Mufti but the city has only a small Moslem population. Majidiya a much smaller town, forty kilometers away, is far more important as a

Moslem center. We spent a day there visiting the schools and studying the life of the people. In the Moslem high school for boys and girls, the Arabic language is well taught, and we heard them recite the Koran. There is a sort of theological seminary also with over one hundred enrolled, and eighty in the boarding department. They follow an eight-year course of study. Our illustration shows the graduating class with the faculty—a very impressive group, when you realize that such as these go out every year to strengthen the hold of orthodox Islam among the masses. In the middle of the town there is a fairly large printing press employing a goodly staff where three small rotary presses turn out Moslem literature.

Returning to Bucarest we were surprised to see on the day of our arrival an account on the first page of the daily press of the public baptism of twelve Mohammedans. Afterwards we learned that these were villagers who had accepted Christian teaching and joined the Greek Orthodox Church by immersion. A prelate told us there were others preparing for baptism. Apparently the "Law of Apostasy" is no longer in force and no special danger or persecution follows the abandonment of Islam in Rumania. One longed for the occupation of this ripe field by some Evangelical Society, or at least for the opening of work in places like Silistra, Bazargic and Majidiya, now wholly neglected.

To reach Sofia and Philopopolis we again crossed the Danube at Rustchuk. On Sunday it was our privilege to preach in the Methodist Episcopal church in the morning, where the genial pastor Mr. Zapkoff is in charge of an important work. In the evening there was a crowded union meeting in the Congregational church. After an



SOME GYPSY MOHAMMEDANS AT SOFIA, BULGARIA

address on Islam, opportunity was given for questions. They were not all easily answered, but were proof of a growing and intelligent interest of these earnest Christians in their Moslem neighbors. The next day we visited a Gypsy village of which there are many in Bulgaria. Some of the thousands of this wandering race belong to the Orthodox Church, but more are Mohammedans. They belong economically and intellectually to the lower strata of society. There is no regular mission work done among them. Living in their untidy villages or camps, their lot is pitiful in every way. Yet here too we found a rickety mosque and a woe-begone building that stood near, used as a school. To hear Gypsy boys repeat the Arabic Koran and to see Gypsy girls copying the *Alif Bay* on their slates was proof that Islam is trying to win these outcasts.

Sofia is a mission station of the American Board whose activities in the Balkans date back to 1857. The Methodists also have an important work here. The Protestants in Bulgaria have 32 churches, 29 pastors and 14 lay preachers. The president of the United Protestant Church is the Rev. D. N. Fournajieff, pastor of the Sofia Congregational Church. There are schools and a theological institute. The oldest newspaper in Bulgaria is the *Zrnitza*, organ of the Evangelical Church. The Y. M. C. A. began work at Sofia in 1899 and has fifteen branches in Bulgaria, with a total membership of over one thousand. There is, however, little aggressive work among the Moslem population.

At Philopopolis we had most interesting contacts with the Moslems. It is a city of mosques, fourteen in all, with an active Moslem press, and it is the educational center for Southern Bulgaria. To our astonishment we found the chief Turkish Mohammedan bookshop and press conducted by an Armenian Christian, Thomas Ismerlijan, who when exiled from Constantinople, where he was a bookseller, undertook this enterprise for a living. In his shop we found on sale five different versions of the Koran in Turkish, and many other books, especially catechisms and lives of Mohammed: a proof that Islam is active here. At a conference of all the Christian workers from the various societies held in the home of Mr. Holway of the American Board, the need and opportunity of work for Moslems were discussed. Some are trying to reach Moslems in the prisons, others have begun work among the Gypsies who are responsive to friendly approach. The great need is literature for Christians about Islam, and literature of the right type for their Moslem neighbors. It was pathetic to meet an aged and learned Christian from Monastir, who brought his manuscript version of the Koran translated into Bulgarian. He had toiled to complete it, furnished it with notes and a fine introduction based on Sale's translation, but was able to print only three small portions. He asked for help to complete this labor of love, and then with a smile of hope, bundled

up his precious manuscript and walked home again. Who will encourage this lonely scribe and put funds at the disposal of the Christian Literature Committee to give Moslems better books than the Koran?

With specially trained workers, the wide use of Christian literature, and the union of all the scattered groups, we believe the Bulgarian Church could speedily win the seven hundred thousand Moslems back to Christ. The Pomaks are really lapsed Christians, prodigals to be welcomed back home.

Just across the borders of Rumania and Bulgaria, there are the eighteen million Mohammedans of Russia; westward there are nearly two million Mohammedans in Albania and Yugo-Slavia. What a challenge to the Church, and what a strategic advantage the present missionary forces in Bulgaria and Rumania would have if they arose to their opportunity! We called on the Mufti in Philopopolis and found him reading a marked copy of the Turkish New Testament. When asked why he had marked certain passages his reply was, "*I marked those places where I found that Christians were not living in accordance with the teachings of Jesus the Messiah.*" One wonders whether he had underscored the last paragraph of the Gospel according to Matthew.

*After attendance at the two conferences held at Budapest and Warsaw on missions to the Jews, it was my privilege to spend a month in visiting and studying the needs and opportunities for Christian work among the Mohammedans in Southeastern Europe. S. M. Z.



A GROUP OF MOSLEMS BAPTISED AS CHRISTIANS AT BUCAREST

The Ceaseless Inner Urge

The Essential Missionary Spirit of Christianity

BY S. D. GORDON

Author of "Quiet Talks"

THE spirit of a ceaseless aggressive urge is the breath and blood of the original Christian Movement.

The distinctive message of the movement has the same instinctive insistent quality, deeply imbedded in bone and fibre, a spirit of aggressive ceaseless Go.

And, in distinct addition to these, there is an aggressiveness aroused and intensified by contact with the need, the tragic pathetic need of the world, in which movement and message are enmeshed.

This is the three-fold intensified spirit of urge inherent in the Christian Movement itself, in its message, and through the world's need.

Aggressive means taking the initiative, and doing it vigorously. It is of the very life of the Christian Movement that it takes the initiative. It attacks that which is neither good nor right.

Its aggressive sweep in the beginning stands sharply out. From the purely human point of view the strategy of the Holy Spirit here is simply unmatched and matchless.

It would be expected, of course, and there it is. Let it be said with the utmost reverence. Yet, let it be said, for the human comparison makes us better able to appreciate that strategy.

It may well be doubted if the Pentecost event has ever been fully appreciated, simply now as a bit of strategy.

Look at it afresh. At least five thousand men are involved in that Pentecost group as it quickly grew; not persons, but men, the natural leaders. They are Jews, the most intense racial group. They are from every city center of the earth literally. It is actually a world-wide group.

They are devout men, pilgrims to the Passover Feast. They have witnessed the crucifixion of Christ. Many of them, as many as five hundred at one time, have seen Christ after his resurrection.

They had gone through that untellable experience of the Holy Spirit flooding down, the tongues of flame, the rushing mighty wind, the speaking every common foreign language known, the dominant message of the crucified risen Christ, told with exultant praise.

That experience could never be forgotten, nor gotten over. It burned itself into their very being, scarred itself in, blessedly scarred. It revolutionized every man there.

Now, these men are scattered, scattered literally everywhere over the earth, aflame with the Holy Spirit's presence, and the tremendous fact of a crucified and risen Messiah.

Every city center of the earth heard the story, saw evidence of a supernatural power, *felt* the power, actually felt the power, clearly a supernatural power. The earth was aflame with the Christ story and the Christ power.

As a bit of pure strategy the whole thing arouses the profound regard and reverent admiration, and more, of the student of strategy. There is nothing like it anywhere, simply nothing in the same class strategically.

And the inner spirit of it all was *that ceaseless urge*. It was the urge of a living flame. It had the incessant move of the Holy Spirit's own presence. And this was the very breath and blood of that early Christian move. For intensiveness and rapidity of movement, over a wide area, earthwide, the thing is without parallel.

The distinctive *message* of the Christian Movement had the same tense throbbing pulse beat. It reveals at once its life, the reason of its being.

That message centered wholly in the person of Christ; who He was, the tremendous thing He did in dying, the terrific necessity for it, and the ceaseless appeal to men to choose.

These four things stand boldly out. And their very daring and boldness made and makes an aggressiveness without parallel or precedent or successor.

To these early leaders and their followers Christ was the Son of God in a distinctive sense true of no other. The significance of the virgin-birth is simply in this that it reveals at once His distinctive personality, quite apart from all other humans.

To them the central fact of Christ's life was the end of it, the death. It was voluntary. It was distinctly sacrificial for others in the substitute sense.

The singular death of this singular personality, with the tremendous resurrection event, this was the tense, never absent, heart-throb of their message.

The terrible tragedy of sin, man's stubborn opposition to God, was the one thing that made the sacrificial death of this singular Man of vital necessity. The sin score was settled by that singular death, and only so. And every man was urged to choose.

And it becomes of intensest interest in today's strange-cross-currents to mark keenly that this four-fold message they found, not alone in the events occurring then, but, *but* rooted deep back in their Jewish Bible.

These leaders had an intensive course in Bible study that resurrection day. The teacher was Christ Himself. To the Emmaus couple, and then the larger Jerusalem company, He opened up their old Hebrew Bible.

The whole story was, is, there. He had simply done what had been fully plainly foretold. Luke tells explicitly that He went through

every part of their Bible in that intensive course. One recalls with fresh interest the fact that their Hebrew Scriptures, so opened up, are identical in content with our Old Testament.

The Hebrew Bible, variously grouped and classified by Hebrew authorities, was the Pentecostal Bible of the early Church, and is the text reproduced in our Old Testament. Christ and His death explained and illuminated the Hebrew Bible, our Old Testament.

The bold daring of this original message makes one gasp. A distinctive solitary personality, "the only begotten God," voluntarily dying a singularly sacrificial death for men, and for their sin, and the issue with every man dependent wholly on his imperial right of choice—the thing is daringly tremendous.

It is its daring that makes its aggressiveness. There is a ceaseless inner urge in it that at once caught men, *and* aroused such opposition.

Then the urgency of the need of men for this Christ message, and for the Christ Himself, intensified the ceaseless urge within both movement and message. The outside pressed hard on the inside. And this prodding has never ceased, and doesn't.

That urge of the need has greatly broadened in our day. Originally the world's need pressed in on the church group. The thing was simple, thus far.

Now the need for the Christ message, and the Christ, and the Christ power, has grown complex. It is a three-fold need—in the world as then, in the Church itself, and in the missionary groups and fields.

THE UNDERTOW BECOMES A FLOOD

The world's outside undertow and suction of early days has become a flood tide in our day, seeping and sweeping insistently inside church circles, as well as outside.

A washed-out, merely cultural message has swamped the sacrificial Christ message, in the Church, and on the foreign field. This is true of the American, the British, and the Continental Church, and on every mission field. There are always fine exceptions. But this is the characteristic thing.

A recent striking illustration of this is found in the utterances, by tongue and pen, of an American missionary to the Caucasian Orient, during an extended visit to his homeland.

He is clearly a saint, utterly devoted to Christ and to his chosen life work, with a passion for winning men, and marked ability. He has been through sacrificial experiences for many tense years.

In his recent utterances, which have attracted wide attention, he tells of a certain radical change of approach to men in presenting the Gospel. This is the striking thing to note.

He makes some confessions. And they are good, partly, at least

two-thirds. He confesses to discarding Western civilization as part of his missionary propaganda. What a stroke of genius!

What a pity he hadn't done it sooner! But then he was clear in the lead of the whole missionary movement in doing it. What a sense of freedom that must have been!

And with that went the distinctively Western type of Christianity. He tried to shake the Christ, and the Christ message, free of the Western world's scaffolding. What a relief!

But in the shaking process he went a bit far. He shook off the line of defence of the Old Testament, he says. His language is informing. He didn't shake off the Old Testament itself.

It was clearly certain fixed interpretations of the Old Testament that he threw off. And that would be a blessed throw. But the Old Testament, which Jesus opened up and explained on the Emmaus Road, and that same night to the Jerusalem group, the Old Testament which to the Pentecostal Church was all athrob with the crucified risen Messiah-Saviour for men in their sin—he seems not to have had that clearly in his mind.

Then he made a new message, with an omission. It is a wonderfully fine message. There is a positive part to it, *and* the omission. The positive part is a delight. The omission is the dangerous part.

He delightfully pictures Christ as human, a sympathetic fellow-man, a teacher, an example, a leader, the leader. But Christ the *Saviour*, whose death saves men from sin, *and* the badness of man's sin that necessitates the one great sacrifice—this is the fatal omission.

Except for indirect phrasing, lost in the great flow of other words, Christ the *Saviour* is not set forth in his message.

If scantest indirect mention of the leading issue be a practical ignoring of it, and if repetition be the greatest emphasis, then the omission in this man's message glares openly.

It seems to be the unconscious blunder of the head, in the burning desire to win men, and not of a very earnest heart, in the sore stress; but none the less, it is critical, and vital, *and fatal*.

His *changed message* bears the relation of fragrance to rose. He uses some of the fragrance but has left out the thorny rose that exudes the fragrance.

Now this particular instance would not be worth so much space were it not for the fact that the thing is systemic, not incidental nor local. It is a symptom of general conditions.

You see clear to the horizon through a thin crack in a fence. You can see the whole field, mission lands and home church, American, British and Continental, in this incident. It strikingly reflects the whole present situation.

This man's utterances are having widest acceptance as a wondrously new putting of the gospel message. It is not new, and it is not

the vital message of the early Church. Its warm welcome shows how accustomed the Church has gotten to such a thinned-out message.

And so the present situation reveals a tremendous intensifying of the need for the real Christ message, and the Christ power. The intensified need becomes a fresh prod on that ceaseless inner urge.

And, it is of the very essence of the Christian Movement, and of its distinctive message, that *the spirit of love* breathe through all, even as the fragrant locust blossoms in the springtime.

It is the love that is gracious and gentle, in voice and pen and personal contact, even while relentlessly intolerant regarding the person of Jesus. It is the love that is always tolerant of persons while incorrigibly intolerant of looseness and errors regarding the Christ, and all that is tied up with Him.

There are three kinds of intolerance. There is the intolerance that makes a creed of tolerating everything regardless, and is utterly intolerant of those who won't.

There is the intolerance of those who believe certain central facts about the person of Jesus, but in a loose, easy-going sort of way, and who fellowship heartily with those denying the facts. It is intolerant of those who won't tolerate practical compromise on essentials.

And there is the intolerance of love. It is the intolerance of purity toward impurity, of honesty toward rank dishonesty, of chastity toward defilement, of truth toward the lie, of loyalty to the person of Jesus toward all loose teaching about Him.

And there is no intolerance comparable to this. It is gracious in personal touch, but incorrigibly intolerant where Jesus' personality and work are concerned.

What is love? It can't be defined in words, only in actions. God is love. Jesus was God in human shoes, down on earth, telling us the meaning of love, the tremendous urge of it, in the language of action.

Jesus, living our human life, sympathizing, teaching, healing, suffering, dying sacrificially, living again—that is Love. That is God. That is the underlying urge of Christianity.

PRAYING FORTH THE WORKERS

WITHOUT doubt the dearth of workers actuated with a sacred sense of their vocation is due to lack of prayer on the part of Christians. Let the prayers offered in the pulpit and elsewhere evidence larger obedience to the prayer-command of Christ. Let the missionary prayer-meeting respond more faithfully to the call for intercession. Ask the officers and teachers of the Sunday-school to unite in prayer that the Holy Spirit may separate from among the young those whom God would have one day preach Christ. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Multitudes have been inspired while praying to God for guidance to give their lives to missionary service at home and abroad.—*John E. Mott.*

Why Christian Missions?*

BY P. WHITWELL WILSON, NEW YORK

Author of "The Church We Forget," etc.

AS IT seems to me, there is a stock taking today of influences that contribute to or detract from the more abundant life of the race—armies, navies, politics, arts, sciences, industries, colleges, hospitals and amusements—from which survey, searching and even revolutionary, it is impossible to exclude religion—the faith of man in things unseen.

We are told that the churches have failed. But is that the sum-total of our disillusion? Have agencies, other than the churches, succeeded? Everywhere parliaments are disappointing democracy. In many countries—for instance, Italy, China, and Spain—they have broken down. Has organized labor redeemed society? Not in Britain, not in Russia, and it may be, not anywhere. Has diplomacy arrived at a permanent peace? Has science foresworn poison gas? Are schools what we hoped they would be? Even education arouses pessimism. If then the churches are on trial, it means that man himself, in all his activities, stands before the judgment seat. He has pursued a happiness which he has not found.

It is not enough to say, then, that the churches have failed. The further question is whether, if the churches fail, any other agency can fulfil its true task. The Best is offered through the individual to the race. If the Best be despised and rejected of men, is any second best likely to be good enough? By His name, Jehovah is defined as the Great I AM. He is the one Egotism that is supreme, the Mind of minds, the mind that is Love. Of that Word of God, Jesus Christ was the Incarnate—the Word made Flesh. He also said, "Without Me, ye can do nothing." Years ago, I wrote a little book in which I read the newspaper into the Apocalypse and the Apocalypse into the newspaper. The Vision of St. John the Divine, which we forget, may be symbolic but it is simple. It means that, in Christ, civilization can be perfected but that, without Christ, even an imperfect civilization cannot be sustained.

There are those who argue that the religions of the world are like the colors of a rainbow, all of which are necessary to the blend of illumination that we call light. Why do we try to convert other people to our way of thinking? Surely, we should try first to correct the evil in ourselves and should seek the good in others. Christianity, yes; but why the Christian mission?

He who lightly disparages widespread and venerable religions

* Since I have never been a missionary or even a serious student of missions, it is surely a presumption that I should set out these ideas, though they are invited, in a quarter where so much knowledge, so deep an experience and so willing a self-sacrifice rebuke the ignorance and the secularities of a layman.—P. W. W.

other than his own, is foolish. But the test must be truth; and in the clarity of truth, it does not appear that the Confucian, the Shinto, the Buddhist, the Hindu, the Moslem, and the Parsee faiths are today offering to mankind or any part of mankind, a salvation, whether it be personal, economic, racial, physical, or spiritual.

Over wide areas, China has expelled the foreigner. But has Zimri peace who slew his missionaries? The chaos of China is becoming chronic. It means that the country needs a greater than Confucius.

So with Hinduism. I do not accept Miss Mayo's "Mother India" as a complete picture of the many civilizations of India, but her broad statement that India is enervated by indulgence and disease, with her description of child marriage, of untouchability and of anti-hygienic rites and assumptions, is enough to dispose of India's mysticism as an adequate motive of well-being.

Has Islam a future? Even in Turkey, there is neither Sultan nor Caliph. The very faith that deports Christians from its borders is itself crumbling to a collapse under its own weight.

The hypothesis that, if Christianity ceases to permeate the world, other religions will flourish, is not in accordance with the probabilities. Suspend Christian missions, and over most of this planet there will be no religion at all which is not a menace to science, to health, to womanhood, to education and to a reasonable prosperity. Man will have mutilated his own self by suppressing his soul.

If the Christian mission were merely an attempt to make others believe as we do, Christ Himself would refuse a subscription. He denounced such attempts to win mere proselytes, and while He numbered the multitude fed and the lepers healed, He never counted converts. To win paradise for one thief, He was ready to die on the very Cross.

Indeed, among His disciples was Simon Zelotes, always described as such, who belonged to a sect other than the Nazarene, nor was the word, Christian, known until the faith reached Antioch, and even there, it was a label applied to the Cause by the pagan.

Evangelism is thus the offer not of what we see in Christ but of what in Him is more than we see—what we worship—what He is; the love that is larger than our love; the only love that is large enough to embrace the world.

That the Roman Christians evangelized the rest of Europe, or much of it, is their glory. If, however, they made a mistake, it was in attempting to impose the faith as a spiritual empire on lands which, in the end, insisted on seeing Christ with their eyes or not at all.

This is a mistake that Protestant missionaries should be careful ourselves to avoid. In the heart of our Lord, there is room for the sheep that are not of our Occidental fold—Chinese who revere Him in terms of China; Negroes who are sure that He was colored;

East Indians who hint that he went on pilgrimage to Tibet. To break His Body seems a blasphemy. But His Body was given to be broken.

But the fold, however valuable, is not all. The fold may be a resting place at night for those who sleep, but the flock moves on and on to new pasture. When, therefore, we aim at progress, at liberty, at a pursuit and not a mere enjoyment of happiness, there is but one Shepherd Who is the Way, the Truth and the Life. "I am," said Our Lord, "The Light of the World"—not a light among other lights—not a colored ray among the many constituents of light—but Light itself, universal, penetrating, inclusive. Here is one lesson from the Transfiguration. Moses is to be honored and Elijah is to be honored. So Confucius, Buddha and Mohammed may be honored, but at the end, Jesus alone is to be seen and heard and followed. Others may have been accepted as teachers in the past, but none survive comparison. Whatever of good there has been anywhere is summed up in Him.

This is no longer homiletic. It is history. In Jewry, in Greece and in Rome, this is what happened. It is Christ whose direct influence, working through society, has preserved the past and, indeed, rescued it from oblivion. What would be known today of classical art and literature if it had not been for Christian scholarship? What would have been left of the treasures of King Tut-Ankh-Amen if they had been discovered by Moslems? How long would the Taj Mahal have stood serene if the Christian zeal for beauty had not been applied to its preservation? If you want to study the sacred books whether of China or India, you will find them better arranged in the British Museum than at any Asiatic library in Peking or Benares.

It is quite true that, apart from the Christian faith, man has achieved culture and accumulated wealth. But it is also true that this culture, this wealth has been an evanescent blessing. Successive Babylons, with their "merchandise of gold and silver and precious stones and of pearls and fine linen and bodies and souls of men" have fallen into ruin. If Christ be not the chief cornerstone of society, there is none other.

Wherein lay St. John's distinction between the new Jerusalem and the old Babylon? Both cities were described as rich nor did the City of God suggest any return to what has been called a simple life. The fate of Babylon is no warning against the accumulation of good things, but it is a lesson rather that mere accumulation is not enough. Happiness, if it is to persist, must not only be increased, but distributed; and the Gospel of Christ is this distribution of true happiness. "*Go ye into all the world and proclaim Good News.*" Whatever helps us, be it a rite like baptism, be it a science like healing, be it a school for teaching, must be offered to everyone else. To

be saved is to share salvation. The Lord's Prayer, is a family prayer; a prayer personal but plural. There is no Christianity that is not missionary—sending, giving, touching, speaking, healing. That is the very essence of the whole faith. Without works, it is dead.

The story of the early Church, told in the Acts, is the story, not of the headquarters staff at Jerusalem, but of the soldiers going over the top into No-Man's-Land. Peter at Joppa, Philip at Samaria, Paul at Damascus, at Cæsarea, at Philippi, at Athens, at Rome. Note the widening yet concentric circles. The foreign missionary work of the Church today is the one unmistakable proof that the Church of our century continues to be Catholic, Apostolic and Christian.

In the cause of Christ, then, we are not conscious of a horizon. He deals with this moment and this man. But He embraces all men at every moment. His Gospel is not the meal which is meal and nothing else. It is the leaven which transforms meal into food. And the leaven must so work on the meal until the whole is leavened. There is no limit that you can set to the love which is the very being of the Eternal.

Christianity is the antithesis to a creeping paralysis. It is an evolutionary resurrection into life and health and joy and hope and peace. What we call piety is man *growing* in grace. What we call a church is society *overcoming* sin. In Christ, something is always happening—a word said, an eye opened, a wrong righted, a truth discovered, an error abandoned, a sorrow comforted, an enemy reconciled, a home built, a world turned up-side-down. There is a power released and it is a Power which demands its full use.

To abandon missions would be like building a locomotive, filling its tender with coal, kindling fire in the furnace, getting up steam, and then refusing to let the engine use its power. The pressure in the boiler, which is power, becomes a peril. The real safety lies, not in a valve which leaves the engine standing, but in the lever which allows the engine to move.

It was when the early Church ceased to advance that it began to doubt, to indulge in dissensions and to rend the ancient world on twain. The energy or, if you like to put it so, the fanaticism which found no outlet among the heathen seemed to explode under the stress of an internal combustion. The answer, both to Arius and to Athanasius, was Asia. But Asia was to them no more than an Asia Minor. At Nicea, they fought each other while, at Benares, they might have fought disease and dirt and evil.

After the Reformation, there was to be observed a similar phenomenon. Protestantism was intense but not expansive. And instead of going forth into the world to teach all nations, it concentrated its energies within itself, plunged into dialectics, attempted an impossible uniformity until, in the eighteenth century, there emerged a formalism which had ceased to deal with the needs of society, not

abroad merely but at home. Among intellectuals, there was declared a reign of reason, and the kingdom over which reason thus reigned, was political corruption, vice, banditry, drunkenness and gambling. A Puritanism that did not include missions flourished in the worst England ever described by the historian.

The upheaval called Methodism did not only change the face of England. While the sinner at home repented, the heathen abroad heard of repentance. Methodism, like Apostolic Christianity, was a force that began in the heart and radiated everywhere.

My submission is that, in our own day, we must expect the same rules of history to operate. If our Christian faith, whatever be its form, omits the missionary impulse, it will fail to hold Christendom itself for the Gospel. The dissensions in our churches, the prevalence of divorce and crime and suicide, the decadence of the drama and the elaboration of an introspective philosophy are symptoms, everyone of them, which would have been recognized as familiar, by a discerning mind, whether in the fourth or in the eighteenth centuries. For these disturbing tendencies, the remedy is, as it always has been, to absorb the whole energies of the Church in the task of carrying the whole Gospel of Christ to the whole world.

The way to defend the faith is to apply it. Take the Bible, rapidly becoming a closed book at a loss to the mind of the nation which can be measured by the tabloid newspaper. If the Bible is not read, it is because it is not used. This Book is not an ornament; it is a sword. Kept in its sheath, any sword rusts.

Also, the Bible is not a gift to us alone who happen to live in the United States in the year of Grace, 1927. It is a gift to all people at all stages in their development. Texts in the Bible which have offended our delicate sense of propriety—for instance, the condemnation of witchcraft—become the strong meat of common sense when we face the actualities of wizardry in mid-Africa or the South Seas.

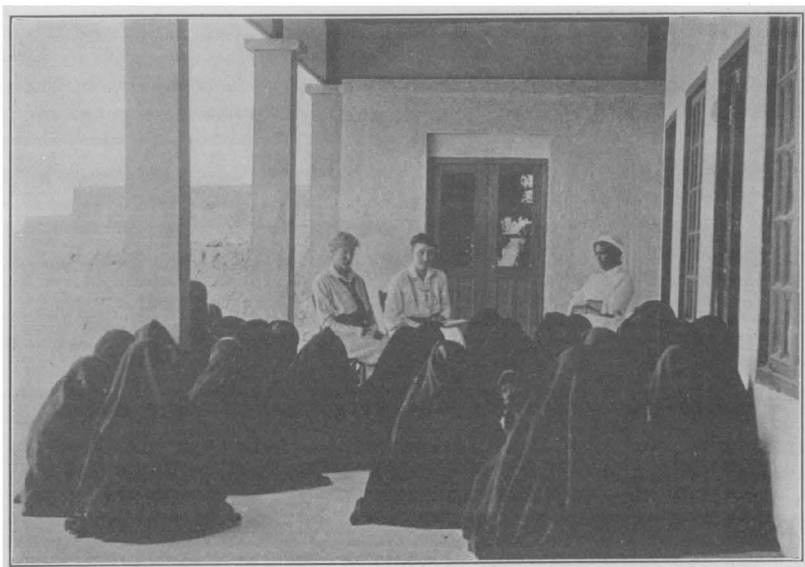
We are asked sometimes what is the proper work of a mission. I suggest that if we would read our Bible, instead of merely talking about the book, we would be left in no doubt as to these matters. The Apostles were sent out by our Lord to preach and teach and heal and baptize; boldly to handle serpents or any deadly thing. It is clear, then, that the mission was spiritual, educational, ecclesiastical, medical and social. If a mission is *only* spiritual, it does not offer the whole Gospel of Christ. If it is only educational, or ecclesiastical, or medical, or social, it does not offer the whole Gospel of Christ. The complete mission must include all these activities. It must declare the Cross of Christ; it must open schools; it must form a church; it must conduct a hospital; it must combat evils like opium and slavery and cannibalism. I do not say that a mission is useless which does not achieve all these tasks. But I do say that Christ is inexhaustible and that His program omits nothing.

When, therefore, some people say that missions should be spiritual, while other people say that missions should be social, there is something lacking on both sides. Christ is all and in all. Writing to Corinth, St. Paul tells us what is meant by the missionary church—a body with many members, of which no member has the right to claim that the others are not equally necessary. Apostles—a word which is merely Greek for the Latin word, missionary—prophets or preachers, healers, linguists—all are needed and all equally are engaged in the service of the one Master.

For the churches, such a diversity of opportunity is surely a fact of an enormous significance. It means that, in the mission field, there is room for the doctor, the gymnast, the trained nurse, the scholar, the teacher, and the preacher—indeed, all may be useful abroad who would be useful at home. It means that the churches can meet their critics with an unanswerable argument—"You say we have failed. Then go out yourselves and do better." In the apologetic for Christianity, the Foreign Mission is the central argument.

Between the Church and the State, at home and abroad, there is no reason for conflict. The Church leads the way. The State follows. A mission starts schools and hospitals—why? Because otherwise there would be no schools or hospitals. If however the State, learning its duty from the mission, begins to establish these institutions, then the mission should not regard the State as a rival but should encourage the State, coöperate with the State and so display the spirit of Our Lord Jesus Christ.

For, after all, the church is entrusted with a task, the essence of which lies beyond the function of any State. If every school and gymnasium and hospital were to be entirely secular, the soul of man would still remain to be healed and sustained by the love of Christ. "Lo, I am with you alway" was what He said, and the Gospel—the spell of God—is His presence as the Companion of the individual. If missions on their social side were to establish in India and China and Africa a state of health, a prosperity and an enlightenment, equal to or exceeding what we see in the United States or Great Britain, it would still be a fact that Christ would be the Supreme Essential. The United States is today a proof that silver and gold and all that they can purchase of art and science and philosophy are no salvation from sin. Youth and beauty, wealth and genius, are finding it impossible to maintain a standard of marriage and a freedom from crime which were regarded as axiomatic in churches of an earlier day. No reformation, achieved by environment, is effective without the regeneration which is achieved by Grace. As Christ called Peter to Him, and John, and Mary of Magdala, so does He still look through the haze of tendencies and points of view and demands a personal allegiance from the individual. He tells of the good Samaritan only to add, "Go and do thou likewise."



MOSLEM WOMEN LISTENING TO THE GOSPEL AT THE MISSION HOSPITAL, KUWEIT (KOWEIT), ARABIA

Seventeen Years in the Persian Gulf

BY DR. C. S. G. MYLREA, KOWEIT, ARABIA

KOWEIT was the last station in the Persian Gulf to be occupied by the American Mission. We had for a long time wanted to enter the place but the Arabs refused to allow any white people to settle there. As the result of a surgical operation performed on the leading man of the town the American Mission received a formal request from the Sheikh of Koweit to go there and begin medical work. That was in 1910. Although the Sheikh and a few of the leading families were friendly, the general attitude of the city was bitterly hostile. The missionaries could not go out without having stones thrown at them, and one of our ladies was actually assaulted by a coolie in the bazaar. In fact it was almost impossible in the early days for ladies to appear in the streets of Koweit.

The first evangelistic missionaries were admitted to Koweit in 1912, while the doctors had been holding the place intermittently since 1911. In 1914 the American hospital was formally opened. By this time educational work of some value had also been started. With the progress of educational and medical work, the opposition of the people which had heretofore been mostly talk now crystallized into definite action. Funds were raised by the Arabs, and an opposition school was built at the cost of somewhere about \$30,000.

This school was put in charge of a modern young Egyptian from Cairo, who, however, proved to be too modern for the conservative Wahabi leanings of Koweit, and was later on replaced by an old fashioned type of teacher from Smyrna. This school has since resulted in two more schools being opened in Koweit, so that educational work in Koweit today owes its existence to the example of the American Mission school started in 1912.

At about the same time as the opposition school was being built, an opposition hospital was also started, the funds for this also being raised by public subscription. A Turkish doctor was placed in charge of their hospital, but as he turned out to be a drinker, and insisted that everyone should pay fees, as well as being in the opinion of the people a poor doctor, his stay in Koweit only lasted a few months. He was finally sent away by Sheikh Mubarek. A sequel to this was that not long after the departure of the Turkish doctor, the Sheikh presented the greater part of the hospital equipment to the American Mission hospital.

The evangelistic work in Koweit is in many ways unique, for while all of the stations have dispensary preaching in the hospitals and regular church services to which Arabs are also invited, there is no special service for Moslems at which any large attendance is registered. The missionaries had been in the habit of holding an afternoon service in their Arab house in the heart of the city in the early days before the present missionary residence in the mission compound was built. As the missionaries moved out to their new residence, it seemed hopeless to expect Arabs to come to an open modern house situated at the far end of the town. It was therefore decided to attempt to continue the old service in the house in which the doctor and his wife had lived in the first year of their mission work there. This service was planned specially for Moslems, it consisted of a simple prayer, lesson and address with three or four hymns at the usual intervals.

This service has now been carried on without a break for twelve years, and during all that time the attendance, men, women, and children, has averaged about 60. On occasion there have been congregations of about 200. These services have not been conducted without opposition, there have been persistent attempts to break up our service, parties of rowdies coming in and by noise and general disturbance have made the preaching of the Gospel extremely difficult. Parties of boys have been encouraged to stand outside in the street and shout. They have even thrown mud over the walls and of course picket everybody who tries to attend. Peaceful picketing! There is no doubt that all those who attended were more or less marked except probably the women, who since they were veiled were not so easy to identify. At first we used to think that the people came merely out of curiosity to hear the organ and to see just what

a Christian service was like, and never did our faith anticipate that the interest of the Gospel would continue to hold the people. But they still come, and we are justified in concluding that the people come because they get something.

We still have periods of disturbance, but as the years pass it is becoming more and more easy to preach in perfect comfort. There must be now many thousands of people in Koweit who are familiar with the parables and miracles that constituted so much of Our Lord's teaching, and the Sermon on the Mount has been freely used. In addition to this there is the influence of the daily preaching in the hospital dispensaries both to men and to women, and when it is realized that about 25,000 people pass through our dispensaries annually, it will be understood that there is a definite witness for Christ in Koweit. There are also the pupils in our school who are under the daily influence of our clergyman and his assistant.

Converts in Koweit, as may be readily imagined, have to go through fire and water. One young fellow who confessed Christ openly in one of our Sunday afternoon services was threatened with death at the hands of his own father, and had to flee for his life to Basra. He stood the test however and earned for himself the esteem of all who knew him in Basra. He secured a good position in government service in the chlorination department, and on one occasion risked his life at a time when chlorine gas was escaping in the generating room, and no one else dared to go in there. It is more than likely that this noble act caused his death ultimately. He came of a tuberculous family, the dreaded disease attacked his lungs, and he came back to Koweit only to die. During his last illness it was extremely difficult for the missionaries to have very much contact with him, and the town says that he died a Moslem. The missionaries, however, knowing him as well as they did, feel very sure that if in his last hours of weakness he did confess Mohammed and deny Christ, it was under pressure which he was too weak physically to resist.

There was also another convert, a Persian, who came to Koweit to seek out the missionaries. He was a man who had done a lot of thinking and had been influenced first by the Ahmadi type of thought,



A YOUNG SHEIKH AT THE MISSION
SCHOOL, KUWEIT

and then later by the Bahais, but had rejected them both. He eventually became a Christian and was baptized in Koweit, but the incessant persecution to which he was subjected wore him down and finally he left Koweit and returned to Persia. Since then we have lost sight of him. I believe he lives somewhere in Shiraz.

Still another convert is a Sheikh Arab who was baptized several years ago, is on the hospital staff and witnesses a true confession day in and day out. Without any doubt there are many many people in Koweit who in their heart of hearts believe that we have the Light of Light, and we must be patient and wait for God's own time when these hidden flowers will come to light.



A YOUNG ARAB BOY, WITH LONG HAIR

Persian language is becoming a necessity to the missionary if he would be properly equipped. Sometimes fully one half of the hospital patients consist of Persians who understand little or no Arabic. In our Bible shop which is in the heart of the bazaar, we stock Persian Scriptures as well as Arabic, Turkish, and Hebrew, but as nearly all our Persians are illiterate it is not easy to dispose of Persian Scriptures.

It may be that in Isfahan there are Persians who have learned to know and love the Lord Jesus Christ. If some of them could settle in Koweit to devote their lives to their countrymen, there, they could do far more than any foreign missionary can expect to do for some time. In Isfahan they have long since passed through the weary days of persecution and hatred and intolerance, in Koweit we are passing through those very times. Christ's call was to preach the Gospel to every creature—including those in this large Persian colony in Koweit.

Mohammed and Theopholis*

BY CALVIN K. STAUDT, BAGHDAD, IRAK

A Member of the United Mission in Mesopotamia

MORE than one hundred children and young people come to our house daily to receive instruction. These children represent different races and religions. They are Arabs and Turks and Assyrians and Armenians and Chaldeans and Indians and Greeks and Jews and Moslems and Protestants and Catholics and Gregorians and Nestorians and Greek Orthodox. These races and religions are antagonistic, and throughout the centuries these people have hated one another. In our school the barrier of hatred is broken down, and these children for the first time learn to love one another.

Mohammed is a Moslem, named for the founder of his religion. Theopholis is a Christian. He was named after that unknown person to whom Luke, the evangelist, dedicated two books in our New Testament.

These boys are about twelve or thirteen years of age, and are thrown together in the same class. Both come from influential families. Mohammed comes to school every day on his bicycle, which is a curiosity to most of the boys in the school. Mohammed is of pure Arab stock, and his ancestors for more than a thousand years, it may be, have been Moslems. Theopholis, on the other hand, is the son of the archdeacon of Julan, a Nestorian bishop, who came to Baghdad with the refugees from Urmia. The family tree would show that Theopholis descended from a people who have been Christians since the third or fourth century of the Christian era. The fact that the father of Theopholis held a high position in the Nestorian Church at once puts him on a level with the social status of Mohammed.

Mohammed has the Semitic features, the features of an Arab. His hair and eyes are coal-black, and his skin is somewhat dark, while his physiognomy is like that of the man you meet in the desert. On the other hand, Theopholis has a very fair skin, bright blue eyes, and light hair, indicating that he belongs to the Aryan race.

For a few days after he came to school Mohammed had no book out of which he could recite, and so I asked him to sit in the seat with Theopholis. The religious and racial antagonism showed itself clearly and unmistakably. Mohammed showed no willingness to move into a seat with a Christian, and after he had moved he showed no readiness to look on Theopholis's book. Moslems not only hate Christians, but the fanatic Moslems also curse them. And there is no natural affinity between an Arab and the Aryan race.

Theopholis seemed to resent this intrusion, and was not too will-

* *Christian Endeavor World.*

ing to share his book. It was the Moslem Turks who drove his parents from their happy home in Urmia, and it is the Moslem Persians who prevent their return. Thus these two boys could not help disliking each other when they were first thrown together. They had inherited a racial hatred and a religious antagonism. It was in the blood. Each was brought up in such a way as to look upon the other as unfriendly.

When Mohammed's turn came to recite, Theopholis found an opportunity to give vent to his pent-up feelings. We had the word "forgive," and I asked Mohammed what "forgive" means. He hesitated, and before he could give an answer Theopholis raised his hand, and said, "He can't know."

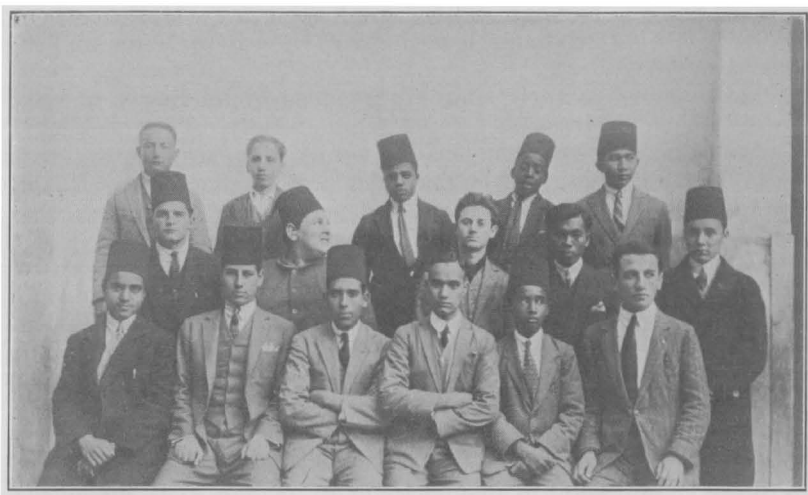
Mark the words; it was not, "He doesn't know." There flashed through my mind the whole history and tragedy of the Near East. I saw in the faces of these two young lads and in their actions an epitome of the land, and it gave me a vision of our missionary work. "He doesn't know" is what we should have expected as an answer from the son of a priest who has been taught the doctrine of forgiveness; but when he said in regard to Mohammed, "He can't know," that told me a story of inherited hatreds.

This happened several weeks ago. Today these boys are bosom friends. They have learned to like and love each other. The one stands up for the other, and is willing to defend him. The hatred which they had inherited against each other, and that which had been taught them by their elders, are gone. Mohammed has taught Theopholis to ride his bicycle, and Theopholis is the only boy in the school, as far as I have observed, to whom this coveted privilege was extended. The other day, when I wanted to take a picture of Theopholis, he said, "Wait until I fetch my friend," and he called Mohammed.

NOT THE END—THE BEGINNING!

ONE of the Chinese Christian clergy, studying in the United States, writes of the anxiety he feels for his family in China and for the welfare of his American friends through whom he learned to love our Lord. He says:

"I am so sorry and in a way as a representative of China in this country feel so ashamed of myself for the unnecessary and almost un-called-for high tide of anti-foreign and anti-Christian uprisings which are sweeping through the central and southern provinces of China. But it is just one more of the innumerable instances of people's knowing not what they do, and today we need your prayerful patience and sympathy and the being with us in spirit in going through the trials and sufferings of the Church which is Christ's Body in China more than ever. And what a wonderful expression of the glorious faith of Christians it is, as uttered in many quarters today, No, it is *not the end, but just the beginning of missions!*"



STUDENTS IN THE AMERICAN MISSION SCHOOL AT CAIRO, EGYPT, 1927
 These students include Copt, Moslem, Jew, Syrian, Greek, Italian, Armenian, Sudanese, Indian, Arablan, Sumatran and Siamese

A Focal Point for Moslem Seekers

Students of Many Lands at the Ezbekia Mission School

BY E. E. ELDER, CAIRO, EGYPT

IN THE Ezbekia quarter of the city of Cairo, just across the street from Shepheard's Hotel, two American mission schools have been teaching Egyptian boys and girls for just fifty years. On one side of the main thoroughfare is the rendezvous of globe-encircling tourists, and on the other side is a girls' school, with an enrollment of 280, and one for boys, with more than 400 in daily attendance. Here the Christian ideals are being interpreted to the rising generation of Moslem lands.

The students of the Ezbekia Boys' School are predominately Egyptian. During a half century not only have hundreds and thousands of Copts, Mohammedans, and Protestants been educated here, but in addition many Greeks, Syrians, Armenians, and other nationals of the Near East have been brought into contact with a living interpretation of Christ. Thus the influence of the school has gone far beyond the expectation of its founders and to-day students come from the ends of the Moslem world, from Siam and Malaysia.

Last autumn two Siamese youths, Mohammad and Zacharia, presented themselves for admission as the first representatives of the Far East. When they left home they had no thought of entering a Christian mission school, else they need not have traveled five

thousand miles to find one. They were looking for a Moslem school, and reached the Christian school in Cairo by way of Mecca and the Azhar University.

They started on their long trip impelled by the desire to make the pilgrimage to Mecca, as a great religious duty. They took leave of friends and kinsmen, and sailed for Arabia, in company with many other pilgrims. After marching around the sacred Kaaba, kissing the venerated black stone, and performing other rites, they remained in Mecca to study in the mosque school.

Before a year had passed Arabia was in the throes of intertribal warfare. Ibn Saoud and his Arab puritans threatened the peace of Mecca and when the capture of the holy city seemed imminent the Siamese lads left Arabia for Cairo. They entered the Azhar, where the intricacies of the Moslem canon law are expounded and the vagaries and obscurities of the Koran are explained. Algerian and Arab, Turk and Tunisian, Sudanese and Javanese, rub shoulders in this great medieval university of Islam. But this great Moslem university, famed as the center of Islamic thought, was not what Mohammed and Zacharia had expected. To-day young Islam is not as docile and subservient as it once was and students are being stirred to demand a new curriculum. Being dissatisfied with the Azhar, these two Siamese youths looked around for more practical education and finally entered the American mission school. Here, on every hand, they are confronted with new conceptions and new ideals which are transforming their mental and spiritual outlook.

Another interesting student, Mukhtar, comes from Padang, Sumatra, in the Dutch East Indies. He is quick and intelligent and speaks Malay, English and Dutch. After he leaves Egypt, he hopes to go to Turkey and to Europe, to see how the modern world lives, and then to return to serve his country.

Abd al Wahad, the son of a Moslem merchant in Karachi, India, represents that part of Indian Islam which is facing the future. He is receptive to new ideas and finds in Christ's message the solution of many difficult modern world problems. In a Bible class in which are enrolled Christians and Moslems of many shades of opinions, he and a Moslem student of Meccan parentage often prove the most zealous for a thorough application of the principles of Jesus Christ.

Among the graduates of the school at Ezbekia are young men who enter the mission college at Assiut and the American University in Cairo; some have entered Christian work as ministers, teachers and evangelists or are prominent doctors, lawyers, and government employees.

The younger generation of Moslems are making enormous strides and one of America's greatest privileges is to share in the work of training and guiding young Moslems to understand Christ and His message and to enter upon lives of higher service.

Tests of Spiritual Life

BY SADHU SUNDAR SINGH, SABATHU, INDIA

YE SHALL know them, not by their roots, but by their fruits— (Matt. 7:20). A tree never eats its own fruit whether it be good or bad but passes it on, seed and all, for others to eat. If the fruit be bad and useless it is cut down in due time, for so it deserves. But even though destroyed, it leaves bad seed for future generations. A good tree, while it fulfills its Creator's aim by bringing forth good fruit, at the same time leaves behind good seed for coming generations. So a real Christian, by spending life in the service of others, leaves behind a good example and a creative and inspiring influence like the seed of the tree. The man enters into his rest and his works follow him (Rev. 14:13). What kind of fruit and seeds are we going to leave behind us and what will we carry with us into the next world?

The hen may sit on other eggs besides her own but the young ones brought forth are only after their kind. The poisonous tree receives the same air, heat and light as the good one; nevertheless they remain distinct according to their inherent good or evil nature. The fault does not lie with the rains or with the sun which shines the same for both; the defect is in the plant itself.

In the same way the Sun of Righteousness shines equally on all, good or bad, but the result is different. Those who live according to God's will and in His love and light are made blessed and fruitful for ever, while the wicked find the same Sun of Love to be a "consuming fire." (Heb. 12:29.)

When a man kills another man, it is not the revolver that kills but the hand behind the revolver and still more the heart and "will" of the man who used the weapon. If the heart could be changed and made the temple of God, an act of this kind would become impossible. For this reason God reveals Himself to the heart and spirit directly, for God is spirit. If he were to reveal Himself through the physical eye the body would become an intermediary, in which case the revelation would be only indirect. This explains why God reveals Himself physically as with Saint Paul to a very few, but He reveals Himself to most men spiritually—Spirit to spirit. When a man receives this spiritual birth or touch of God then is he made an instrument to save rather than kill. Thus it is that a man by saving others fulfils the purpose of real spiritual life.

There are many who remain in doubt as to the reality of the spiritual life on account of not being able to find complete intellectual satisfaction. But our abiding happiness and bliss does not depend on increase of knowledge and in dispelling of doubts but on living according to the Will of God and obedience. Our knowledge is

finite. Therefore there is always room for doubt, for doubt can be absent only when our knowledge has reached the perfect and infinite state. Hence we should trust our Heavenly Father, who is Love, for every thing, and in whatever condition He may be pleased to put us we should be content and happy. For He knows our needs.

Whatever God discloses of the future is enough. If we were to know more beforehand what is to befall us on earth, it would do us more harm than good. The small trials and difficulties that await us in the struggle of life would appear like a terrifying mountain and would crush us with dismay. How could we endure to have all the ills and pains of life shown to us at once? If all our good prospects were revealed to us we might become careless and indifferent and might think that there is no need of making any effort. The consequence would be we would lose our reward. The goal of man is not merely the attainment of an external reward—an essential part of it consists in the soul acquiring a fitness of character by severe struggle and effort. Without this fitness of character that reward will be no reward, for the soul would be without capacity to enjoy it. For this reason our Lord warned us to hold fast that which we have that no man take the crown from us (Rev. 3: 11).

The silk-worm before putting on garments of silk for itself produces silk for others; they become beautiful only after they have spun the cocoons of silk for others. They even sacrifice their lives and die in producing silk for others. Are we, who are to have the crown of life from God, to do less than the worms in service for our fellow beings?

There are countries on the earth where there is extreme cold, and others where there is extreme heat. In one place water is freezing and in the other perspiration is falling. The good and the bad also exist in this world simultaneously. In the heart of the wicked there is continuous restlessness and anguish, whereas under the same circumstances, and in spite of outward sufferings, the heart of the child of God becomes a paradise because the Prince of Peace dwells there.

MISSIONS OR O-MISSIONS

In missionary interest, some give themselves to foreign missions, some to home missions, and a good many to *omissions*. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim warmly, "O missions! Yes they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot now be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.

A Great African Christian

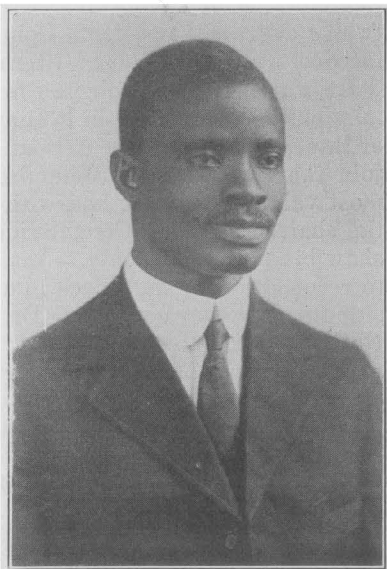
*The Late Dr. James E. Kwegyir Aggrey, Vice Principal of
Achimota College, Gold Coast*

BY H. W. PEET, BECKENHAM, KENT

DELIGHTFULLY ingenuous, with the charm of a man of genius who retained the true simplicity of a child, a man of rare ability, keenness and education, Dr. James E. Kwegyir Aggrey was a credit to the Negro race, and the work of the Christian missionaries. He did much to help races and nations to understand one another, and to work together. He belonged, not only to one section, but to the world. He was a real black diamond among the treasures of humanity.

The great work of interpreter, reconciler, mediator, which we hoped Dr. Aggrey would continue and extend, has been brought to a sudden close by the news of his death in New York, on July 30th, after an illness of only one day, due to "Pneumococcus meningitis."

Dr. Aggrey was born in West Africa fifty-one years ago, son of Kodwo Kwegyir, a royal linguist, who could trace his family back to the battle of Ghineah in the eleventh century. He was the heir to state and public positions from his father, and inherited five state offices from his mother. He received his early education at the Wesleyan School at Cape Coast Castle, and with little effort could have become a person of considerable importance in his own land. "But," as he wrote in a letter dated June 14th last, "it is enough for me that it is known that I have such dynasties. On my father's side I prefer to be spokesman for my entire country, 'Africa, my Africa.' On my mother's side I prefer the stool, the golden stool of education. I want all my people, my countrymen, men and women, to be educated in the larger sense in the hand, the heart, and the head, and thus render Africa indispensable in spiritual, intellectual and common civil products to the world."



JAMES EMMAN KWEGYIR AGGREY—AN
AFRICAN CHRISTIAN

The story of his journey to America for more education, after he had become a teacher at the Cape Coast, is well known. In 1896 he accompanied his father to Kumasi on the Prempeh expedition, attached as interpreter to the Royal Telegraph Battalion. "I was present," he wrote, "that Sunday when Canon Taylor Smith (now Bishop) preached his remarkable sermon and I was standing next to the late Prince Christian."

At Salisbury, North Carolina, he followed the trade of compositor, which he had learned in the Wesleyan School, and also reporter. He also studied, and took charge of two rural churches. Here in the social work he began to get close to the social problems of his people. When he left Livingstone College, Salisbury, for Achimota, after twenty-five years in the United States, he possessed twelve degrees, some from Columbia University, New York, including doctorates in theology, literature, philosophy and psychology.

He was invited to join the first Phelps Stokes Educational Commission to West Africa in 1921 and his tact, his insight and his power of interpretation of the African outlook led to another invitation to join the East African Commission two year later. "He was the most valuable man we had with us," said Dr. Thomas Jesse Jones, the chairman. This Commission gave him special opportunities to show his power, not only to interpret the mind of his own race, but to reconcile white and black in areas where prejudice and misunderstanding are too common. Dr. Loram, one of the South African Native Affairs Commissioners, pressed him to become a professor at Fort Hare. Aggrey had virtually accepted when the invitation came to help in the building up of Achimota. "I believed," he said, "that the greater service to Africa would be done by giving an object lesson of what might be done in this great experiment in West Africa, and so I decided to go as lieutenant to that great man, Alec Fraser."

What his passing will mean for that great institution in Africa none can say. "He will be an irreparable loss," said a high Gold Coast official. "Aggrey was an invaluable interpreter of the African to the white man and of the white man to the African."

"He it was who persuaded me to go to Achimota," the Rev. A. G. Fraser, Principal of the Prince of Wales's College, writes: "Never had a man a more loyal fellow worker, and he was invaluable in the special work he had to do. I have had many good things in life, but one of the best has been to know Aggrey intimately and well."

Rev. J. H. Oldham, Secretary of the International Missionary Council, and member of the Colonial Office Education Committee, has called Aggrey "the greatest living African." All who knew him well felt that even such a description was not unjustified.

He was also an apostle of laughter, of the smile which wears

down scowls, and the attitude of mind which is the essence of the Sermon on the Mount; while glorying to be an African, he sought to be a bridge of understanding between his own and other races.

Above all Dr. Aggrey was a great Christian. "The one thing I am most proud of," he said in his last letter to me, "is my conversion to Christ. God understands me and makes me work harder every day to reach His stand for me, because, wonderful to relate, He has such faith in me. I pray in deep humility that I may never disappoint Him."

An Experiment in African Education

BY THE REV. F. W. COBB, M.A.

HISTORY is being made in the annals of the Gold Coast where, recently, the first all-black university flung open its doors in welcome to the five hundred students who will form the nucleus of an institution of which great things are expected.

In a single generation the lives and outlook of thousands of Africans on the West Coast have been changed as if a magician's wand had passed over the land. To these changes many circumstances have contributed, and foremost amongst these have been the opening up of great territories, a rapid influx of Europeans, and a vast increase in the country's trade.

With the expanding life of the African has not unnaturally come an insistent demand for education, and it is to meet this that the British Government has voted from funds provided by local taxes a sum of £500,000 for founding a college, with an additional £50,000 annually for its maintenance. In this move of far-reaching importance the Governor of the Gold Coast, Sir Gordon Guggisberg, gave a splendid lead, and the result has been the founding of the Prince of Wales College on the hill of Achimota, overlooking the town of Accra.

On the opening day, Sir Gordon Guggisberg described Achimota as "the main gateway on the highroad of the progress of the Africans." Here in the four square miles of territory given up to the College everything that experience and ingenuity can devise will be introduced to ensure success.

The central aim of this great educational experiment will not be to exploit or to Europeanize the African but to enable him to stand on his feet in the high realms of life. Here he will be taught the essentials of true and worthy leadership of his own people. He will be trained to teach, and to train others to teach, and a similar aim will be centralized in such other industries as engineering, farming and merchandise, while the girls—for Achimota includes both sexes—when they receive practical training in home-

making, besides general education, will be learning how to shape the new homes that will go so far to make a new Africa. Underlying all the college efforts, whether amongst boys or girls, will be the aim to make them worthy Christian citizens.

Sports will occupy an important place at Achimota, and large playing-fields have been laid out where the African boys and girls, besides developing mind and muscle, may learn those qualities of endurance and unselfishness which all true sport should mature.

Achimota is to be the mainspring of a peaceful revolution, not a university merely, but the keystone of a far-seeing government scheme destined ultimately to include colleges, secondary and elementary schools, and kindergartens throughout the length and breadth of the land. These will be staffed by West African teachers all keenly interested in developing a new and higher civilization for the land they love.

Of first importance has been the selection of the leaders. It is no exaggeration to say that the world has been searched in order to find the right men. The Colonial Office chose two principals, black and white, the Rev. A. G. Fraser and Dr. Kwegyir Aggrey.

The white man is known to his friends the world over as "Alec Fraser." A lithe, wiry man, he has been a wonderfully successful leader of youth in circumstances that have tested his powers to the full. Mr. Basil Mathews thus describes him in his arresting little book, "Black Treasure": "Alec Fraser.... is in this new adventure in the same spirit that nerved him to struggle through the mud and blood and barbed wire of the Great War. The very breath of his nostrils is to do new things for the freedom of the world in comradeship with other races—it is the spirit that he absorbed as a boy in Scotland, and as a young man watching his father, Sir Andrew Fraser, serving the people of India as Lieutenant-Governor of Bengal; the spirit that he breathed into others in building up a wonderful college for the boys of Asia at Kandy, in Ceylon."

Dr. Aggrey (whose death has just been recorded) has a record as excellent as that of his British colleague. Born on the Gold Coast in a leading family of the Fanti tribe, he was himself a chief, and as a boy went to school near the old slave castle where in past years men of his own tribe were penned in filthy dungeons while waiting for the slave ship to take them to America. Aggrey found his way to America, and there, after a course at Livingstone College, he went on to Columbia University, where he took the highest degree in philosophy. One who knew him well has thus described him: "A cheery African gentleman, consecrated to the service of God and of his own people, who burns with desire to lift them to where they should be."

It is a great experiment, which many will watch with sympathetic interest.



MRS. A. N. PORTER AND HER MEXICAN BAPTIST KINDERGARTEN

Among the Mexicans in Texas

BY JOSEPH MARTIN DAWSON, WACO, TEXAS

THE Mexican population in Texas, which normally numbers about a million, is being considerably augmented by priests and nuns from across the Rio Grande. They are fleeing from the rigors of the enforcement of Mexican religious laws and in consequence there has been started a renaissance of Catholic devotion among the immigrants in Texas.

This little mission was organized in the basement of the First Baptist Church of Waco some years ago by Dr. A. J. Barton, then pastor, now executive head of Southern Baptists at Nashville, Tennessee. Upon the abolition of Waco's restricted vice district, once the notorious center of basest wickedness, North Second Street became the home of the Mexican Bautista Iglesia. One of the largest of the former houses of ill-fame was purchased by the Mission Board for the church and here the Mission has remained to cleanse the district. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle."

During fifteen years this little mission, four hundred miles from the border, counts evangelism its greatest means of victory. During this period its pastors have baptized more than seven hundred Mexican converts, chiefly adults. This despite the fact that at the present, when the church registers the highest enrollment of its history, many transient members have gone on to other communities to help establish other churches.

These Mexican Christians, breaking away from Roman Catholicism, are intensely missionary in spirit. Their state conventions are marked by great missionary ardor. When, due to the financial

stringency, Dr. C. D. Daniel, the superintendent of Mexican Baptist missions in Texas was withdrawn, the Mexican Baptist pastors earnestly protested and said:

"We must have Dr. Daniel with us. He won us to Christ and he has been a father to us in the ministry." One said, "Take ten dollars out of my salary"; others said, "Take five dollars per month out of my salary and apply it to the salary of Dr. Daniel." Thus \$150.00 a month was provided for by workers, many of whom were receiving only fifty dollars a month.

If the American pastors and members should meet their challenge, there would be no debt on the Home Mission Board within a few months.

The Waco Mission is presided over by Rev. and Mrs. A. N. Porter, formerly at the head of the Baptist College in Alamogordo, New Mexico. Mrs. Porter conducts a kindergarten and has been able to promote twelve of her pupils recently to the public schools. She also carries on cooking and sewing classes in which she is assisted by young ladies from Baylor University. On Thursday evenings Mr. Porter, assisted by teachers from the public schools, conducts free classes in English, not only for the children but for adults, some of whom are old men, the classes being graded according to the advancement of the pupils.

The midweek prayermeeting in this little Mexican church of 120, notwithstanding the fact that many of the members live miles in the country and have no automobiles to transport them, has an attendance of over fifty a week. On Sunday at 9:30 in the morning the Bible School is held and lasts until noon. At 3 o'clock comes the Sunbeam Band, 30 strong; at 4 o'clock the B. Y. P. U., with 24 young people, and at night the evangelistic preaching service.

The Mexican is much misunderstood. He has no disclosures for the rude. There is resentment against the patronizing and there is vengeance for injustice and cruelty. He is patient, industrious, patriotic, religious. If energized by the illuminating spirit of the Gospel, he is an asset to the world in the present time of need.

A wealthy Mexican from Chihuahua said to me: "Your Christian mission schools along the border of Texas are doing more to bring about good will between Mexico and the United States than any other one thing. They have unmeasured possibilities. Keep them going."

RELIGION A NECESSITY, NOT A LUXURY

Striking testimony is being given in many quarters to the necessity of religion as a means for holding intact the social structure. Experience shows that irreligion dissolves human society. The late James Bryce, in his work on South America, wrote: "Both the intellectual life and the ethical standards of conduct in these countries seem to be entirely divorced from religion." The impossibility of making such a situation work has been forced home upon several South American governments. Accordingly, Argentina, Brazil, Chile, and Uruguay are cooperating with the Young Men's Christian Association in the efforts to establish a spiritual basis for life in South America. Japanese statesmen have also frankly declared the necessity of religion as a basis of national life.

Waldensian Churches in Sicily

BY FREDERIC S. GOODMAN, NEW YORK
Secretary of the American Waldensian Aid Society

MAY fifteenth was a day of rejoicing for the Waldensian Christians of Sicily. In the presence of the pastors and evangelists of Sicily, and a crowd of members and visitors, the beautiful new building for the church in Palermo was dedicated. The Moderator of the Waldensians, Signor Leger of Rome, conducted the services and the sermon was preached by Signor Fasulo of Catania. A conference on evangelism, and a spiritual retreat, participated in by the officers and workers of Sicily, occupied the two following days.

The church at Palermo has been waiting patiently for a new building for more than fifteen years. The old property on a growing business street was sold and the new site purchased, but when Italy entered the war all such enlargements had to wait. The fine day school of over one hundred boys and girls, the Sunday-school and the other features of a city church, as well as important evangelistic activities, were maintained amid steadily increased difficulties. The church has now one hundred and fifty-five communicant members and added twenty-seven last year. The church at Catania, with 200 members, is the only one of the nine



THE WALDENSIAN CHURCH, PALERMO,
SICILY

organized Waldensian churches in Sicily with a larger membership than that at Palermo.

The beautiful new building, exclusive of lot, cost about \$55,000. The equipment is being provided by special gifts. The organ, designed especially for this church, and \$1,000 towards the educational equipment are covered by gifts from the New York Branch of the American Waldensian Aid Society.

The importance of the completion and dedication of this building, in the capital city of Sicily, can hardly be overestimated. This is the great port city, with a population of 300,000. It is the military, political, commercial, educational and ecclesiastical headquarters of

Sicily. Great cathedrals and monuments of earlier civilizations attract many visitors. How fitting that the oldest evangelical church in the world should have here its appropriate house of worship and center of Christian work!

Probably no other part of Italy offers to the Waldensian Church a more promising field for evangelism and Christian education, than does Sicily. The sad statistics of illiteracy of the island (reported as over seventy per cent), the poor educational facilities in many places, and the gross superstitions of multitudes of the people, have made a strong appeal to the Waldensians for more than forty years. Against big odds, and out of their own poverty they have planted missions, built humble churches and started schools. They have now nine organized churches and twenty out-stations, in the island, with a communicant membership of 955, adding 113 last year.

The pastor at Palermo, who is also superintendent of the mission work of Sicily, is Signor Rinaido Malan. He will welcome visitors at the new church and manse, centrally located at Via Spezia, 61, near the beautiful Garibaldi Memorial on Via La Liberta.

The writer has visited all but one of their churches, and has seen the children at work in the day schools. Some of these schools enroll over 400 pupils, three-fourths of whom come from Roman Catholic homes. Every child has daily Bible study, and the children learn to sing with enthusiasm the beautiful Waldensian hymns. Hundreds of the Sicilians thus come within hearing of the evangel in the Waldensian services, and the Gospel is shown again to be "the power of God unto salvation," to all those wherever they live who hear and receive Christ by faith. It is impossible to estimate the silent influence of the faithful testimony, such as was borne about two years ago, by a family that moved from Riesi to Piazza Amerina. The former town is a sulphur mining settlement in the center of Sicily and the latter is the capital of a province in the eastern section of the island. This Christian family began to tell the "Good News" to their neighbors and as a result, inside of a year, ten fathers had confessed Christ, and ten families were ready to form a church. Sicily is ready for an advance step in the preaching of the Christian evangel.

Why Roman Catholics Need to Be Evangelized

1. Because multitudes of them are ignorant of the Gospel of Christ as proclaimed in the New Testament.
2. Because their religious leaders do not give them the Gospel of salvation through Christ by faith—but substitute salvation by works.
3. Because their Church does not encourage them to read the Bible so that they may become intelligent Christians.
4. Because their Church interposes the Virgin Mary and canonized mortals between the suppliant sinner and the Saviour.
5. Because their Church encourages many superstitious beliefs—as in relics, charms, etc.
6. Because many of their priests are ignorant and immoral and exact money for baptism, marriage, mass and other religious sacraments.
7. Because Roman Catholics truly converted to Christ testify to the new life and light, peace and power that have come to them through the evangelical Gospel.

Robert Louis Stevenson and Missions*

BY REV. J. W. BURTON, MELBOURNE, AUSTRALIA

THERE is little doubt that the first state of Robert Louis Stevenson, in relation to Foreign Missions, is that of many an uninformed writer today, and the manner in which his point of view was changed is one of the romances of literature. The quiet, persistent pressure of facts completely changed his attitude, and the bohemian "R. L. S.," who has charmed a world with his stories, poems and essays, actually became a Sunday-school teacher in a Samoan mission school, and a supporter of missions to the day of his death!

"I suppose," he writes, in a paper read before a missionary meeting in Sydney in 1893, "I am in the position of many persons. I had conceived a great prejudice against missions in the South Seas. I had no sooner come there than that prejudice was reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effects. At the same time, and infallibly in all sublunary matters, they will see a great deal of harm done. I am very glad to think that the new class of missionaries are by no means so radical as their predecessors. I have spoken to many missionaries, and I have pleasure to say that the most intelligent among them are of one opinion, and that the true one. They incline to think that it is best to proceed by little and little, and not by much and much."

It was in the Marquesas Islands that Stevenson first came into touch with the missionary on the spot, and his picture of the Père Simeón, is one of the finest he has ever drawn. "I had feared to meet a missionary, feared to find the narrowness and the self-sufficiency that deface their publications, that too often disgrace their behaviour." But in Père Simeón he found man truly serving in the Spirit of Christ, whose business it was "to smooth the pillows of this dying family of man.".....

It was, however, during his long residence in Samoa, where he built himself a beautiful home at Vailima, some four miles from Apia, that he came into the most intimate and sympathetic touch with missionary work, and there the missionaries were among his closest and most valued friends. Of the Rev. W. E. Clarke, a London Missionary Society missionary, he writes: "The excellent Clarke up here almost all day yesterday, a man I esteem and like to the soles

* *The Missionary Review of the Methodist Church of Australia.*

of his boots; I prefer him to anyone in Samoa, and to most people in the world; a real good missionary, with the inestimable advantage of having grown up a layman. Pity they can't all get that!"

Stevenson grew impatient with those easy critics of missions who blame without discrimination the heroic efforts of these comparatively unknown workers: "Those who have a taste for hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages. Whether Catholic or Protestant, with all their gross blots, with all their deficiency of candor, of humor, and of commonsense, the missionaries are the best and most useful whites in the Pacific."

In the quality of the converts he rejoices and adds this testimony: "The best specimen of a Christian hero I ever met was one of the native missionaries."

It was James Chalmers, the pioneer missionary to New Guinea, that captivated Stevenson's imagination and turned him into a hero-worshipper. Writing to his mother on board the *S. S. Lubeck*, between Sydney and Tonga, he says: "We have a very interesting party on board. Messrs. Chalmers and Hunt, of the London Society, and Mr. Brown, of the Wesleyan. Chalmers and Brown are pioneer missionaries, splendid men, with no humbug, plenty of courage, and the love of adventure. I have become a terrible missionaryite of late days: very much interested in their work, errors, and merits. Perhaps it's in the blood, though it has been a little slow in coming out. No, to be sure, I always liked the type. Chalmers, a big, stout, wildish-looking man, iron-gray, with big bold black eyes, and a deep straight furrow down each cheek. *Ætat* forty to forty-five."

Over and over again Chalmers is mentioned in his letters. To his close friend, Sidney Colvin, to whom most of the "Vailima Letters" were written, he says: "I wish you to get *Pioneering in New Guinea*, by J. Chalmers. It's a missionary book, and has less pretensions to be literature than Spurgeon's Sermons. Yet I think even through that, you will see some of the traits of the hero that wrote it; a man that took one fairly by storm for the most attractive, simple, brave, and interesting man in the whole Pacific."

A year later he writes to Professor Baildon: "I could hardly change (life) with any man of my time, unless perhaps it were Gordon or our friend Chalmers: a man I admire for his virtues, love for his faults, and envy for the really A1 life he has. . . . I shall look forward to some record of your time with Chalmers. You can't weary me of that fellow: he is as big as a house and far bigger than any church."

Little wonder then that Stevenson confided to Chalmers himself in a letter written shortly before the latter's death: "But, oh! Tamate! if I had met you when I was a boy and a bachelor, how different my life would have been."

I Am the Immigrant*

BY FREDERICK J. HASKIN

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My *wanderlust* was born of the craving for more liberty and a better wage for the sweat of my face.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of Tomorrow.

If I can be fused into the body politic the melting pot will have stood the supreme test.

* From *The Immigrant*.

Taken for Kidnappers

BY H. J. SHEETS, BAREILLY, INDIA

WHY preach to us illiterate folks? We can't understand your message." Translated into plain Anglo-Saxon, this was the Oriental's way of telling us to "move on." Why this hostile reception? For a week we had been most cordially received by both Hindus and Moslems, and given a splendid sympathetic hearing.

As we moved on, men in the fields stopped their work to stare at us. When we drew nigh to the next village no children appeared to greet us and the women with fear on their faces beat a hasty retreat. A few men armed with clubs came out.

In this unfriendly atmosphere we began to sing and then to preach. Gradually the people became interested, but still held on to their clubs. More men came—not one without a bludgeon—but the women and children remained conspicuous by their absence.

Songs and addresses finally succeeded in winning their confidence. Then we were told that the day before some men had come in a motor (we were in the missionary motor lorry) and entering a near-by village had kidnapped a child. The report has spread that nine children in all had been captured and carried away. I recalled that a new bridge was being built over the Ganges river and that word had been circulated by the worshipers of Mother Ganges that to placate her for this indignity sixty children must be sacrificed. These superstitious villagers had taken us for kidnappers.

"Had we been Moslems and not Hindus," they frankly affirmed, "we would first have beaten you and then made inquiries. In fact had not the Sahib (meaning me) been with you, we would have cudgeled you any way. We were sure that having come in a motor you could have only one purpose. When we saw you were carrying a box (harmonium) our suspicions were confirmed, for we felt sure you brought it along to stow a child away."

This week's evangelistic effort has convinced me that there is a most amazing and gratifying change in the attitude of the Moslems. As a rule they combine the disposition of the wolf and the lion and are never so happy as when attacking or devouring you. Controversial, intolerant, bigoted, they are hard to reach. But though we visited not less than ten villages where only Moslems live and though two of our men were tactless and controversial, the Moslems showed a most beautiful spirit of tolerance and receptiveness. The deity of Jesus and other questions came up for discussion which in the past would have been tantamount to waving a red flag before a bull, but they were discussed in a truly Christian spirit. One young man followed after the rest had gone and told us that for years he had been a reader of the New Testament and asked us to teach him more about Jesus. We hope that he may become a true Christian.



BEST METHODS



BY MRS. DAN B. BRUMMITT, CHICAGO, ILLINOIS

DR. CAVERT'S BOOK—A PAGEANT

As a textbook for the women of Protestantism we believe that "The Adventure of the Church," by Samuel McCrea Cavert, has no superior. Any woman who has forgotten church history will, in the study of this volume, make a voyage of rediscovery which brings widened horizons and reveals new worlds of thought.*

In introducing the author, do not neglect the beautiful paragraph in the Preface beginning with the words, "Most of all to Miss Twila Lytton." Tell your class that "the discussion, chapter by chapter," the "discerning insight," and the "comradeship" culminated not only in a fine book, but also in the lovely wedding of this interested twain, on June 28, 1927.

Make a careful outline of CHAPTER I in your own notebook; then go before your class with crayon and a good blackboard. By skillful questions, lead the students to develop the outline. Mine was as follows:

1. Do you believe our Gospel?
 - (a) Do your religious convictions make a difference in your living?
 - (b) Do you believe in the God whom Christ revealed?
 - (c) Does your belief show itself in service? All classes—all colors—all nations—all cultures?
2. Define fellowship in the Gospel.
 - (a) Fellowship with God is not apart from man.
 - (b) Fellowship with man is not apart from God.
 - (c) Fellowship knows sin to be robbing economically, color discrimination, caste, etc.
3. How shall we develop fellowship?
 - (a) Brotherhood between capital and labor.

* Copies of our outline, printed for use in the various classes, are now on sale for ten cents each at the various home mission offices where there are Methodist headquarters.

- (b) Nationalism.
- (c) Internationalism.
4. What should be the goal of the Church?
 - (a) World fellowship.
 - (b) Missions.
 - (c) Kingdom of God.
5. Define missions.

What do home and foreign fields have in common?

 - (a) Race questions.
 - (b) World peace.
 - (c) Industrial problems.

CHAPTER II was a lovely, colorful biblical pageant. Scripture characters marched in stately procession through the early history of Christianity. Costumes were made of cheap but bright-hued material, consisting of the long kimono-like undergarment, the flowing coats of contrasting color, and a long straight piece for the headdress, bound to the head by a cord around the brow and low on the back of the head.

Love was the only character who was not in color. She was clad in spotless white.

The leader was the interlocutor. With a few words, she bound the characters into a harmonious whole. The characters came on the platform with open Bibles in hand. The order of the chapter was changed somewhat, but all the material was used.

First came "The Chosen People" (p. 48), showing the background of Judaism. She read Psalm 2: 8, 9 and Exodus 23: 22.

Second: The Jews become complacent (p. 50). Amos 5: 22-24. Amos 3: 2. Amos 9: 7.

Third: Enlarging views (p. 52). Isaiah 60: 1 to 14.

Fourth: A protest against the narrowness of the day. Jonah 1: 1 to 5, 14 to 16. Jonah 3: 1 to 4. Jonah 4: 1 to 4.

Fifth: Jesus' idea of man is universal. (p. 61). "Humanity," Luke 15: 1 to 15.

Sixth: A protest against exclusiveness. (p. 68). "Race," John 4: 7 to 15. Luke 10: 25, 37.

Seventh: The motive for Kingdom building (p. 65). "Love," Matt. 22: 35, 40. Matt. 5: 43, 44. Matt. 18: 21, 22.

Eighth: God is Universal (p. 59). "Evangelist," John 4: 20 to 26. Matt. 5: 43 to 48.

Ninth: The result is (p. 71 and 72). "The Missionary," Luke 9: 52 to 55. Luke 9: 57 to 59.

After all characters had taken their places in a semi-circle on the stage, a chord was struck on the piano and one verse was sung of "O Zion Haste, Thy Mission High Fulfilling," followed by one verse of "Where Cross the Crowded Ways of Life."

Many of the women decided that they would ask their pastors to allow them to use this little pageant in the devotional service which precedes his missionary sermon.

The greatest and most difficult task of this study was the presentation of the whole history of Christianity. It was for this task that the printed outline was prepared for class use.

I suggest that Chapters III and V be used together. You will need an outline map of the world for this study, and some sheets of colored bristol board. I used Hurlbut's "Short Story of the Christian Church" and its divisions into periods as a basis for my little sketchy history of Christianity in the printed outline, placed in the hands of my class.

Woman No. 1 took as her assignment "The Apostolic Church" and told briefly of the birth, life, crucifixion, and ascension of Jesus Christ, closing with "The Pentecostal Church." The leader placed a tiny bit of living green over the place where Palestine showed in the outline map of the world.

Woman No. 2 took "The Expanding Church," and told of the journeys of Paul, Philip, and Peter, of Paul's journeys with Silas and Timothy. When she had finished, the leader placed in the Mediterranean area another color, which covered all the territory touched by these journeys.

Woman No. 3 took "The Persecuted Church," telling of the reign

of terror in the last of the persecutions, from 303 to 313 A. D., when the Scriptures were burned and churches were destroyed. The map showed no progress of Christianity in this period.

Woman No. 4 portrayed "The Imperial Church," with Constantine raising a banner on which was a cross and the words *In Hoc Signo Vincas* ("by this sign conquer") and told of the founding of Constantinople. There was no missionary development of Christianity on the world map.

Woman No. 5 interested us with the story of the old, yet ever new, controversy over the doctrine of the Trinity and she told of the formation of the Nicene Creed. She read the earlier form of the Christian creed, now known as the Apostles' Creed.

Woman No. 5 pointed out quickly the growth of the monastic spirit, the invasion of Rome by the Goths, Vandals, Saxons and Angles. She closed with North Africa claimed for Christianity by Augustine, Bishop of Hippo. The leader placed a segment of color on North Africa and claimed it for Christ.

Woman No. 6 had a tragic assignment. She pictured the rise and spread of Mohammedanism. The leader placed a large irregular piece of cardboard on the world map which brought a gasp of dismay from the class, for lo! most of the early conquests of Christianity were obliterated by the growth of Islam.

Woman No. 7 told briefly of the Crusades, showing how natural, yet how harmful, was the desire to rescue the Holy Sepulchre from the hands of the infidel.

Woman No. 8 started the story of "The Reformed Church." To her came the joy of telling about Peter Waldo, John Wyclif, John Hus, and Savonarola. There was no development on the world map in this period.

Woman No. 9 took the period known as "The Reformation" and told of the discovery of gunpowder, the printing press, and the mariner's

compass. Her joyous task was to describe the courage of Martin Luther, Zwingle, John Calvin, and John Knox. No development on the world map.

Woman No. 10 briefly suggested points in "The Counter Reformation." She told of the Inquisition in Spain and France, and the founding of the Order of the Jesuits which did missionary work in Mexico, South America, and the Orient. The leader placed color over these portions of the map, amid the protestings of the class.

Woman No. 11 developed rapidly the "Growth of Puritanism" and the rise of the historic churches known today as Presbyterian, Congregational, and Baptist. She showed the decline of interest, in the beginning of the eighteenth century, which made the Wesleyan revival necessary. The leader placed a thin line of color along the Eastern coast of North America, to indicate the location of the thirteen original colonies. An interested group of women cheered gleefully.

Woman No. 12 had been asked to take from Chapter V, (p. 150) the story of William Carey, and the leader placed India on the world map.

Woman No. 13 related the story of Robert Morrison, (page 154) and the leader placed China on the map.

Woman No. 14 briefly told the wonderful stories of Robert Moffat and David Livingstone, and the continent of Africa appeared on the world map.

Woman No. 15 read up on the story of John Williams, (p. 157), and the leader placed over the islands of the South Pacific a large splash of color.

Woman No. 16 related the story of Guido Verbeek and the going of seven missionaries from America to Japan, and that country was placed on the world's map.

The call of Tibet, Afghanistan, Mongolia, Chinese Turkestan, and Baluchistan was voiced, as were the needs of Arabia, Persia and the Malay Archipelago. The world map be-

came a mute appeal for an enlarged world-wide program.

CHAPTER IV. "The Adventure in America" was taught by the use of ten questions.

1. In what sense can David Crockett and Daniel Boone be considered as missionaries?

2. Trace the influence of the Hayslack meeting in Home and Foreign Missions.

3. What is the idea of Home Mission development in America?

4. Has any change taken place in the Home Mission task in fifty years?

5. What do you consider the three great tasks of Christian America today?

6. Is your Board of Missions equal to this task?

7. Are the Social Ideals of the Churches practicable?

8. Is America a Christian Nation? Why?

9. Name a new task you are going to assume.

10. What new word are you going to put in your year's program?

CHAPTER VI. "The Adventurous Task for Our Generation" falls naturally into subjects for discussion groups.

1. New Frontiers for Missionary Pioneers.

2. Western Civilization vs. Christianity.

3. My Church in its Practice of Brotherhood.

4. Prove the Theory of One God.

5. Define the Term "Heathen."

6. Latest News from China and Mexico.

We believe that every woman went out from the study realizing that "the final and perennial need is for a deeper experience of God, revealed through Christ, on the part of the individual."

MISS BURTON'S BOOK

The following methods have been used with success in presenting Miss Burton's "New Paths for Old Purposes," in five summer schools. The methods may not be very wonderful, but they show that if one will give girls a chance they will make good use of almost any method. Let the imagination loose and let the young folks get joy out of the book.

Your first lesson will be "Tea for Five," not Chapter I—though that is exactly what it is. Have real tea and wafers and lemon and "things."

Let the "leading woman" be the hostess, entertaining four guests: English women No. 1 and 2, and American women No. 1 and 2. Let the party start with pouring tea, which is too strong for the American women, but just right for the English women. The hostess leads by saying that she just must talk about the latest meeting of the mission board of which she is a member and at which everyone expressed the opinion that "missions" are changing. Then follows a bit of dialogue.

English woman No. 1. "It seems 'extraordinary' (say it as they do, eliding the 'a') that I do not see cowboys and Indians here in your wonderful America. I have not even seen anyone who looked like a pioneer!"

American woman No. 1. "No, you won't see many cowboys and Indians, except in certain sections out West, but my own parents were what might be called pioneers. I was a baby when we went to Oklahoma to live." (See p 1, speak especially of reciting pages of Dickens.)

English woman No. 2. "How interesting! I'd love to take her to a certain street in my London and show her 'The Old Curiosity Shop' in the traditional spot where Dickens knew it."

English woman No. 1. "But do you really have what you call a home mission problem in America?"

Hostess gives the answer, as she does in all the items of information to be brought out, such as:

1. New occasions teach new duties.
2. New circumstances of which Christian missions must take notice, such as interdependence, the world a whispering gallery, the effect of movies, world travel.
3. Missionary message of today is our entire national life (p. 11).
4. Read from "The Christ of the Indian Road" extracts from Chapter III, "The Great Hindrance."
5. Today's challenge, the hunger for God, the need for education and evangelism to be restated, the doing away with geographical barriers (p. 211), and last, but most important, the appeal of today to the spirit of sacrifice and heroism. If you will chat, and sip tea and be natural, this goes well.

Chapter II is "Making a Scrapbook." The scene opens with a group of girls sitting on the floor and going through a lot of newspapers and magazines. Scissors are used freely by the girls and their leader, who sits at a table before a huge loose-leaf scrapbook. A tube of paste and a box of candy complete the list of stage accessories.

Let the leader begin with the paragraph in the lower edge of page 25,

It has been said that the recent industrialization of the East constitutes a fresh challenge to Christianity the world over.

"Now, I am so glad," says the leader, "to have you girls help me find news of this industrial situation the world over. Suppose you let me have what you find about China first, then Japan, and, lastly, India."

A girl calls out, "Here is something on silk filatures, that means factories where silk is wound from the cocoons, doesn't it? Let me read it." The girl then reads from her newspaper a careful digest of the paragraph on page 27 which she has prepared and pasted in the newspaper.

The leader says that it is just what she wants, so the article is clipped and handed to the leader who pastes it in her scrapbook.

Draw upon other material in the chapter, being careful to make the articles short and crisp. Use about seven girls, asking each to prepare one "clipping" on some country. Keep the candy box going, use scissors and paste freely, chat, and have a good time.

Let Chapter III be a meeting of "The Cosmopolitan Club." In my class at Northfield we had a "really truly" Japanese, an Armenian, an Italian, a Negro, and a German, with three or four Americans.

The contents of this chapter on "Christian Missions and Modern Industry," were assigned to girls who had made careful preparation of "speeches" for the meeting. The meeting was formally called to order, the subject for discussion was stated,

and there followed such excellent speeches that not only the Club but the audience cheered each speech.

The leader must say little, of course, but she must tie the speeches together. At Northfield, she was needed to provide a handkerchief for the darling Armenian girl to whom the session became so real that her emotion caused her to extemporise on her real Christian experience, to the delight of those who heard her.

Chapters IV and V were used as a kind of "free for all" discussion group, on such questions as, "What is your motive in doing missionary work among colored races?" "Name Christianity's greatest foe, and don't say Mohammedanism." "If you were a missionary to China, what would you ask of this group?"

For the fine, world-wide, last chapter, let the meeting take the form of a Resolutions Committee. Let the leader read the preamble and the girls the "whereases," which must be carefully prepared in advance or they will be too long.

For subject matter, let me suggest:

- (a) Appreciation of abilities and talents of other races.
- (b) Recognition of the desire for God in every human heart.
- (c) Forms of worship more important than church buildings.
- (d) The supreme significance of Jesus Christ and the insignificance of denominationalism.
- (e) Christ greater than Christianity.
- (f) Recognition of the natural growing spirit of nationalism.
- (g) The change in Christian Missions from leaders and followers to a fellowship in a world-wide task.

PRINCIPLES OF CHRISTIAN STEWARDSHIP

1. The following principles should be recognized by the Christian who would relate himself intelligently to property, income, wages and wealth:

- (1) God is the Owner of all things.
- (2) God invites men to subdue the earth and possess it.
- (3) Under grace, man is a steward to hold and administer his possessions as a sacred trust.
- (4) God's ownership ought to be acknowledged.
- (5) Biblical history records and extraordinary history recognize the setting apart of the tenth of the income as that acknowledgment; there is indicated a divine sanction for the practice and the amount.
- (6) God's ownership and man's stewardship are best evidenced by the systematic application of this portion of income to the advancement of the Kingdom and by the faithful use of the balance of income not set aside.

2. The following methods should be pursued by the Christian who would administer wisely his stewardship of material possessions:

- (1) Actual or constructive separation of the proportion of income which complies with the foregoing principles.
- (2) A written pledge in advance for the regular work of the church (local budget and benevolence budget).
- (3) A weekly payment of the amounts prescribed; offered as an act of worship at a public service, if this is possible; otherwise held until offering may be made.
- (4) Payments from time to time, out of the portion set aside but not previously pledged, to special causes.
- (5) Careful, intelligent, personal and prayerful consideration of the uses to be made of the whole of income and wealth; this will require study of the local, national and world-wide program of the Church and of the full stewardship of life itself.
- (6) Freewill offerings, thank-offerings and gifts.

Missionary History Test On Moslem Lands

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of missions in Moslem Lands. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers 50 per cent, and so on. The answers will be found on page 792, but do not consult them until you have tried to answer the questions. You will be interested to discover your score.

1. Approximately what is the Mohammedan population of the world?
2. In what two countries of Asia is the population wholly Mohammedan?
3. What countries in Asia have no Moslem problem?
4. Which country has the largest Moslem population of any in the world?
5. Where are there nearly 200,000 Moslems for whom no Christian missionary is at work?
6. Where is Mohammedanism making its largest advance at the present time?
7. What famous battle checked Moslem advance in Western Europe?
8. What is the watchword of Islam?
9. How many times a day and at what hours must a Mohammedan pray?
10. What is the sacred book of Islam and how does it compare in length with the New Testament?
11. What are the two most sacred centers of the Mohammedan world?
12. Who was the first Christian missionary to the Moslems?
13. Who was the first modern missionary to the Moslems?
14. What two great missionaries translated the Bible into Arabic, the sacred language of Islam?
15. What champion bicycle rider of Great Britain and contributor to the Encyclopedia Britannica founded a mission for Moslems in Arabia?
16. What missionaries, still living, founded the Arabian Mission of the Reformed Church in America?
17. What famous English missionary bishop, after 40 years' work in India, went to Muscat to work for the Moslems of Arabia?
18. What young millionaire alumnus of Yale enlisted for work among the Moslems of China and died at Cairo en route to his field?
19. Who is said to have been the most distinguished of all Moslem converts in India during the 19th century?
20. What young Syrian, said to have been the first Moslem convert to preach Christ in Arabia, died after 16 months' work under suspicious circumstances that pointed to poisoning?

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 E. 22ND STREET, NEW YORK

RELIGIOUS WORK AMONG SPANISH-SPEAKING PEOPLE *

SPANISH CONQUESTS IN NEW MEXICO

When the first Spanish explorers came to what is now our Southwest, they found an Indian civilization already several centuries old. The first Spanish settlement in New Mexico was made September 5, 1598, at Chamita. Seven years later, in 1605, it was removed to Santa Fe. There the Spaniards conquered and enslaved the Pueblo Indians. They developed mining, agriculture, and grazing, and for three quarters of a century they prospered. In 1680 the Indians revolted, burning ranch houses, destroying property, and finally seizing the governor's palace at Santa Fe. The governor and his party were forced to leave the country in haste. For the next twelve years, or until 1692, the Pueblos were again in control of the land which they had occupied for centuries and they did their best to wipe out every vestige of Spanish occupation. They destroyed mines, burned records, prohibited the use of the Spanish language and even destroyed the seeds introduced by the Spaniards. It was then that de Vargas returned with an army of 300 Spaniards and 100 Indians and once more conquered the country.....

The Spaniards brought with them the traditions and organization of the Roman Catholic Church and at once imposed their religion upon the Indians or won them to its standards.

Before the nineteenth century Americans had not approached New

Mexico from the east. In 1804, however, an American peddler entered the country and the following year a hunter, trapper, and trader wandered by chance into New Mexico after having become lost in the Rocky Mountains. In 1812 the Santa Fe trail was blazed from St. Louis, and ten years later it was permanently opened. Over this trail large caravans passed.

Until 1821 New Mexico was under Spanish control and much of the land was held under land grants issued by the King of Spain. In 1821 New Mexico became a province of Mexico and remained such until 1846, when General Kearney marched west, raised the American flag over the Santa Fe plaza, and declared New Mexico a part of the United States.

MEXICANS IN THE UNITED STATES

There has been much crossing and recrossing of the border line through the years, but the last two decades have been characterized by very marked increases in Mexicans coming into the United States.....

No longer can we think of the Mexican and Spanish-speaking people as living only in the Southwest. Wherever sugar beets are raised, as in Utah, Colorado, Wyoming, Montana, North Dakota, Michigan, and Ohio, Mexican labor is used. In great industrial centers such as Pittsburgh, Cleveland, Toledo, Gary, Chicago, Aurora, Joliet, Detroit, Milwaukee, St. Louis, Kansas City, and Wichita, Mexicans are found in varying numbers. The lines of immigration have reached even the fisheries of Alaska. Some are deflected south and east where in cotton-raising sections Negro labor has heretofore had no competition. In Tampa, Florida, the Mexican and Porto Rican population is estimated to be fully 30,000. On

* From Report of Commission on Religion (Jay S. Stowell, Secretary) El Paso Conference of religious, social, educational and welfare representatives held December, 1926, to consider the interests of Mexicans and Spanish-speaking people in the United States.

the eastern coast Mexicans form a minor part of an increasing Spanish-speaking population principally from the West Indies. In New York this is especially true.

Some effort is being made to provide religious leadership and help. There are at least four or five Spanish-speaking churches in New York, three or four in Chicago and in Detroit. At Gary work is also being done. It is safe to say, however, that in most cases there is a woeful lack of equipment and leaders.... The magnitude of these countrywide opportunities presents a new challenge to the religious forces of America....

WORK IN NEW MEXICO

The first Protestant missionary came to New Mexico in 1850 under the Methodist Episcopal Church, but work was not opened in the Spanish language until 1853..... Very little definite progress was made in Methodist work before 1870. Other denominations may have entered the field shortly after 1850, but the record of such entry is not available at this writing. The Presbyterian Church, U. S. A. in 1866 definitely established work there. The Northern Baptists commenced work among Spanish-speaking people of New Mexico about the same time; this was later turned over to the Southern Baptists. The Congregational Church entered the field in 1879, the United Brethren in 1912, and the Methodist Episcopal Church, South, in 1917.

An interdenominational study of the Spanish work in New Mexico reports 47 churches: Presbyterian, U. S. A., 21; Methodist Episcopal, 12; Congregational, 5; Methodist Episcopal, South, 8; United Brethren, 4.

The Roman Catholic Church is dominant and there is evidence that the quality of its ministry is steadily improving, particularly in its chief center, Santa Fe..... Possibly in no part of the United States is the influence of that church relatively greater than among the Spanish-speaking people of New Mexico. Af-

ter nearly three quarters of a century of effort we have a Protestant church membership of 2,790 as compared with an estimated Spanish population of 225,000. In the past we have been inclined to be very critical of the Roman Catholic Church and there are many things in its history in New Mexico of which it would be difficult to be proud. However, there is increasing evidence that the ministry of the Catholic Church is an important factor in the moral and religious welfare of the state. Standards of work have been improving and workers in charge seem to be more carefully selected than they have been at certain times in the past.

In the rural places the service of the Catholic Church is limited but the people are loyal. In northeastern New Mexico the situation is complicated by the Penitente organizations which flourish there whose *morados* and crosses dot the country-side.

Protestantism has not succeeded in building strong Protestant churches in New Mexico, but that it has made an important contribution to the building of a state, no one can deny. In numerous communities the outstanding leaders are products of its schools and in our churches.

The language problem has probably complicated work in New Mexico a little more than elsewhere. Spanish is the native tongue although it should be noted that owing to isolation the language is not the Spanish of Mexico..... It was not until 1891 that a public school system was established in the territory..... Within recent years the New Mexico public school system has made rapid advances.... In the larger places pupils in the public schools almost automatically acquire English through mingling with individuals who speak English and through their work in the classroom..... Now that boys and girls of both groups mingle together freely in public schools and are mastering English, so that language is no longer a barrier, the question is raised as to whether we should continue separa-

tion of the two groups in our churches, whether we can afford to maintain a division which the public school does not, and which is not observed in the Catholic Church, in politics or in business. This brings us to the ever important question as to the correct attitude of Anglo-American churches toward specialized groups in their communities.

Spanish-Americans have the same legal standing as Anglo-Americans. Many highest state offices have been held and are held by Spanish-speaking Americans. It seems to be possible to have representatives of the two groups in the same legislative body, same office or store, same athletic teams, same rooms in grammar and high schools and in universities. With the language difficulty disappearing for the younger generation, with the example of other groups to encourage us, we are more and more perplexed to discover why our Anglo-American churches, so-called, should not assume larger responsibility for Spanish-Americans in their respective communities. In some cases it will doubtless be desirable to employ special workers who have at least a conversational knowledge of Spanish, but we are facing the question as to whether some adjustment of program in certain communities along a broader, more comprehensive, and more unified basis should not take place.

IN CALIFORNIA

The largest Mexican center in the state is Los Angeles with a Mexican population which is estimated from 75,000 to 125,000.

"Mexicans served by our Protestant evangelical churches in Southern California are engaged for the most part in work on fruit and nut ranches, construction work upon railroads, street car lines, sewers, and as laborers in railroad shops and factories. From 30 to 40% seems to be migratory. Destitution among families served by our churches ranges from 20 to 40%. This very large figure is an important index to be

taken into consideration in the study of the whole question of self-support. The general average would indicate that 50% are in comfortable circumstances, 25% poor, 25% destitute.

"In spite of large efforts made by county, city, and state health boards, in spite of efficient work of clinics which are often features of our community and church work, in spite of instructions in sanitation and hygiene, health conditions among Mexicans in Southern California are deplorable. . . . In some localities the rate of infant mortality among Mexicans is as high as 25%. The poor health conditions are due to malnutrition, because of insufficient wages to support large families, ignorance, crowding, and immorality. The diseases to which Mexicans seem to be particularly susceptible are tuberculosis, trachoma, and venereal diseases. Of course, during the winter when the usual run is on of whooping cough, scarlet fever, diphtheria, mumps, measles and smallpox, Mexicans are very much larger sufferers than are Americans."

It seems to be the consensus of opinion that it is wiser to have two enterprises: the settlement house and the church, under separate management but working coöperatively.

Poor physical equipment seems to be the biggest handicap of most of the fields. . . . Roman Catholics are accustomed to worship in cathedrals, while Protestant worship invites them to huts.

Mexicans are great personal workers, and very probably the response which a pastor receives to his public appeal has been fostered by personal work on the part of members of his church. Practically all of the churches indicate that there has been a decided advance during the past five years.

I love to think that God appoints
My portion, day by day;
Events of life are in His hand,
And I would only say:
"Appoint them in Thine own good time,
And in Thine own best way!"

A. L. WARING.

Woman's Foreign Mission Bulletin

EDITED BY MISS AMY G. LEWIS, NEW YORK

THE NEXT ANNUAL MEETINGS

The next Annual Meeting of the Federation of Woman's Boards of Foreign Missions will be held January 6 to 10, 1928. The theme selected by the Program Committee is, "Increasing Power for Increasing Obligations." Present-day situations in lands where missions are at work will be presented by nationals. A frank facing of the real situation is sought.

The Foreign Missions Conference will be held from January 10 to 13, 1928. There will be joint meetings of the Foreign Missions Conference and the Federation Tuesday afternoon and evening to consider these subjects: The Jerusalem Conference, Union Colleges, Christian Literature and The Home Base. A joint Young People's Session will be held on Sunday afternoon.

JAPANESE PEERS AND CHRISTIANITY

Missionaries in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers.

"Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a singular way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair, and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers."

One of the leading Japanese papers said (in connection with the defeat of the bill) "Among the factors which impressed them (the Peers) was the

extent of the indirect influence of Christianity among the people of this country. The Christians are numerically a small body but for every family that numbers professed Christians among its members, there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any step that would hamper the liberty that Christians value. The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement. and the power of a vigorous and educated minority to influence the course of government."

OPEN-MINDED

One of the prayers being offered by those preparing for the Jerusalem Conference is:

"That members of the Council, all who take part in the work of preparation, the Mission Boards and the Churches overseas may be given an open and childlike mind, readiness to receive new ideas and willingness to venture forth on untried ways."

To some it may seem a dangerous prayer likely to lead into unknown and unwise ways. It is interesting to see how open-mindedness and honesty may have other results. Stanley High, author of "The Revolt of Youth" and well-known for his sympathy with national aspirations within and without the Church, writes in *The Christian Advocate* of August 4th of his experience in India on his recent journey around the world:

"There is more than one India. . . . I landed in Bombay with an itinerary rather well mapped out. An Indian student helped me to map it.

"If you want to know India," he said, "divide your time—exclusive of the necessary side trips—between Gandhi's Ashram at Ahmedabad and Tagore's school at Shantanekatan."

After interviews in Bombay with distinguished members of Municipal and Provincial Councils, Indian editors, bankers, merchants, Mr. High met an Indian of whom he writes:

"This man—an Oxford B.A.—has not done much in politics. But with an increasing minority of Indians who have given themselves to social service, he is known and loved for his good works wherever, in the cities of India, men, women and little children are ground out on the wheels of modern industry.

"What and whom have you been seeing?" he asked me when I appeared at his office for an interview.

"I told him in some detail and with much satisfaction. He laughed.

"When will you start in on India?" he asked.

"What do you mean?"

"Simply this: that you won't find India in Bombay or Calcutta or Madras, or even at Ahmedabad and Shantanekatan. India doesn't speak English or wear shoes, and isn't met up with over the tea at four. India of the future—the distant future—may be there. But if you are interested in the India of the present, with whom you and I in our lifetime will be concerned, get off the asphalt and on to the country roads. The real India—and a vastly different place it is—is in the villages where a mere ninety-one of every hundred Indians dwell."

"In the end I took his advice and remade my schedule. Gandhi's Ashram and Tagore's school remained on it, but they were included as side trips. The regular route lay through the small communities, the smaller the better. I have visited Mr. Gandhi and have continued to meet the leaders of political India. But under the guidance of Indians and with their interpretations I have seen and learned many things about the other ninety-one per cent. And most of all, I have learned how wide and deep is the gulf that extends between them and their life, their India and the

India of the drawing rooms and student hostels of Bombay.

"I went to the home of Brindaban's leading Hindu. His house was a sanctuary. Above the delicate carving of the stone door there were inscriptions from the Vedas. He came out onto a little portico above a quiet courtyard—an old man, kindly, considerate, godlike. For a long time we talked together. He told me of the hours, each day, which he spent in prayer and of the knowledge of God which those hours brought him.

"Then I recalled the widows in the temple compound and the temple children up at the hospital, and it occurred to me that Jesus—who also knew God—had insisted that that knowledge would find its final measurement 'inasmuch as ye have done it unto one of the least of these.' So I told my Hindu friend of the things I had seen and of the stories I had heard about religion at Brindaban.

"That is all true," he said, "and much more that you do not know. But what does that have to do with religion? There is immorality and morality in Hinduism; oppression and freedom. But we Hindus are concerned with none of these things. Religion to us is communion of the soul with God; that and nothing more."

"I came to India fed up with the intolerance of Christianity. I did not believe in the sentiments of many of our missionary messages and in the expressions of many of our mission hymns. But away from the wide porticoes and quiet classrooms of India's nine per cent I have seen another India—not talked of over the tea. It is in this India that the missionary serves. His message—since it involves unpleasant facts and more unpleasant responsibilities—may sound intolerant to the New Intelligentsia. But it is a message of kindly ministry and hope to the ninety-one per cent in India's population who live beyond the asphalt where, heavy with ancient fears,

"The heathen in his blindness
Bows down to wood and stone,""

NEWS FROM MANY LANDS



THE NEAR EAST

Christ Lifted Up in Turkey

MISSES ETHEL W. PUTNEY and Edith H. Wiley, missionaries of the American Board in Turkey, wrote in a recent letter: "Those outside of Turkey who hear of the prohibition of religious teaching in our schools, have little idea of the amount of spiritual yearning found, especially among the younger generation most affected by the social revolution. They, like the same types of people all over the world, respond in admiration and reverence to any real portrayal of the personality and teaching of Christ. Sometimes even their hearts so respond to His teachings, wherever they may have heard them, that they themselves urge the acceptance of the principles which we have been accustomed to consider distinctly Christian. For all this, we are very grateful and are more than ever eager to lift up Christ in word and life."

A Bible Lands Christian Council

IT WAS announced in the September REVIEW that Robert P. Wilder, founder of the Student Volunteer Movement for Foreign Missions, expects to serve for three years as executive secretary of "the newly formed Christian Council of Western Asia and Northern Africa." The field of this council includes about 85,000,000 people, of whom 66,000,000 are Moslems, in Turkey, Syria, Palestine, Iraq, Persia, Arabia, Egypt, the Sudan, Abyssinia, Algiers, Tunis and the Balkans. There are Protestant missionary societies at work in this area with about 1,600 missionaries. Special responsibilities will be given to this body in view of the proposed meeting of the International Mission-

ary Council to be held in Jerusalem next spring. The new secretary has written of his work: "The Council wish my main work to be that of evangelism, recruiting and deepening the spiritual life of the indigenous and foreign Christians. The thought of getting back again into the foreign mission field thrills me."

New Church Members in Syria

REV. W. S. NELSON writes of a trip to Birsheen, a mountain village in Syria which for a year and a half had not been visited by a missionary: "That Sunday was one to be remembered. Two well-attended services were held, and we had continuous conferences and religious discussion. There were people present from five other villages, in all of which there are interested groups of inquirers. Four bright young men came into church membership, and it was a pleasure to hear their eager and intelligent answers to our questions. Two of these are sons of one of the most important men of the village, who is unwilling to compromise his worldly leadership by uniting with the little Protestant group, though he always attends our services and was present when his sons joined the church. In conversation about the building of a church which is much needed, I said to him, 'We shall expect you to head the subscription list with a good sum.' He replied with eagerness, 'Believe me, I will.'"

The Earthquake in Palestine

OLD Testament allusions to earthquakes and records of many such events in more recent days show that "the little country which is the land of heart's desire for three religions, Christianity, Judaism, and Moham-

medanism," has suffered frequently in this manner. The earthquake shocks which were felt on July 11th were responsible for casualties numbered at 600 dead and 3,000 injured. *The Christian Century* thus summarizes the damage wrought in the Holy Land:

In Jerusalem portions of the Church of the Holy Sepulchre, precious to Christians of all groups, have suffered severely. The Mohammedan Dome of the Rock, the so-called Mosque of Omar, will require much repairing. The Zionist academy or university has suffered the loss of one of its principal buildings and much of its equipment. Other effects of the shock have been felt in various parts of the city and vicinity, especially at Ain Karim, the traditional home of John the Baptist, and at Abu Dis, a town back of Bethany, notorious for its bandits in the days of Turkish rule. At Bethlehem the Church of the Nativity has also suffered and will need extensive repairs. In Jericho, one of the hotels was completely destroyed. And in Nablus, the ancient Shechem, considerable portions of the town have been wrecked, including, as reports indicate, that area in which the Samaritans, the only survivors of that ancient group, had their synagogue and their homes.

Education for Syrian Girls

FROM the nucleus of a few girl pupils in the early days of the American Presbyterian Mission in Beirut, boarding schools for girls, then day schools, a nurses' training school, and a junior college for girls have had their slow but sure development, until even the doors of the American University have been forced to open wide enough to admit the eager women students. "It is a far cry from those early days," says Miss Ottora Horne, "when education for girls was considered a preposterous scheme by the people of the land, to the present when the university men are forced to work their hardest to equal the few women in their classes."

Courtesy Disarms a Mullah

THE subject discussed at a prayer meeting in Tabriz, Persia, was, "What will you do with Christ?" "Just after the preacher finished," writes a missionary, "a mullah rose, and began in a most excited fashion

to talk and wave his arms about. We all sat still, and finally the preacher asked him if he was through; and looking earnestly at him said, 'Well, then, what are you going to do with Jesus?' The man was so chagrined and taken aback, that he sat down without a word. The courtesy and love with which these men were treated in our own church, when they were trying to cause trouble, made other Moslems more in sympathy with us than ever."

Persia Needs Christian Books

REV. DWIGHT M. DONALDSON, of the American Presbyterian Mission in Meshed, Persia, writes of the need of Christian literature for both inquirers and converts: "After thirty or forty thousand copies of Scripture have been discriminatingly sold, with the vast amount of short sermon preaching that goes with this work, it is only logical to expect that there will be men anxious to have personal conferences with some one about what they have read and found interesting. And those who have newly believed on Jesus Christ, and who are growing in Christian character, often come with special problems and questions. . . . The missionary has very few books to choose from. We may have to wait for the second-generation Christians to write the best books, but those eventual best books will be all the better if the first-generation parents have wholesome and stimulating reading matter in their homes now."

Moslem Teacher Accepts Christ

A RECENT conversion reported from Persia is that of a teacher in a Moslem school for boys whose principal was a blind mullah. He had an infection and was brought to the American hospital. After several visits, he became interested in the Saviour and, with the doctor, studied the Gospel. Soon he learned that this Saviour was his Saviour too, and accepted Him for himself. He then began to talk to others about his newly found Master and to carry gospel por-

tions and tracts to his fellow teachers and students. Some became interested and wanted to know more about the Gospel, but some went to the blind mullah and told him that this man was trying to make Christians out of Moslems. The blind mullah said, "You must not go to the American hospital any more." Nevertheless, the man did not stop going, nor did he stop teaching his associates, but he did lose his position as teacher.

Open House in Baghdad

WHEN someone in Baghdad said to Dr. and Mrs. Calvin Staudt, "Your house is like a *khan*, people pass in and out its doors continually," they felt that they were reaching their ideal for their home. Mrs. Staudt mentions among those who, she says, "come in through the wide-open door," members of the Syrian and Jewish communities, the Iraqi officials, missionaries from India, Burma, Persia, and Arabia, and travelers from many lands, "But," she says, "there is, first of all the large and varied acquaintance through our boys. No school in Iraq has such a variety of races and religions under one roof. Parents, from the janitor of a business house to the sheikh of one of the big tribes, come here with equal assurance. This relationship is but in its infancy. We plan for something much more intimate in the future."

INDIA AND SIAM

Foes of Christianity in India

OPPPOSITION to Christianity on the part of Mohammedans and Hindus was never better organized or more aggressive than now, according to reports received at the office of the Foreign Missions Conference from missionaries in the central provinces of India. "Hinduism has undergone a change, one of the most remarkable in the history of any religion," writes one missionary. "From being simply a conservative force, non-resistant, it has suddenly become a missionary religion. It now opens the doors of caste to those who

would return after having been converted to other faiths. The matter of the uplift of the 'untouchables' is now a prominent question among Hindus of all classes. The lower classes themselves are holding conferences and making demands and seeking outlets into higher and better things. The newer Hinduism, as represented by the Arya Samaj, has adopted several Christian methods in its work. Mohammedanism has no paid ministry, for every man is supposed to be a missionary. Lectures are being delivered, literature distributed, and increased activity is very manifest in the community."

Some Social Evils of Hinduism

AN ILLUSTRATION of the lengths to which the laws of Hindu social orthodoxy will go is seen in the case of an aged woman patient in the Visuddhananda Marwari Hospital in Calcutta, suffering from dropsy, who was expelled from the hospital because her son had married a Marwari widow. It is charged that her expulsion from the hospital in a critical condition resulted in her death.

The Indian Witness, a Christian paper published in Lucknow, makes this incident the occasion for the following statements:

Occasionally we are told that Hinduism has produced a mild and gentle people, more Christ-like in character than those who profess to be disciples of Jesus. Those who make such statements seem to be acutely and painfully aware of the social and moral evils existent among Christians, but unconscious of the evils that afflict Hindu society. The social reform movement in India has been distinctly slowed-up by numerous undeserved panegyrics on Hinduism and the time has come for plain speaking about the evils of the Hindu social system (unexcelled for cruelty in any civilized community) such as child marriage, mistreatment of widows, untouchability, and denial of elementary human rights to outcastes.

India Reading the Bible

AT THE annual meeting of the British and Foreign Bible Society various statements were made concerning the increasing interest in the Bible shown by educated Indians. In the Telugu country there is a

zemindar, a petty rajah, who has been spending the last two or three years in putting the whole of the New Testament into Telugu verse. At his daughter's wedding he reprinted the Sermon on the Mount on good paper, and in good print, and presented a copy of it to each of his thousands of guests. The lectures on the New Testament given by Gandhi, at the request of the students, at the National College at Ahmedabad have created an unprecedented demand for Testaments in the Gujarati language, and several pastors in South India report that young men and old men who have never been near a mission school have asked them for copies of "the book which contains the Sermon on the Mount," for, they said, "Mr. Gandhi has been writing so often about the Sermon on the Mount, and about the Cross of Jesus Christ, that we want to have the book which tells us these stories."

The Mohammedan's Appeal

REV. A. G. COWIE, of the S. P. G. Mission at Rawalpindi, in the Punjab, relates this incident of an evangelistic tour: "One day, when we had halted for our midday meal, a Mohammedan *zemindar* (landowner) joined us and asked me the usual 'Who? What? Whence? Whither?' I told him that we had come from Rawalpindi to tell the Good News that was written in our Sacred Book. 'Oh! well, tell me some,' he said. 'Our great Good News is that we have a Master who is alive.' 'Yes, he is alive; I admit that. But, Sahib, God is One, is he not? or is he more than One? You say that there are three Gods, Father, Mother and Son, can that be?' 'Khan Sahib,' I replied. 'You asked me to tell you our Good News. You never mentioned anything about having an argument. Our Good News is this, that while Mohammed Sahib is dead, our Lord Jesus Christ is alive, and can give strength and life.' These last words were met with a pathetic appeal, that was also an unwitting reproof: 'Ah! this is Good News

indeed, and you take it to the poor and to the outcaste, but we *zemindars*it has not been brought to us.'"

South Indian Villages Changed

THE Church Missionary Society has recently published a survey of the mass movements toward Christianity in those parts of India where it is at work. Bishop Azariah of Dornakal is quoted as saying that the movement in his South Indian diocese is growing in volume and strength. The numbers of converts have greatly increased: 40,000 people are being prepared for baptism now in an area where five years ago the number was 20,000. Whole villages are being changed because of the transforming power of Christ at work in the lives of hundreds and thousands of individuals. And the movement, which for a long time was confined to the outcastes, is now reaching their caste neighbors. Bishop Azariah tells of the baptism in one village of 117 candidates, 100 of whom were caste people, and this is simply an illustration of what is happening in many districts.

God at Work in the Punjab

ALTHOUGH Miss Hazel Bennett, of the United Presbyterian Mission in the northern part of India, recognizes the difficulties of winning Moslems to Christ, she is full of hope as she writes: "In the past few months we have witnessed whole villages wondering at the wonderful love which prompted God to give His Son. We have seen a Mohammedan boy of good family confess Jesus Christ and then go back home and witness for Him. We have heard his lovely mother tell with pride of the way her son preached Christ in his own village and we have heard her ask us, oh so earnestly, to teach her to pray. Does anyone doubt the miracles of our Lord in His own time on earth or in our own? Let such an one come to a Punjab village and see God work in these days. We would not have you

think that the barriers are all down or that Mohammedan India is ready to turn to Christ, or that even great numbers are ready to accept our Lord and Saviour, but we would have you know that we are living in a time when God is working wonders in the hearts of men and in a time when many in these villages are strangely tenderhearted and hungry."

India's Outcastes Transformed

THAT "many of the caste people in South India have recently become Christians through the influence of their Christian outcaste servants" is stated by those familiar with the situation. In a letter to the Press, Bishop Whitehead, formerly of Madras, draws the attention of British people to what the Christian churches have achieved in India, during the last half-century, among the "depressed" millions. He points out that whatever effective measures may have been undertaken by the Government in behalf of native agricultural laborers and others, still more has been achieved by those whose service is, first and foremost, designed to spread the Gospel of Christ. He says:

It needs to be borne in mind that a thousand years of oppression and contempt has so degraded the lives of these people that it needs some powerful moral and spiritual force to raise them out of their hopeless despair and set them on the path of progress. They have found this so far in Christianity and in Christianity alone. Thousands of them during the last fifty years have found a new life in the Gospel of Christ. At the present day they are being admitted into the Church at the date of about three thousand a week.

CHINA AND TIBET

Shanghai Has a C. E. Convention

THE presence in Shanghai of many missionaries who have been forced to leave their stations in the interior of China has been made the occasion by Rev. Edgar F. Strother, general secretary for Christian Endeavor in China, for a convention. The meeting was held in Union Church, Shanghai, which was decorated with Christian Endeavor ban-

ners, pennants, and pictures of Dr. and Mrs. Clark. There were about forty speakers on the program. The roll of the provinces was called, and only three or four out of the total number failed to respond. This was because the China Inland Mission and other agencies were holding meetings, and missionaries from some provinces were attending these meetings. Reports from the provinces stated the number of societies in each and described the conditions. Among the resolutions adopted is one that reads:

The Christian Endeavor organization has proved itself acceptable, adaptable, and indispensable to mission work in China. At this time, when most of the missionaries have been driven from their stations, the Christians keep up their Bible study with the Christian Endeavor topic-books as guides.

New Chinese Clergymen

MIDSUMMER cablegrams from Bishop Logan H. Roots asked for the return to Hankow of certain missionaries now in the United States. How the Chinese Church is growing, in spite of the political situation, is shown in a letter from Bishop Roots, describing the ordination on Whitsunday of a group of Chinese, in which he says: "I have naturally had a great deal of hesitation about going ahead with ordinations at this present time. But this class seems to be, all of them, such good material, and to be meeting the difficult situations in such fine spirit, and furthermore the Standing Committee of this diocese and all my counselors here seem to be so unanimous in approving this step, that I could not doubt the wisdom of going ahead. I was especially satisfied with the statement of Newton Liu, when we were in the midst of a crisis a few weeks before. He said he hoped he could be ordained even if in the near future the mission had to be broken up and the foreigners go home, for in that case he would return to his country home, till his fields, and preach the Gospel and administer the sacraments while making his own living, after the example of the Apostle Paul."

Vows Renewed After Many Years

ONE of the Chinese pastors in the Presbyterian Mission in Shantung Province reports that when he was preaching in a certain village, "an old man seemed unusually friendly. He followed me about all day and in the afternoon insisted that I go with him to his home and have tea. He seemed to have something in his heart which he wanted to tell me, so I went along to his home. We talked a long time, and finally he said: 'Pastor, you must not think of me as just an ordinary non-Christian country man. I am a church member.' 'How is that?' I said. 'I have been about here all these years and have never heard of a Christian in this village.' Then he told me his story. He had been a Christian before the Boxer uprising, and during the persecution he was not able to stand, so burned his Bible and publicly renounced his religion, and had never shown any public interest since. He had learned the worthlessness of heathen rites, and could not make himself return to them, so for these twenty-three years had made no profession of religion of any sort. That day in the market the promises of his old faith were laid before him again, and his heart was touched. He truly repented and is now 'hot-heartedly' preaching in his village."

A Christian Publicity Service

THE North China Council of the Kung Li Hui (the Congregational Church) has established a translation and publicity service which, it is hoped, will be of assistance in exchanging between American and Chinese newspapers and magazines the attitudes of moderation and mutual sympathy that are being expressed in both China and America. Wynne Fairfield, one of the few white graduates of a colored university (Howard, in Washington), Miss Rosium, a Chinese secretary, and Dr. Lucius Porter, who during his recent furlough in America was acting head of the Department of Chinese in Columbia

University and is now professor of philosophy in Yenching University, constitute the committee in charge. They are translating articles from Chinese magazines in order to help the American public realize the thoughtful moderate Chinese point of view and the reasons why people in China of patriotic character are interested in the overthrow of conservatism and selfish militarism and in the progress of moderate constructive developments in their own country. Cooperating with them are a number of former missionaries in China who are now in the United States.

Friends of Chinese Moslems

THE Moslem Committee of the National Christian Council of China was dissolved last year. Those who were interested in the evangelization of the Moslems greatly desired to carry on the good work of the former committee, and therefore formed the "Society of the Friends of the Moslems in China," of which Rev. C. L. Pickens is secretary. This society held an important meeting in Shanghai on May 10th, at which the subjects most emphasized were the need of adequate Christian literature for Mohammedans and the importance of arousing interest among Chinese Christians in the evangelization of their Moslem neighbors. H. D. J. Harding, who has worked in Kansu Province, in which there are estimated to be 3,000,000 Moslems, and later in Honan, particularly stressed the lack of knowledge of Moslem beliefs or practices on the part of the Chinese evangelists. "The average Chinese preacher," he said, "is more ignorant and therefore more afraid of the Mohammedans than the average foreign missionary."

A Hunanese Pastor Murdered

THE Board of Foreign Missions of the Reformed Church in the United States has received word of the murder of one of its leading Chinese workers, Pastor Chen Djou-Tsing. While he was putting up a

poster calling for respect of mission property, members of the Farmers' Union (communistic and anti-Christian) fell upon him and stoned him to death.

Pastor Chen was a graduate of the Hunan Theological School and had a record for "great improvement" during the seminary course. He was possessed of a stentorian voice, rugged eloquence, and an energetic personality. His station was situated at the foot of "Big Cloud Mountain," and was originally intended to reach the multitudes of pilgrims who annually visit the shrines on this sacred mountain. He mingled freely with the mountain people as well as with these pilgrims, and a Christian community had been organized under his leadership.

JAPAN-KOREA

A Hand-Written Hymnal

A BULLETIN published by Southern Presbyterian missionaries in Korea contains the following story: "He was the father of a family of three, and himself past his prime when he first heard the gospel story. There was no doubting the sincerity of his interest. An educated man, but dissipated, he was without funds or property, and unable to earn more than a bare living for himself and family by teaching a small Korean school. One of the essentials of a Korean service is singing. Everyone must sing—the song book takes its place alongside the Bible, in fact in many instances they are bound together when printed. This man had no song book, but his determination to sing the songs with the others when he attended services, and in his family worship, led him to borrow a book from the missionary, which was returned in thirty days. He then exhibited his own book, made entirely by his hand, using a brush and a soft blank paper. For thirty days he had labored through nearly the whole of every night, as he painstakingly wrote out each word of the more than 250 songs in the hymn book. The relative

poverty of the Korean will be appreciated when the cost of a new song book is considered. This is seventeen sen, or eight and a half cents. It was for lack of this sum, combined with a passion to sing the praises of God with his fellows, that he spent over two hundred hours copying the songs."

Fruit After Many Years

A LETTER recently received by a missionary in Japan has been summarized as follows in *The Presbyterian Magazine*: "When you begin to read this letter, please think back twenty years ago, when you held weekly meetings for railroad men at Imajo, near Fukui, and try to remember a boy of thirteen among the men. In those meetings the seed of Christ's teaching fell into my heart, but it was like a fruit of the palm carried to the sea and long buffeted about till it reached land and sprouted and grew into a tree. For twelve years my faith put out shoots, till about seven years ago—and I was not baptized till last November. I am a member of a little group of about forty, who now have a little church building and in February became self-supporting. A few nights ago I was in one of the meetings in this little Kobe church, and as the hymn 'Sunshine in My Soul' was announced, my thought flew back twenty years to the days when I first heard it and you taught it to the railroad hands at Imajo. I learned of your present whereabouts, hence this letter."

Apples Increase the Offering

DEXTER N. LUTZ, Presbyterian missionary in charge of the agricultural department of Union Christian College, Pyongyang, Korea, is doing work that is bearing fruit in more senses than one. There has been a big apple crop, and dozens of prominent men are now making considerably more than formerly, thanks to several hundred apple trees planted on the hill sides.

Rev. W. N. Blair, D.D., writes of

having been present at one station when the annual offering was made to cover the budget. "The first man who made a pledge came forward and said, 'The Lord has prospered me this year by giving me a big apple crop and as I have promised to give one tenth to Him, I will have to increase my regular Sabbath offering from thirty sen to fifty sen per Sunday.'

"The next man said 'I gave fifty sen a Sunday last year and this year I will be able to give one yen per Sunday.' And so it went, through one of the happiest meetings of this kind I have ever witnessed. This, too, in a year when most of the churches are so weak financially that helpers and pastors are not being paid, and the people generally are more discouraged than I have ever seen them."

"A Good Man Never Dies"

LION K. JUNG, Korean chief of the X-Ray department of Severance Union Medical College in Seoul, pays his own tribute to the late Charles Morris whom, says *The Christian Advocate*, many knew as "the ideal missionary," and then continues:

A few days later an old man walked into my office and inquired for Morris Seunkyosa (missionary). When I told him of Mr. Morris's death, he said surprisedly, "Why—how can he die?" And when I asked what he meant, he replied, "Morris Seunkyosa told me a good man never dies." Then he related that once he was an inn-keeper by a roadside in the far north. And he confessed that he was a bad man, sold bad liquor to travelers and stole money from those who were staying at his inn. But once Morris Seunkyosa came to his inn to stop over night and told the inn-keeper the wonderful story of the Bible. The old man changed his life and, ever since then, has been a good Christian. Then the old man concluded with tears in his eyes, "At least Morris, Seunkyosa will never die in my heart."

A Korean Christian Veteran

PASTOR CHOI PYENG HUN, whom Gerald Bonwick, writing in the *Korea Mission Field*, calls "one of the great men of his generation," opened in 1894 the first free reference

library, as well as the first kindergarten in Korea. He was secretary to the Agricultural Department in the late Korean Government and, in 1895, helped found the Independence Club—a Korean political institution. In this year he also became the editor of the *Korea Christian Advocate* and was co-editor of a secular daily paper. From 1902 to 1914 he was pastor of the Chong-dong church, and in later years held various positions under the mission of the Methodist Episcopal Church. During his ministry he baptized nearly four thousand persons and sent out ten young men into the ministry to follow in his footsteps and carry on his work.

ISLANDS OF THE SEA

Schools in the Philippines

REV. E. K. HIGDON, of the Disciples' Mission, acting President of the Manila Union Theological Seminary, states that there are in the Philippine Islands 110 Protestant schools with an enrollment of 5,396, classified as follows: 26 kindergartens with 600 pupils, 32 primary schools with 1,632 pupils, 22 intermediate schools with 1,065 pupils, 14 secondary schools with 1,722 students, 3 colleges with 241 students, 2 theological schools with 25 students, 5 nurses' training schools with 180 student nurses, and 6 Bible training schools with 180 students. In addition to these schools, most of which are in session during the regular school year, there are daily vacation Bible schools for the summer months. Last year there were 146 of them with an enrollment of 6,131. During the school year, week-day religious instruction is carried on in many of the provincial capitals and hundreds of high school students take advantage of the opportunities offered. The total enrollment in the regular schools, vacation schools and week-day religious instruction classes is almost 15,000 persons. This does not take into account 1,057 church schools which meet on Sundays only, and have an enrollment of 80,156 children and adults.

Work for Australian Aborigines

THE Aborigines' Friends Association has been at work in Australia for over sixty years. Among the methods of work described in its latest annual report are homes and shelters, ration depots, medical stores, Christmas cheer, assistance in famine periods, and the issuing of portions of the Scriptures in the native tongue. The Gospel of Luke in the Aranda dialect has been a source of satisfaction to the Association and to the natives, but, says *Australian Christian World*, "it is in the educative features of the whole work that religion is being made real. The loving devotion of the nurses at Point Pearce and Point McLeay, the ministrations of Mr. and Mrs. Kramer and their native assistants over vast areas of Central Australia, the affectionate care and kindness to the native children here recorded indicate the direction in which religion is made a present persuasive power in the lives of the native peoples."

News from the Solomon Islands

DR. NORTHCOTE DECK, F. R. G. S., who represents the South Sea Evangelical Mission, an Australian undenominational society, says that, in looking back over nineteen years of service in the Solomon Islands, the words that rise to his lips are, "They shall abundantly utter the memory of Thy great goodness." He continues:

But it is very difficult to give a fair estimate of the present state of the work in the Solomons, with its more than 200 entirely Christian villages, its hundreds of keen, devoted, unpaid native teachers, and its 8,000 converts. . . . The years of intense labor at the Onepusu Bible School are now bearing abundant fruit, and in most of the established villages there are reasonably good teachers, able and keen to give spiritual teaching up to a growing standard. And the result seems always to be an increasing appetite for the things of God.

The Workers Papua Needs Today

REV. M. K. GILMOUR, who in his twenty-five years of service in Papua under the Methodist Missionary Society of Australasia has seen

"raw red savagery, cannibalism and skulls" change to "peace, liberty, safety, friendliness," writes of his field today:

We need more grace, more gifts, more love, more heroism. The earlier missionaries dealt with primitive conditions and simpler problems; they got into closer touch with the people; their love, and zeal, and sincerity were in those closer grips more easily recognized. The man who in the old days traveled weary miles in a canoe proved, by that act, his devotion in a way he could not do today, hurrying over the same space in the comfort of a swift, cabined launch. Similarly with the pioneer who, on his knees, washed and dressed the terrible ulcers—the love and spirit of service were patent to all; today he has others trained to do those services, he is multiplied ten times, it may be a hundred times, and may spend his very life-blood in administrative detail; but he is removed from close personal contact with the people, and it takes a greater surge of love to stir the native heart as the pioneer did. So I say that we want bigger men and better men to do the work today.

NORTH AMERICA

Y. M. C. A. Industrial Conference

THE tenth annual session of the Silver Bay Conference on human relations in industry was held from September 1st to 4th, under the auspices of the Industrial Department of the Y. M. C. A. Among the speakers and leaders of discussion groups, were representatives from numerous companies typical of the industry of the country. Subjects discussed included "American Industry and the World," "The Scientific Approach to Industrial Relations," "Ideals for Medical Service in Industry," "Improving Industrial Relationships on the Railroads," "Labor's View on Cooperation," "From Ellis Island to American Citizenship," "New Responsibilities of Modern Business," "Progress in Eliminating Human Wastes in Industry," "The Spiritual Dynamic."

New England Pastors Confer

THE tenth annual pastors' conference for clergymen of all denominations in the Connecticut Valley, including western Massachusetts, was held under the auspices of the Pas-

toral Union of Connecticut and the Hartford Seminary Foundation, September 12th and 13th in Hartranft Hall, the new recitation building of the Hartford Theological Seminary. The leader was Rufus M. Jones, Professor of Philosophy at Haverford College, and well-known author, whose general theme was "The Deeper Nature of Man and Man's Experience of God." The conference was largely attended, and both the leader's contribution and the discussion periods were interesting and challenging as a preliminary to the fall work of the ministry.

New Negro Y. M. C. A. Buildings

WITH four modern buildings in course of erection, two building campaigns nearing completion, and four more in prospect, the service of this department of the Y. M. C. A. is being greatly expanded. Cornerstones for a \$225,000 building at Buffalo, N. Y., and a \$175,000 building at Atlantic City, N. J., were laid in June. A building at Dayton, Ohio, to cost \$195,000, and one at Montclair, N. J., to cost \$150,000 are in process of erection. All are expected to be ready in the fall or early winter. White citizens of Winston-Salem, N. C., have agreed to raise from \$150,000 to \$200,000 for the erection of a building on property purchased by the colored group, who raised \$38,000 instead of the \$25,000 which they had pledged. In the recent New York City building campaign the Negro citizens raised \$86,000 of a \$100,000 quota, which they expect to complete in due course. It is planned ultimately to expend \$750,000 in the expansion of property, equipment and service for colored men and boys in New York City.

"Nationality Nights" a Success

THE Imperial Valley of California is unique in many respects. It is one of the hottest places in the United States, it is below sea level, its soil is amazingly productive, and it is inhabited by people of many races.

5

Recently someone there conceived the idea that it might be a good thing for these diverse groups to get acquainted with each other, and the result was five "nationality nights." Two pageants were prepared and presented, and Mexicans, Negroes, Filipinos, Japanese and Blue Triangle girls representing American-born whites presented vocal and instrumental music, readings, pageants, and displays of handicrafts. The Japanese exhibit was especially artistic. On the Mexican night the principal address was given by Carlos V. Ariza, Mexican consul at Calexico. The musical and dramatic numbers of the Negro program, with a local Negro school principal as chairman, were very effective. The "nationality nights" were given in the Methodist, Baptist and Christian churches and a public school building. Although sponsored by the Federated Missionary Council, the large audiences included many men and women outside the Federation membership. Groups of each race witnessed the programs given by others.

Plans for Negro Church Union

TWO large Negro Methodist church bodies are planning for organic union. The African M. E. Church, founded in 1794 in Philadelphia, and the A. M. E. Zion Church, established in 1796 in New York, propose to unite under the title of the "United Methodist Episcopal Church," which, it will be noted, gives no indication of race. Meantime, *The Christian Recorder*, organ of the first of these two bodies, has proposed a federation of all Negro churches, giving a plan in considerable detail. W. L. Hutcherson, of the Y. M. C. A. in Wichita, Kansas, thinks that much finer race relations would be secured if the Negro churches would enter heartily into the program of the Federal Council of Churches, which has provided them with a secretary, Dr. George E. Haynes. He writes:

I would rather see the Negro Congregationalists exercise their prerogatives in the Federal Council, by virtue of being a con-

stituent part of the great National Council of Congregationalists, than by virtue of membership in some great super-organization of Negro churches. The same is true of the Presbyterians, Episcopalians, the Methodists, etc. This is interracial cooperation.

Negroes at a Chicago Mosque

REV. JOHN VAN ESS, D.D., of the Arabian Mission of the Reformed Church in America, recently visited a mosque of the Ahmadiya sect of Islam in Chicago. He reports that it is housed in an ordinary two-story flat building, with nothing in outward appearance except that at the front edge of the room is a small green-painted dome, flanked by two slender and not very tall spires which typify minarets but could not function as such. Twenty-nine people were present that Sunday morning, all of them Negroes except two Indians. Dr. Van Ess says that the speeches "were in fact quite crude and entirely lacked the subtleties which characterize controversy of even an average *mullah* in Arabia." When testimonies were invited, three Chicago Negroes emphasized the racial grievance and claimed that Christianity is only a white man's religion. Dr. Van Ess continues:

At the close of the testimonies the collection was taken and the leader announced that prayers would be said, to be followed by ice cream (shades of the prophet!). The company adjourned to the upstairs prayer-room whither I followed. The Indian leader wearing a turban led the prayers, all facing east. Twelve Negro men in two rows with uncovered heads, together with two small boys, went through the genuflections, repeating, after the leader, in Arabic the first word appropriate to each genuflection. The women stood or sat in the back but took no further part.

Excuses Given by Some Indians

VARIED experiences fall to the lot of Robert P. Chaat, as he covers the large field of the Comanche Mission in Oklahoma, of the Reformed Church in America. He writes: "Usually the people are willing to stop and listen, but sometimes find excuses for not hearing the Word of life. Some have even told us frankly that

they did not want to see us or have us read the Bible and pray. Some time ago Mum-su-kanwuh, an old leader of the peyote religion, said, 'I don't want to hear from your Book or become a Christian because I might get mean like the white people.' Another one said to me, 'You're just a little boy yet, when you get old and wise I'll listen to you.' Then there are some who say, 'I don't want to be a Christian, because all my loved ones are lost and I'd rather go to hell with them than be in heaven alone!' On the other hand are those that are interested, who appreciate our coming, and send us on with words of encouragement."

Japanese-American Christians

REV. JOHN M. YAMAZAKI writes from Los Angeles that the Japanese Christians in California, instead of resenting the passage of the anti-Japanese laws, rather are inclined to accept them as a challenge, are sincerely trying to have their second generation become good American citizens, and to prove by them that the Japanese are not such undesirable and unassimilable people. This Christian-Americanization work is being done very earnestly by various denominations on the Pacific Coast. In Los Angeles alone there are eleven different churches at work in evangelization of the Japanese. The Presbyterian and Congregational Churches have united in building a \$100,000 church for the Japanese; the Methodists have a \$45,000 building, the Baptists a \$40,000 building, the Christians one costing \$70,000, the Reformed Church a \$30,000 building. The Episcopal Church, while its equipment is small, has the largest Sunday-school.

Chinese Girls in California

HELPING these girls to find suitable employment is one of the tasks of their Christian friends. Few opportunities open to the Chinese girl who has had no specialized training. More dangers and temptations beset

her way than that of her Occidental sister. Notwithstanding these handicaps, the average girl who steps from the sheltering mission home into the outside world of industry succeeds in making for herself a place and in keeping untarnished her good name. The American-born Chinese girl of normal family and surroundings, given the same amount of education and technical training, will easily compete with her Western sister. In San Francisco a fine high school, privately endowed for the training of girls in domestic arts, objected to admitting Chinese girls because their highly developed technical skill would bring them into too marked competition with the American girl.

LATIN AMERICA

A Nicaraguan Convert's Courage

DON JUAN FLETES, of Granada, Nicaragua, professed his faith in Christ in February, 1926. A missionary writes of him: "He has been most liberal in his offerings. Nor has he failed in his testimony as a converted man. A short while ago the manager of the freight office here got into a discussion with don Juan, trying to offend or insult him. He was finally led to confess that don Juan, though having been so short a while in the despised 'religion,' knew a great deal about it. The man was bound to test the believer and finally told him that his religion demanded of him to bear all things, 'But,' he said, 'you know that you would not give me your whip and allow me to thrash you.' The answer of don Juan was to hand the man the whip and turn his back, ready to receive the whipping. But as he did so he was led to say, 'In the name of Jesus Christ I receive this punishment,' and the man did not have the courage to use the whip."

Prayer Answered in Guatemala

NAHUALA and Ixtahauacan are two very primitive Indian towns for which workers in the Central American Mission have often asked for special prayer from their sup-

porters at home. Workers have been thrown into jail, their literature burned, and their lives saved only by miracle. W. C. Townsend writes: "Now where mobs formerly gathered to kill, sympathetic crowds listen hungrily to the Word of Life. Threatening frowns have turned to friendly smiles. The workers are sought out for explanations from the 'Wonderful Book.' When two students from the Bible Institute returned recently from a week-end visit to Nahaula, their eyes beamed with joy, although their faces at once wore a rather puzzled expression. They had gone to this town expecting the usual persecution, but instead had been received in a kindly fashion by almost everyone. Then we remembered that 'prayer changes things.' This is the beginning of great things. All Guatemala will notice when the Gospel receives a large entrance into Nahuala and Ixtahauacan."

Effective Work in Porto Rico

THE evangelical work in Porto Rico is carried on by some 300 pastors, missionaries and workers, who represent seven denominations, 200 organized churches, 332 other preaching places, 383 Bible schools, and 138 young people's societies. These churches have over 13,000 members in good standing. The Bible schools have over 26,000 members. The church properties, including hospitals, orphanages, schools and day schools, are valued at \$1,834,535. The fine spirit of cooperation among these workers, expressed in the Evangelical Union, the Union Theological Seminary, and a united board of publication, has been emphasized in the Review. Mrs. E. M. Irvine-Riviera writes of specific denominations that the Baptists have taken the lead in having self-supporting churches, that the Presbyterian Church has distinguished itself in educational and health work, and the per capita giving of its adherents, and that the Congregationalists "are doing a big work from both the health and the educational standpoint."

Church Self-Support in Colombia

THE Colombia Mission of the Presbyterian Church in the U. S. A. reports that in the schools there has been a general increase in enrollment and self-support. There was raised on the field for all purposes during the past year about \$80,000 (American gold), which sum is over \$23,000 more than the amount appropriated by the Board to the Colombia Mission for all purposes, including missionaries' salaries. A missionary writes as follows of one of the methods by which these results have been obtained:

A number of church members in Medellin are tithers. The pastor (a Colombian) became enthusiastic, informed himself thoroughly and then gave a series of sermons on the subject. A tithers' league was formed in the church, and this organization undertook to continue the work. This campaign has had to contend against a very deep-seated misconception and hatred for the system which has been caused by the practice of the Roman Catholic Church here, in the past, of collecting the tithe from the people almost by force.

An Ex-Monk Accepts Christ

REV. C. A. PATTON, who represents the Evangelical Union of South America in Cuzco, Peru, had an unexpected visitor one morning in a Roman Catholic priest, who introduced himself by saying: "I want to become a Protestant, and would like to come and live with you." This man, who since his baptism has been known as Senor Montano, is a Bolivian with some Italian ancestry. In 1920 he entered the Dominican monastery in Lima, Peru, being then seventeen years of age, and spent six years there. His refusal to accept all the interpretations of his professors and his occasional discussions of different points called forth the warning that he must not continue in such ideas for they would certainly lead him into heresy. He secretly obtained and read some evangelical literature and finally escaped from the monastery. His family has cast him off, and Mr. Patton has great hopes of his future usefulness as an evangelical worker.

"Wild" and "Tame" Indians

AT THE annual meeting in London of the Heart of Amazonia Mission (World Evangelization Crusade), Rev. Gilbert Barclay pointed out that up to the present their workers had been engaged in seeking to evangelize either the "tame" Indians, or sections of "wild" tribes that had been "pacified." They knew a little of the dangers and trials and sufferings that had been gone through in relation to this devoted service, but there yet remains the larger and more insistent and tremendous problem of getting at the "ferocious" Indians—those who shoot the white man at sight. No man dare approach these "wild" Indians except the agents of the Indian Protection Service, organized under the auspices and the authority of the Brazilian Government—men whose courage and resourcefulness are marvellous. This is a problem similar to that faced by John Williams, Bishop Patteson and Barbrooke Grubb.

EUROPE

Church of England Prayer Book

THE recent statement by a newspaper that the Revised Prayer Book has been "the summer's best seller" is one way of expressing the great interest that has been taken in this subject by Englishmen both within and without the Church of England. The Church Assembly has voted to accept the book, and Parliament is expected to vote on it at its autumn session. *Evangelical Christendom* states:

The emphasis of the controversial parts of the book is placed on a sacramental view of the Lord's Supper which was rejected by the Reformers and was never held by any but a very few members of the Church of England, until the rise of the Tractarian movement. The Anglo-Catholic leaders who support the book declare that it gives them all that they have been fighting for during the last forty years.

Bishop Knox, an Evangelical, wrote to the *London Times*:

If the Deposited Book is accepted by Parliament we shall have to ask ourselves

whether we, holding this view, can continue membership or ministry in the Church of England. As citizens we shall have to consider whether a Church that rests on a foundation of error should be the National Church.

On the other hand, Lord Wolmer, supporting the book, is quoted by *The Living Church* as saying that, since the book has been approved by both the Church Assembly and diocesan conferences, its rejection by Parliament would lead to the disestablishment of the Church of England.

Two English Churches Unite

ON JUNE 15th a union was consummated between the Reformed Episcopal Church and the Free Church of England. In this union the prayers and hopes of many years were realized. The Free Church of England was organized in 1845 to meet the needs of Protestant Evangelical Churchmen. The Reformed Episcopal Church was established in England in 1846 as a result of and in opposition to the Tractarian Movement. The Churches had the same form of worship, the same purpose, and held the same doctrines. An effort was made in 1876 to unite them, but it was so decisively defeated that the matter was dropped for many years. The union just brought about was by the unanimous vote of every congregation in both bodies. The title of the new Church will be The Free Church of England, otherwise called The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland.

An English International House

A GROUP of leaders representing various organizations interested in international fellowship have established, in a pleasant suburb of London within twenty minutes of Westminster, an International Guest House where visitors from all lands will find a welcome. The house stands in several acres of woodlands on high land near the Crystal Palace, making an agreeable retreat after days of sight-seeing in town. Advice will be

available for those who do not know London, and the promoters are people who can secure for the guests privileges not ordinarily available to tourists. The house is intended for short-period guests in the summer, but will offer accommodation at other seasons to residents from other countries. Detailed information may be obtained by addressing International Guest House Secretary, 19 Sydenham Hill, London, S.E. 26.

Churches in Czecho-Slovakia

THE Evangelical Church of Bohemian (Czech) Brethren is a union of the Reformed and Lutheran Churches which took place after the war. It numbers more than 250,000 adherents and is the remnant of the old Hussite Churches. The congregations, with the exception of one, are found in Bohemia, Moravia and Silesia. Besides the Czech Brethren there are in Czecho-Slovakia other Protestant denominations: the Congregationalists, (called now the Unity of Czech Brethren), the Biblists, the Moravians, and the Methodists, all of them founded by special missions from abroad. They number altogether about 25,000 adherents. All these churches are of the Czech nationality. Then there is a German Lutheran Church (in Silesia) numbering 40,000 adherents. In Slovakia and Ruthenia there are the Lutheran Church, with 370,000 adherents, prevailing of Czech-Slovak nationality, and the Reformed Church, with 210,000 adherents, prevailing of Magyar nationality.

Christian Endeavor in Spain

ALTHOUGH the population of Spain is overwhelmingly Roman Catholic, and Protestant work is carried on under severe restrictions, the Christian Endeavor movement is making progress. Mr. José Capó, secretary of the Spanish Christian Endeavor Union, writes that there are about forty societies in the country, with a membership of 1,500. He says: "As you probably know, the evan-

gelical Christians here are going through trying times. The difficulties to be overcome by those who wish to testify to the Gospel of Christ have increased owing to restrictions put on religious liberty; but we do not despair, for God has not forsaken us. The young people have been Endeavorers up to now, but I can confidently state that they are something more: they understand their respective churches. Not one group has hauled down the flag; on the contrary, it is worthy of note that from time to time we receive letters asking us to form new societies." The Christian Endeavor Union publishes a paper entitled *La Hoja del Esforzador*. It is at present a quarterly, but it has proved so helpful that the Union may publish it monthly in enlarged form.

German Celibate Women Clergy

A WIRELESS message from Berlin, May 9th, to the *New York Times* reported the decision of the General Synod, according to which women may now enter the clergy in the Evangelical Church as long as they remain celibates. The training for the clergy is the same for both sexes. The women will be assigned as teachers to girls' homes and hospitals, homes for the aged and at prisons, and will conduct religious services for children and instruct girls' Bible classes. Women clergy will not be allowed to perform marriage ceremonies, conduct funeral services, baptize, preach or administer sacrament. Their salary will amount to about three fourths that of male preachers.

American Schools in Bulgaria

THE following tribute has recently been paid to American mission schools by the *Church Newspaper*, an official organ of the Holy Synod of Bulgaria: "These institutions, which have existed for more than half a century, came with the American evangelical missions, and were founded in the name of pure Christian morality.

These schools have rendered great services to our country. From them came our first statesmen and public servants. Many mothers in Bulgaria have come from them. Throughout their existence they have exercised a strong moral influence on our national life. In the development of tolerance, honesty, industry, steadfastness, and of learning we owe much to these schools, which have cultivated the said Anglo-Saxon virtues in our Bulgarian soul."

Soviet Union Census

A CABLE from Moscow, August 10th, gives the total population of the Soviet Union in round numbers as 146,200,000, according to a report submitted the Council of People's Commissaries by the Central Statistical Department. Russia proper (the R. S. F. S. R.) contains 100,500,000 people, Ukraine 28,900,000, White Russia 4,900,000, Caucasus 5,800,000, Uzbekistan 5,100,000 and Turkestan 1,000,000.

Russian Atheist Admits Defeat

THE fact that there has been enough religious activity in Russia recently to cause anxiety among the members of "the Anti-God Society" was reported in the August Review. Light is thrown on the situation from a different angle in a lecture delivered by "the Commissioner for Atheism," Jaroslowsky-Gubelman, from which the following is quoted:

The fight against religion is becoming endless, obstinate, and very ungrateful. According to the statutes of the Communist Party, every member has to carry on atheistic propaganda. But no one does it. Many are eager atheists only in words; but in their homes one can see a lot of icons. Women are especially very obstinate in their resistance to a healthy atheism.

The churches are renewed, and the clergy is busy getting means for gilding the domes. We cannot ignore the elevation and growing strength of our enemy. . . . The greatest danger lies in the propagation of the sects. This renewed "purified" religion is the most dangerous one. But we have found it impossible to fight the sectarians.

AFRICA**Hospital Overcomes Hostility**

THE hospital conducted by the Egypt General Mission at Shebin-el-Kanater is a center of Christian influence in many near-by villages. H. Frank Rose, M.D., writes of one such village, where three of the Mission's Egyptian evangelists were bitterly opposed, on their first visit, by a group of Moslem sheikhs. He says: "We have visited that village four times, and each time have been greatly encouraged by the responsive hearings granted. Further, it is my custom, when interviewing patients who are discharged, to mark an asterisk in my visiting book opposite the names of those who have shown special intelligence and interest in the message. These names are arranged according to town or village. My records show that the three patients in the hospital most promising, from the evangelistic point of view, in the last few weeks came from the very village where we met such opposition only a few months ago."

Christian Lectures for Moslems

IN JANUARY, 1925, missionaries of the Church Missionary Society in Cairo began discussion meetings with Moslem students. The missionaries' home where the meetings were held became known as "The House of Free Speech." Two meetings each week have been held since then to consider not only religious and devotional themes, but questions of moral and social conduct. Encouraged by what had already been accomplished, the missionaries resolved in October last to launch out upon a more venturesome scheme. Twelve special speakers were invited to deliver a lecture in a series of twelve fortnightly meetings, dealing with the fundamentals of the Christian faith. The faculty of the American University in Cairo placed their Assembly Hall at the disposal of the missionaries, and for each meeting 2,000 handbills were printed and distributed in the main student centers. One Egyptian co-worker boldly

took his stand in front of the Azhar University (the intellectual center of Islam) and handed the bills to the sheikhs as they went in and came out. At the first meeting, out of an audience of ninety persons, sixty were sheikhs.

African Funeral Transformed

A CONTRIBUTION from an unusual source came recently to Rev. G. C. Beanland, of Yaounde, West Africa. One of the evangelists of the mission is in a town where the mother of the headman has been a member of the Christian Church. She died and when they went to bury her, according to Bulu custom they filled the grave with cloths, head dresses, and other articles that the spirit might have use for in the spirit world. The evangelist, a man of strong convictions, went to the headman and told him it was not the custom that Christians should follow, and that if he had gifts to give to the dead, he should give them in money that could be used for carrying on God's work; and not be buried with the body. The headman so respected his dead mother, as well as the Christian evangelist, that he took all the things out of the grave, gave his mother a Christian burial, had hymns sung and prayers offered, and then gave the evangelist seventy francs that he might send to the white missionary to be used in carrying on God's work."

Plans for Liberia's Progress

AN EDUCATIONAL conference on Liberia was held this spring at Hampton Institute, Virginia, under the direction of James L. Sibley, who is described as "educational adviser to American boards which have missions in Africa." Missionaries at home on furlough from the Lutheran, Methodist and Episcopal Churches were in attendance. In addition to the Liberian workers there were others from Angola and the Cameroun. One who was present thus summarizes some of the results achieved: "First, a curriculum was

worked out for the schools—four years primary, four years intermediate, and four secondary. It was mutually agreed that all this work should be as simple as possible, adapted to the native child's environment, and using native arts and materials wherever possible. Handiwork was stressed as important. The second result was a series of readers for the primary grades and the third a definite program of work with women and girls of the native village, which aims at personal evangelization plus better home and health conditions."

New Burial Place for Mackay

ONE of the great names on the roll of missionaries to Africa is that of Alexander Mackay, Scottish engineer. It was on June 30, 1877 that Shergold Smith and C. T. Wilson, after a perilous journey from the coast, reached the court of King Mtesa, of Uganda, whence two years previously Sir H. M. Stanley had sent his urgent letter to London asking that missionaries should be sent out. Mackay had tried to get into the country by the southern route, and he did not join C. T. Wilson, whom Smith's death had left utterly alone in the country, until November, 1878. The bones of Mackay now rest in the cemetery under the shadow of the great cathedral which has been erected on one of the hills of Kampala, the capital of Uganda, their removal from Usambiro, at the south end of Victoria Nyanza, being one of the most stirring incidents in the week of jubilee celebrations. Forced to leave Uganda, the gallant missionary took refuge at Usambiro, and with his faithful "boys" around him established there a new center of Christian life and light.

African Church Officers

REV. J. M. SPRINGER writes of the Methodist Mission in the Belgian Congo: "The importance of our Katanga field increases yearly. With the enlargement of the industrial activities and the discovery of

new minerals, the population both of Europeans and of natives, concentrated in the towns and mining camps of this mineral field, is steadily increasing. . . . Sixteen leaders hold their classes on Tuesday night in various places in the native town, in the various industrial concerns, and in other outlying localities. In addition, there are other active workers among the laity, both men and women, who are constantly bringing in new people to be enrolled as 'hearers'. The officer of the church is well organized. Twelve stewards, as a group, take the responsibility, under the leadership of the missionary, in passing on the individual merits of candidates for advancement from 'hearers' to 'catechumens', and then from that class to be baptized and received into full membership."

GENERAL

Three C. E. World Commissions

AT THE recent International Christian Endeavor Convention in Cleveland, Ohio, three commissions with a world outlook were appointed. The first, consisting of members appointed by all National and International Christian Endeavor Unions together with other youth movements, will meet at the call of the World's Christian Endeavor Union to consider ways and means for making effective a world-wide youth crusade for peace. The General Secretary of the International Society of Christian Endeavor is executive secretary of this commission. The second, consisting of members appointed by the International Society of Christian Endeavor, the young people's departments of all the churches, the World's Sunday School Association, the International Council of Religious Education, the Young Men's and the Young Women's Christian Associations, will meet to consider youth evangelism. The Secretary of Christian Vocations of the International Society of Christian Endeavor is executive secretary. The third commission, consisting of representatives of

all young people's groups, will meet to further the cause of prohibition and law observance, and has as its executive secretary the Extension Secretary of the International Society of Christian Endeavor.

World League Against Alcoholism

AN INTERNATIONAL meeting of this organization was held at Winona Lake, Ind., from August 17th to 23d—the first such gathering since its convention in Toronto, in 1922. The World League which was organized in 1919, by the representatives of fourteen national temperance bodies, from eleven different countries, now comprises fifty-six national temperance organizations, from thirty-three different countries. Every aspect of the beverage liquor problem—local,

state, national and international—was considered, and the social, economic, political, moral and religious phases of the question were discussed in a series of group conferences. The necessity of scientific temperance education was stressed. A Young People's Rally was held under the auspices of the Intercollegiate Prohibition Association. There were also special meetings for Sunday-school workers and teachers. Among the delegates were representatives from practically all the organized temperance forces of the United States and Canada, and from most of the other countries of the world. One delegate, whose arrival in New York received considerable attention from the newspapers, was Mme. Safie Hussein Bey, a Turkish feminist, who represented The Green Crescent Temperance Society.

Answers to Questions On Moslem Lands

(SEE PAGE 770)

1. About 240,000,000.
2. Arabia and Afghanistan.
3. Japan, Korea and Tibet.
4. India, with over 70,000,000 Moslems.
5. South America.
6. Africa.
7. The battle of Tours, 732 A. D.
8. "There is no God but God; and Mohammed is the prophet of God."
9. Five times a day; at dawn, high noon, two hours before sunset, at sunset, two hours after sunset.
10. The Koran; it is not quite as long as the New Testament.
11. Mecca in Arabia where Mohammed was born, and Medina where he is buried.
12. Raymund Lull.
13. Henry Martyn.
14. The translation was begun by Doctor Eli Smith; after his death it was completed by Doctor Cornelius Van Dyck.
15. Ion Keith Falconer, the "Martyr of Aden."
16. Samuel M. Zwemer and James Cantine. First station opened in 1891.
17. The Rt. Rev. Thomas Valpy French, Bishop of Lahore.
18. William Whiting Borden.
19. The Rev. Moulvi Imad-ud-din, D.D., a remarkable preacher and an eminent writer of Christian truth.
20. Kamil El Aietany who took the name Kamil Abdul Messiah (Kamil, Servant of Christ) at his baptism.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Mother India. Katherine Mayo. xiv.
440 pp. \$3.75. New York. 1927.

This book goes far to justify the claim made by its publishers, that it is unlike any other book on India that has been presented to the American reader, certainly in recent years. It is a book that needed to be written and is therefore timely, not only as it contributes much to a balanced judgment in regard to an important and historic people, but is a distinct corrective to statements made with much positiveness and exaggeration in recent years and to opinions formed upon the basis of a desire to exercise a broad tolerance toward a great people. Miss Mayo went to India in 1925, "unsubsidized, uncommitted and unattached," for the express purpose of observing the common things in daily human life in India. While she attempted to leave untouched the realms of religion, of politics and of the arts, and to confine her enquiry to public health and its contributing factors, it is impossible to avoid drawing inferences in regard to religious and political conditions in India since the social customs of the people are so closely related more especially to their religious life. The introductory chapter of the book is a very effective missionary document, although it is not intended to be such. Miss Mayo deals primarily and faithfully with social factors of the inner life of the 300,000,000 who make up the conglomerate of races and creeds which we call India. If the reader is startled, the fact that the book is thoroughly authentic, and that its disclosures are substantiated by authorities, will go far toward giving him a new and a correct attitude in regard to prevailing conditions of life and of

dominant religious sanctions. The result of these observations, carried on through a brief period over a wide area and among all classes of people, is an appalling book which reaches the conviction that the whole pyramid of the Indian's woes, material and spiritual, rests upon a physical base. In the course of her investigation Miss Mayo studied conditions in rich homes and in poor; in cities, villages, hospitals and temples. She held personal interviews with government officials, high and low, Indian and British; with doctors, educators, priests, Swarajists. She quotes copiously from publications, both official and unofficial. She makes no unsupported statement, neither does she handle her investigations gently. Her treatment of the Indian's attitude toward women; toward the untouchables; toward elementary principles of sanitation, brings out startlingly the wide gulf existing between the Indian's intellectual acceptance of Western ideals and his translation of them into action. The author goes even further in her concentration on the sanitary problem as it actually exists, and she drives home with inescapable force the fact and the reality that the Indian is not only his own worst enemy, but that the temper and calibre of his mind and his outlook on life are making him increasingly an international concern, both social and physical. The most impressive chapters in the book deal with Spiritual Mentality, The Wages of Sin, Why Is Light Denied? The Quality of Mercy, The Home of Stark Want, The Holy City. There are also very illuminating chapters upon Gandhi, The Reforms and Psychological Glimpses through the Economic Lens.

The author has greatly strengthened her book by numerous illustrations, not selected from available supplies in India, but taken everywhere by members of her party and directly illustrative of her text; also by appendices of real value and an index which makes immediately available desirable references.

With other reviewers, we await the reaction of sound Indian opinion with great interest. Indeed, this reaction is already being expressed in an effort on the part of ill-advised Indians to prevent the entry and distribution of this book in India. This ought not to be, and probably will not be, the more reasoned attitude of Indians who are sincerely interested in the vital welfare and progress of their Mother-land.

W. I. C.

Introduction to Literary Chinese. J. Brandt. 503 pp. Peking: North China Union Language School. (For sale also at the Y. M. C. A., 20 Museum Road, Shanghai.) 1927.

This authoritative volume is of little value for the average reader, as half of its space is occupied by Chinese characters. A review of it appears here because there are now in America hundreds of Chinese missionaries, driven out temporarily from China. Most of these missionaries expect to return to their work as soon as conditions in China make it possible. These exiles may use the period of their absence from the field by studying the Classical language in this volume. The author has been for twenty-three years advisor to the Wai Chiao Pu and head of the school which that Board conducted for training students for consular and commercial work. For the last two years Professor Brandt has also been teaching in the Missionary Language School, which accounts for this highly creditable volume, one of the by-products of this most advanced language school in the Republic.

The first ten of the forty lessons give the Wên Li text of the study, with a Mandarin translation; then a full vocabulary with Wade's roman-

ization of the characters and examples in brief sentences; then follows a translation, and illuminating notes explanatory of words and sometimes of characters. In another section are valuable grammatical notes explaining the use of particles in Wên Li style, the bane of the Classical Language to most students. In the tales and folklore selections one discovers the Chinese way of thinking. Other sections contain documentary papers, examples of newspaper articles, and fourteen samples of family letters which serve as illustrations of epistolary writing. The indexes of Chinese particles and of characters which conclude the volume are defective in that the full index refers only to lessons and subsections, instead of to the pages, causing a great loss of time. Despite this defect, the book is so much more intelligible than most similar studies that missionaries will find it of great value.

H. P. B.

Certain Samaritans. Esther Pohl Lovejoy. Ill. Maps. 302 pp. \$3.50. New York. 1927.

"It couldn't be done—so they did it!" Over and over again the American Women's Hospitals proved equal and more than equal to the emergencies.

The thrilling achievements of this organization in Europe and the Near East provides the material for a book of tremendous interest. During these years it worked in various areas in co-operation with the American Board (Congregational), the American Friends Service Commission, the American Red Cross, and the Near East Relief.

The ministry of the A. W. H. was to all—men, women and children of any nationality. The situations which these women met were beyond imagination. They fought epidemics of typhus, of malaria, of influenza, of small-pox, often without adequate supplies and a lack of trained helpers, amid conditions of famine, dirt, lack of shelter, terrible crowding, and the added psychological difficulties caused by the ignorance, fear, bereavement

and shock of those they aided. We follow Dr. Lovejoy through war-stricken France, Crete, Greece, Turkey, Macedonia and even into Russia with the greatest interest.

With horror we see the suffering of the deported population from the Black Sea ports, people without a country, on boats with no place to land, finally dumped on a barren island, to die—save for the A. W. H. We rejoice when funds become available and enjoy the humor of the doctor's frantic and unavailing effort to reach the *Mauretania* with "five hundred unprotected millionaires" on board.

We feel, as we read this book, a great joy and pride in the executive ability, the medical and surgical skill and the utterly self-effacing spirit of service of these women physicians of the American Women's Hospitals.

M. A. L.

Protestant Europe: Its Crisis and Outlook.
Adolf Keller and George Stewart. 385 pp. \$3.50. New York. 1927.

This is a book for the new age. The Protestantism it presents is profoundly modified by the forces operating throughout Europe in the post-war period. The readers to whom it will especially appeal are the great company whose vision has been widened, whose sympathies have been broadened by the events since 1914. While dealing admirably with the historical bases of the different Protestant groups of Europe, the regard of the book is forward.

Of the competence of our guides in this study of an unfamiliar field we may be well assured: Dr. Keller, a native of Switzerland, a scholar honored by degrees from universities of Europe and America, pastor for a time of one of the outstanding Swiss churches, an administrator brought into friendly contact with every Protestant group in Europe, is probably without equal in his knowledge of European Protestantism as it is. Dr. Stewart, a graduate of Yale, one of the pastors of the Madison Avenue Presbyterian Church of New York,

author of a number of volumes, tireless student of European religious conditions on many trips abroad, is notably qualified to interpret to the American mind a type of Protestant life as yet too little understood or appreciated in this country.

The volume by these coauthors, without being ponderous, is encyclopaedic in its scope, subjects of the chapters ranging from the historic roots of continental Protestantism to the changing theological front or the latest tendencies in the youth movements. The different bodies making up the composite of European Protestantism are treated with a fine appreciation of their qualities; and their tasks and problems are sympathetically discussed.

Under the tremendous trial which came to almost all the European churches with the economic distress following the war, most Roman Catholic institutions, owing to the organization and unity of consciousness of that branch of the Church, were finely sustained in their work, while too many Protestant institutions declined and collapsed because no one seemed to know or care. The defect of our dissociated and individualistic Protestantism there revealed will be remedied in a measure by the fuller knowledge and understanding and appreciation which such books as this are bound to foster.

One is impressed by the witness to the unquenchable energy of spiritual forces. From the midst of our materially-secure Christian institutions we look across the ocean to see our kindred in the faith, not in the past only, but in the present as well, victorious over tribulation and hardship of which we know nothing. Once more the ancient symbol of the Protestant faith is justified—the planting of the Lord that burns but is not consumed.

One is aware further in reading this volume of an expansion of sympathy. Beyond parochial and national church interest we are brought into touch with sister communions, representing a diverse re-

ligious culture of great value and influence, and avenues of understanding and cooperation are opened which constitute an opportunity and a challenge.

C. W. G.

Shepherd of Udaipur and the Land He Loved. George Carstairs. 306 pp. 16 very clear and satisfactory illustrations from photos. \$2.25. New York. 1926.

This is a readable and inspiring sketch of the life and labors of Rev. James Shepherd, M.D. and D.D. and K.I.H.M., who gave his life to the city and surrounding country of Udaipur, in Rajputana, India. It is not a great book, partly because the author had but meagre materials at his disposal (little else than the matter-of-fact diary of Dr. Shepherd) but a great life is pictured for us in a way that leads the reader to admire and love the hero. One is stirred deeply by that life, moulded by blessed influences of the Spirit in Aberdeen, Scotland, and then transplanted into the midst of Hinduism to spread the power of Christian truth and love. One's heart is moved by his unselfish devotion to the people year after year and by his heroism in heat and in epidemics of cholera. No wonder he was awarded the Kaiser-i-Hind medal of the first class.

Dr. Shepherd was a rare combination of ordained pastor and medical missionary. After five years of introductory work in other places in Rajputana he took up his residence in Udaipur and extended his influence, built and maintained his hospital, which the Maharaja named "The Shepherd Mission Hospital." We marvel at the amount of work this missionary accomplished—dispensary and surgical, preaching and teaching, and traveling on evangelistic tours far and wide. He took a special interest in the Bhils, the savages of the neighboring mountains, and started a church among them which developed in a wonderful way after his death. Dr. George Adam Smith said that he was the most remarkable man and the most devoted worker he had seen in India.

After 48 years of service he resigned in 1920 and returned to Scotland where he died in 1926. He left behind him as his monument, not only the buildings of the mission and the converts, but the wonderful goodwill of the people and the seed sown for miles around. That could only be the result of an utter giving of self in life-long sacrifice. A life like this is a grain of wheat sunk into the ground and its fruitage is a hundred-fold.

The only defect of the book is that the mind of the reader is not ready for chapter two when it is inserted with its intricate description of the traditions and people of Udaipur. The insertion at this point blocks the reader's way towards his developing interest in Dr. Shepherd.—F. L.

1,000 City Churches. H. Paul Douglass. 380 pages. 71 tables. 59 charts and graphs. 58 appendix tables. \$4.00. New York. 1926.

This seems to us to be one of the most valuable religious publication of the year although not likely to get the public eye. It is the product of a scientific study by the case method of 1,004 carefully selected city churches to discover types, tendencies, underlying principles, cost and effectiveness of types. It throws a flood of light on the actual operation of Protestant churches in cities—something badly needed for years. The case studies are so numerous and intensive that there can be no question but that the actual story is told. Protestant churches have developed hitherto on no clearly thought out principles, and therefore with enormous wastage. It is possible now to measure a church effectively and to guide its program more intelligently.

The initial surveys made by the Interchurch World Movement have been partly salvaged and of the 1,004 churches studied, 327 were taken from the Interchurch files.

This volume should be of great value to ministers, professors and students in theological seminaries, denominational administrators, and

thoughtful laymen who want to see the money well spent which they are putting into local churches. The book is a great condensation of factual material, and therefore requires close study, but when its technique and the structure of its charts have been mastered in the first seventy-five pages, it is delightful reading.

The various types of city churches were determined by a comprehensive listing of activities or forms of service, which were found to total thirty-three, and a grouping of these 1,004 churches, according to number of activities, and range of activities. This method revealed five types: The Slightly Adapted, Unadapted, Internally Adapted, Socially Adapted and Widely Variant.

The dominating hypothesis that the city church is an evolved rural church is abundantly proved. The study then takes up the response and adjustment of a church, which has its historic roots in the country, to the overwhelming forces and needs of urban life.

Striking facts emerge. The largest group of city churches, (numbering 253 out of 1,004) is the little one pastor church with from one to two hundred members, an average of four activities and a budget around \$3,000.00. Next there is a larger number, (360) of "slightly adapted" churches, having two or three more activities but still essentially a rural church. A majority of all city churches are as yet practically unadjusted to city life. They are as a whole relatively inefficient and costly. The rate of benevolent gifts for the Unadapted is \$7.79 per member as compared with \$12.55 per member for the Socially Adapted.

The churches which have met the challenge of the city—the Internally Adapted, Socially Adapted and Widely Variant, which include the adventurous residential, the downtown and the new Christian centers—are all tending in the same direction to large units, well equipped buildings, salaried workers, enlarged programs

of neighborhood service and enlarged budgets. These are the growing, winning churches. Interestingly their per capita benevolences increase with the broadening of the program. Just where the denominations stand in regard to these types is interesting and sobering reading. Those which have been adventurous and least shackled by custom have been most successful.

The well developed churches hold the young people, and their Sunday Schools are strong with young people and adults. The Socially Adapted Church is successful in all kinds of neighborhoods. This is the church which is alive to the community, which has a wide program, and a salaried staff.

"What is most successful is a warm-hearted, self-confident, opportunistic church."
W. M. T.

The Christian Mission in Africa. Edwin W. Smith. 192 pp. \$1.25. New York. 1926.

Africa whole, in place of Africa piece-meal, was the subject of the conference held at Le Zoute, Belgium, September 14 to 21, 1926. Dr. Edwin W. Smith, of the British and Foreign Bible Society, tells the story of it in a volume which every student of missions should read. Fifty years before (in September, 1876) King Leopold had gathered a conference in Brussels to discuss the exploration and civilization of Africa. Congo was then well-nigh unknown. It is now Belgium's one great colony, eighty times as large as the mother country. Leopold's conference brought together representatives of seven European nations. Its Christian success united scores of Christian organizations, European and American, in consideration of the needs of the great continent.

The new Africa which is leaping again into the world's consciousness is in need of everything—physical healing, political organization, economic development and spiritual redemption. A new world awakening to Africa's possibilities has suddenly taken place and there is a trek Africa-wards. The Conference brought

together missionary leaders, government officials, ethnologists, scientists and world travelers and the wholeness of Africa was preserved in the thought of the Conference not only geographically but in respect to every field of endeavor. Government officials as well as others united in acknowledging the central importance of the missionary's task in the future development of Africa. The discussions centered about how best to meet the need in the building up of the Church, the education of the masses, the development of a health program, and the solution of the land and labor problems.

Dr. Smith's book gathers up all that is newest in relation to Africa as developed at the Conference and presents it in such form as to enable the reader to comprehend the startling developments, economic, commercial, and political which are taking place. It cannot fail to stimulate a desire to keep the Christian movement where it has long been and ought to continue, in the forefront of Africa's development.

P. H. J. L.

The Search After Reality. Sadhu Sundar Singh. 12 mo. 104 pp. \$1.25. 1926.

The Sadhu, an Oriental Christian, gives his view of Oriental religions—Hinduism, Buddhism and Mohammedanism—in contrast to the religion of Jesus Christ. He has lived in close contact with these cults, has studied their sacred books and has watched the lives of their followers. He sees in them truth, but not The Truth; a seeking after God, but a failure to find Him. His book contains thoughtful, devout observations and, while without much new light on the subject, gives interesting, if meager light from the inside, by one who has come to see the inadequacy of these religions.

Arthur Neve of Kashmir. A. P. Shepherd. Illustrated. 12 mo. 134 pp. 2s 6d. London. 1926.

Dr. Arthur Neve and his brother Ernest were British medical missionaries who devoted their lives to Chris-

tian work for the people of Kashmir. Dr. Arthur Neve was born in Brighton in 1858 and went to India, under the Church Missionary Society, twenty-three years later. His life was full of self-sacrificing, fruitful service in Srinagar and vicinity, the story of which is full of inspiration. There were exciting times in the days of the earthquake, plague and cholera. Many an operation on Kashmiris was an adventure. Dr. Neve died of influenza in 1919 and left an honored name and a monument in the hearts of many who have turned to God.

The Leaven of the Sadducees, or Old and New Apostasies. Ernest Gordon. 12 mo. 263 pp. \$1.00, paper. \$1.50, cloth. Chicago. 1926.

Few Biblical students doubt that these are days of apostasy. So have been all the days since God first revealed Himself to man. They are also the days of faith. What is needed in every age is discernment and will to distinguish the true from the false and to follow the Truth. Mr. Gordon's volume on "Old and New Apostasies" seem to prove that today false teachers in churches and schools dominate the situation. He quotes facts to show the tendency toward Unitarianism in schools, colleges, seminaries and Christian institutions, and calls attention to the growing agnosticism, skepticism and materialism of the day. His statements, based on careful research, call for more clear and courageous expressions of faith. It cannot be denied that many ministers of churches and many teachers in Christian schools and colleges have given up their faith in Christ and the Bible and are undermining the foundations of the faith in our youth. We are thankful that there are others who are building up stronger faith and purer life on the truth as God has revealed it. We need to teach youth discernment, to bring them into vital connection with Jesus Christ and to prove by the facts of life that the life of faith and obedience to God's Word and God's Son is the only life that can win.

Hand Book of the Churches. A Survey of the Churches in Action. Edited by Benjamin S. Winchester. 8vo. 426 pp. \$2.00. Baltimore and New York. 1927.

This year book contains, as usual, the up-to-date information in regard to American church organizations, inter-church work and religious statistics in America. There is also a survey of recent religious movements, such as local church federations, community churches, church board consolidations, inter-church co-operation, religious and missionary education, student Christian associations, theological controversies, conventions and conferences, prohibition, the youth and the church, race relationships, international and industrial relationships and relief work. Four pages are also devoted to Roman Catholicism, two pages to Judaism, nine pages to religion in Europe and two pages to Eastern Orthodox churches. The statistics for 1924 and 1925 report the following interesting figures: Members of all churches, 46,883,756—of whom 16,845,000 are Roman and Eastern Catholics and 357,135 are Jewish heads of families; there are 15,280,196 on roll in Sunday-schools and over 336,000 pupils are enrolled in 4,304 vacation church schools; the Foreign Mission income for 1924 was \$43,325,506 for United States and Canada, and over \$20,000,000 (incomplete returns) for Home Mission enterprises, not counting local church support.

This is a valuable reference book for editors, pastors and others, interested in religious conditions in America.

The Truth About Mormonism. James H. Snowden. 369 pp. \$2.50. Philadelphia. 1926.

This very readable book contains much valuable information about Mormonism. The author has aimed at fairness and accuracy without passionate denunciations and extravagant statements. He points out that Mormonism is a mysterious religious movement that arose out on the American frontier. As with other

outbursts of religious fanaticism, it is quite impossible to account for many outstanding characteristics of the Mormon system. Notwithstanding the opposition of the moral and Christian forces, Mormonism has grown in a century until it has attained greater strength than in any other period of its existence.

Some adjustments in Mormonism have been made in conformity with the civil law and custom of the land, but no one should deceive himself by thinking that the fundamental teachings have been changed. As the author of this book remarks about polygamy: "This doctrine still stands written in the official creed of the church. Not one line of it has ever been erased or modified." Like stored dynamite it awaits the hour when it is considered safe to bring it forward again. Mormon literature that teaches this doctrine is constantly carried through the mails throughout the world.

Dr. Snowden has only a faint hope that Mormons can be induced to surrender their allegiance to their cult. He does believe that, "The growing light of knowledge, science and education, Christian truth and grace, will slowly pervade and modify it." He says, "Modern knowledge... is putting dynamite under the foundation of Mormonism."

This may well be the attitude adopted by all Christians. As this author says: Mormons "also are the children of our common heavenly Father, and we should so regard them and welcome them back to their ancestral faith and fellowship."

W. E. LA R.

Penlune. S. E. Burrow. 8 vo. 134 pp. 1s 6d. Glasgow, Scotland.

This simple but charming story, the scene of which is laid in the quaint English town of Penlune, shows the power of old-fashioned religion. Excellent use is made of the Scriptures to point out the successive steps in conviction, conversion and peace. —H. A. A.

McCUTCHEON'S PRESENTS LIBERTY of LONDON

We announce with pleasure that we are now New York retail headquarters for Liberty & Co. of London.

The House of Liberty has been known for over fifty years for the distinctive beauty of its merchandise. Original designs, refreshing color combinations, and expert craftsmanship characterize every fabric and every article which bears the stamp of Liberty. Women of exclusive taste invariably appreciate the novel beauty of Liberty products.

Our Fall and Winter Catalogue illustrates many Liberty wares. Write for your copy and select Fabrics, Scarfs, Bags and quaint gift articles from its pages.

McCutcheon's

5th Avenue

DEPT. NO. 20



49th Street

NEW YORK

Protect Yourself Help Others

By securing Annuity Agreements
from Methodist Mission Boards

YOU are protected by a guaranteed income which will not depreciate. Investigation of the service is invited.

OTHERS will hear the Christian message because of your generosity.

For Further information write:

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

YOUR GIFT TO FOREIGN MISSIONS WILL PAY YOU 4½% to 9%

**Per Year for the
REST OF YOUR LIFE**

Hundreds of persons are enjoying that perfect peace of mind which is born of the certainty of a definite income for life through the Annuity Gift Plan. The safety of the principal is guaranteed by Annuity Gifts ranging from \$100 to \$65,000, totaling over one and a quarter million dollars and held by the Board as a reserve fund guaranteeing annuity payments.

You can give without sacrificing interest you need for the support of yourself or others and receive an income on your gift at the rate of from

**4½% to 9% per year
for the rest of your life**

Protect yourself against loss from unwise investments and at the same time do your part in spreading the gospel of Christ in foreign lands.

For further information, write

Ernest F. Hall, Secretary, Department of Annuities

BOARD OF FOREIGN MISSIONS

of the Presbyterian Church, U. S. A.

156 Fifth Avenue, New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY
REVIEW OF THE WORLD
 DELAVAN L. PIERSON, *Editor*

Contents for November, 1927

	<i>Page</i>
FRONTISPIECE	
CHINESE IDEAS OF MISSIONS IN CARTOON.	
EDITORIALS	805
THE SUPREME MOTIVE IN MISSIONS.	
THE COMING JUBILEE NUMBERS.	
COOPERATION IN HOME MISSIONS.	
MISSIONS AT THE INSTITUTE OF PA- CIFIC RELATIONS .D. J. FLEMING	809
CHRIST WITHOUT CHRISTIANITY	814
.....WILLIAM BANCROFT HILL	
A MEDICAL TRIP TO KATEEF, ARABIA.....PAUL W. HARRISON	821
AMONG THE NOMAD ARABS	824
.....LEIGH F. IRISH	
AMONG THE ASSYRIANS OF PERSIA .......MRS. J. P. COCHRAN	828
HAVE CHRISTIANS A VITAL MESSAGE FOR NON-CHRISTIANS?	831
.....ARTHUR JUDSON BROWN	
NEW OPPORTUNITIES IN CHILE	839
.....C. M. SPRING	
HELPING THE LEPERS IN SRINAGAR, KASHMIR	841
.....LETTICE M. SHANN	
SUBJUGATING AN AFRICAN JUNGLE .......HARRIET LANE	844
A CHINESE CHRISTIAN SERMON	848
.....HSUEH MENG TS'AI	
BEST METHODS	850
.....EDITH MAE BELL	
HISTORY TEST ON HOME MISSIONS	850
.....BELLE M. BRAIN	
WOMAN'S HOME MISSION BULLETIN ....EDITED BY FLORENCE E. QUINLAN	857
WOMAN'S FOREIGN MISSION BULLETIN.....EDITED BY ELLA D. MACLAURIN	860
NEWS FROM MANY LANDS	863
THE MISSIONARY LIBRARY	877

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING
 COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAVAN L. PIERSON, *Secretary*

WALTER McDUGALL, *Treasurer*

Publication office, 3d & Rely Sts., Harrisburg,
 Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue,
 New York City

Entered as second-class matter at the Post
 Office, Harrisburg, Pa., under Act of March 3,
 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

FOR 50 YEARS!

"A Missionary to Missionaries"

FOR HALF A CENTURY our Missionary Bureau has been ministering to the needs of Missionaries in every country in the world—with Food, Clothing, Household Articles and Mission Station Equipment—at a great saving to them in money, expenses and worry.

New Missionaries will find it very economical and convenient to have us outfit them, and forward their personal effects combined in one shipment with goods purchased from us.

Churches may select gifts and donations of supplies or equipment from our catalog for us to send to Missionaries everywhere.

Our Wholesale Department Gives:

Special Discounts on purchases for Missionary Institutions, Schools and Hospitals.

Field Secretaries or Purchasing Agents should get in touch with our Wholesale Department and save money for their stations.

Mission Boards contemplating building campaigns are invited to request our lowest Wholesale prices, on Building Material, Hardware, Paints, Roofing, Fabricated Fencing, Plumbing, Heating and Electrical Equipment.

Write us about your needs. We guarantee safe delivery of every order. If you haven't a catalogue, send for a FREE copy.

MONTGOMERY, WARD & CO.

Missionary Bureau Chicago, U. S. A.

What Will You Do for Christmas?

Christ came to bring joy and peace to all mankind and His message is still being heralded to the world.

That message is not for Christmas day alone;

It is for all the year.

It is not for America alone;

It is for all people in all lands.

It is not for earthly life alone;

It carries an import for all eternity.

Your Christmas Gift May Help to Spread Christ's Message

You may spread it through the year.

You may send it to other lands.

You may relate it to Eternal Life.

THE MISSIONARY REVIEW OF THE WORLD shows the need of people of all lands and races and conditions for the Gospel of Christ.

It tells the story of how this Good News is spreading and is being received at home and abroad.

It is the leading interdenominational, international, evangelical missionary monthly of America.

Will you send this up-to-date, authoritative, interesting and inspiring storehouse of missionary information to some friend

LAYMAN PASTOR MISSIONARY TEACHER STUDENT SHUT-IN

It will be a welcome reminder all the year.

A true Christmas gift, in the Spirit of Christ.

Send the name and address with check or money order.

We will enter the name immediately and send an appropriate card announcing that this monthly Christmas and New Year gift is coming from you.

One annual subscription \$2.50.

Two subscriptions \$4.00 (regular price \$5.00).

ACT NOW. DON'T MISS OUR JUBILEE NUMBERS

Fill in blank below and mail promptly.

MISSIONARY REVIEW PUBLISHING COMPANY,

156 Fifth Avenue, New York.

Dear Friends:

Enclosed please find { \$2.50 } for { one gift subscription } for the REVIEW,
{ \$4.00 } for { and one renewal }
to be sent for the year 1926 to the addresses given below.

Please send an advance card announcing the coming of the gift.

GIFT SUBSCRIPTION

RENEWAL SUBSCRIPTION

Name

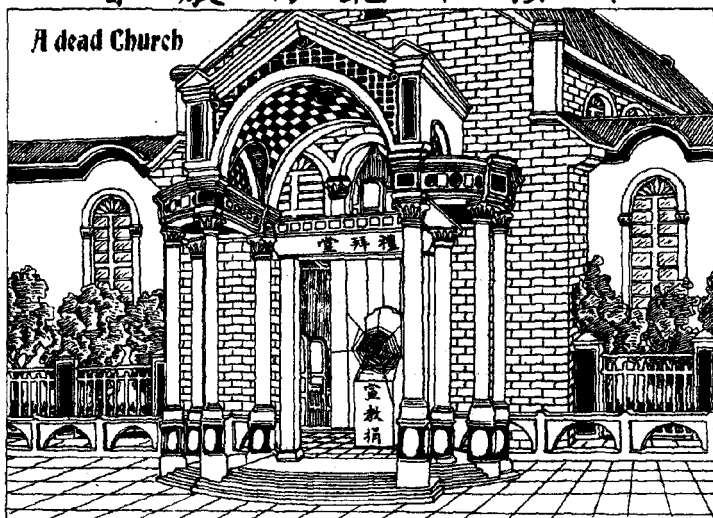
Address

Date Sent by

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

會教的乾中強外

周遊四方勸化萬民勞苦終不徒然



冷水一杯小錢兩文捐輸須出樂惡

福有為更受比施

THE CHINESE IDEA OF A DEAD CHURCH—A SPIDER'S WEB OVER THE OPENING IN THE MISSIONARY CONTRIBUTION BOX

所以情願盡我的力量傳福音

命使的會道布內國華中



無論甚麼人都欠他們的債

CHINESE HOME MISSIONARY SOCIETY

THE HOME MISSION FIELD OF THE CHINESE CHRISTIAN CHURCH

CHINESE CHRISTIAN VIEWS OF CHRISTIAN ACTIVITY

From a pamphlet issued by the Chinese Home Missionary Society.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
L

NOVEMBER, 1927

NUMBER
ELEVEN

THE SUPREME MOTIVE IN MISSIONS

DO THE great Christian missionary motives change with changing times?

An interesting questionnaire was recently sent out to missionary leaders in America asking for an expression of opinion as to the most powerful motives that impel Christians to carry on Christian work among the non-Christian people. The answers were illuminating though the scope of the inquiry was limited. Answers came from Board secretaries, pastors, professors, and officers in women's missionary societies but very few were recorded from students and none from business men.

Among the more than one hundred answers tabulated the greatest number put first the desire to fulfil Christ's mission to the world. Other motives mentioned prominently were a desire to spread the Kingdom of God, obedience to the command of Christ, the love of Christ for all mankind and a desire to develop the best possibilities in those for whom we work. Some motives were stricken out as not to be considered—such as for example, “a desire to hasten the Second Coming of Christ,” and “pity for the future state of the heathen.” Among motives thought to be losing ground were “the greater glory of God, a desire to extend the Church, and pity for the present life of those without Christ.” Motives thought to be increasing in influence include a desire to help solve world problems, a desire for the broadest human fellowship and to promote good-will between nations and races.

It would be more illuminating as to the present-day attitude toward missions if this survey could be made more inclusive, but the answers show the trend of modern thought among many engaged in missionary work—a lessening of motives based on obedience to the command of God and on a desire to rescue unbelievers from sin and eternal death, and an increase of emphasis on the human motives to

improve present conditions and to increase brotherliness, and to promote international and interracial peace and good will.

Any unselfish motive is commendable that leads a man to help his brother-man and to bring about a better relationship between man and God and between man and man. But many motives are inadequate to induce persistent effort against difficulties and opposition and fail to inspire large sacrifice of time, money, comfort and life.

Is not the inadequacy of the motives that actuate some missionary workers, one explanation of the insufficiency of missionary service and support?

What are the adequate, most impelling missionary motives? Surely none that appeal to self-interest. It is natural that difficulties should discourage those who are working only for temporal improvement in human relations. The need is there but the fact that some of the worst conditions exist in the most civilized and enlightened lands decreases hope of success.

The great compelling missionary motive is the same as it was nineteen centuries ago. Why should it change? Jesus Christ was the greatest missionary of all time and the great missionary Exemplar. His motive was *love*—first, a self-sacrificing desire to please God the Father, to make Him known and to fulfil His will; and second, a compassionate love for mankind—a desire that men might be saved from the temporal and eternal results of their ignorance and sin. Jesus Christ came to do the will of His Father and He was moved with compassion for shepherdless humanity. He gave His life to save them, without counting the cost to Himself.

To what motives did He appeal when He commissioned His disciples to carry on the work that He began? The first motive was loyal, loving obedience to Himself as divine Lord and Saviour. The second was like unto it—a compassionate love for shepherdless humanity, a self-forgetful desire to help save men from sin and its consequences.

If Christian missions are looked upon as a human enterprise to promote earthly ideals only, then we shall be moved—if at all—to carry them forward by certain humanitarian considerations; if the enterprise is a divine campaign under an ever-living, all powerful Leader, then its aims and motives will be different. It was a divine impulse that actuated the apostle Paul when he exclaimed "Woe is me if I preach not the Gospel" and "The love of Christ constraineth me." It was loyalty to Christ's command and the sense of men's spiritual need—for time and eternity—that has actuated the greatest missionaries in the history of the Church—Xavier, Lull, Carey, Morrison, Martyn, Judson, Moffat, Mackay, Taylor, Paton, Scudder, Chamberlain and unnumbered others who believed that all men need their Saviour and who counted not their lives dear unto themselves if only they might make known God and His way of Life through Christ, to those who did not know Him.

There are many secondary motives for missionary service—the spirit of brotherliness and of gratitude, a desire to make the most of one's talents and to go where the need is greatest; but the primary, the impelling, compelling, propelling motives of loyal love to God and a compassionate love for man are alone adequate for all time and all circumstances. Should we not stress these motives more?

OUR COMING JUBILEE NUMBERS

THE fiftieth anniversary of the REVIEW will be celebrated by two special numbers, December and January, in which some of the leading missionary writers of the day will survey the progress made during the past half-century. It is a most interesting and stimulating study.

One hundred years ago the missionary enterprise was in its infancy. What was the situation in home churches and in foreign fields fifty years ago? How much more wide awake to her missionary responsibility is the Church of today? What changes have taken place in missionary giving, in missionary vision, in the training of the young, in the basis of the missionary appeal?

One hundred years ago there were no Protestant Christian missionaries in Japan, Korea, Central Asia or Central Africa, and only a handful of native Christians were to be found in China and India and Moslem lands. What was the situation in these countries fifty years ago and what progress has been made since then?

While America was discovered over four and a quarter centuries ago, Christian settlements one hundred years ago had penetrated only a few hundred miles from the eastern coast. What was the home mission situation in 1878—among Indians, Negroes, Orientals, aliens and migrant workers? How much progress has been made since that time?

A close view of conditions never gives a true idea of progress. The virtues and the faults of our immediate surroundings, or of our contemporaries, are too apparent. We need to take a long look backward in order to note the relative conditions and to appreciate the progress or retrogression. By such a survey we may learn the lessons taught by history and may see how to work more effectively for the present and the future. Read what the missionary leaders say on these subjects in our December and January issues.

COOPERATION IN HOME MISSIONS

VARIOUS denominational boards and local agencies have been brought together into closer sympathy and helpful fellowship in service through the Home Missions Council and the state councils. The general theory of cooperation is easier to promote than is the practice of the theory.

In the state of Idaho, a home missions council was formed which has not only accepted the principle of cooperation, but has allocated sixty-two fields to various denominations—Methodist, Baptist, Presbyterian, Episcopal, Congregational and United Presbyterian. Most of these fields in the four counties of southern Idaho have since been occupied.

In Montana, the state council of workers from various denominations has met twice a year in conference for frank discussion. Fields have not been allocated, but a study of the State has been made and principles of allocation have been adopted—to give each district adequate service and to give the people in each district a choice of the ministry they prefer.

In Kansas, the representatives of various evangelical churches have met and decided upon the basis for an interdenominational church council to study the religious work of the State; to lay plans for better interchurch cooperation; to provide an efficient religious program for every State.

The North Dakota Council of Church Superintendents has adopted an aggressive program to reach every community with the gospel message so as completely to evangelize the State. This program includes (1) discovery meetings; (2) a survey of the religious needs of each district; (3) a study of the best means for supplying those needs; (4) an aggressive effort to supply the needs by personal service from existing churches; (5) evangelism of unoccupied fields by pastors and teams of laymen.

In Nevada, a state of very scattered population, a beginning has been made by a conference of state superintendents of church work at which it was determined to study the conditions in the State and to develop plans of cooperation. Unchurched and over-churched communities were discussed and some were allocated for special cultivation by colporteurs, Sunday-school workers and evangelists. In some districts, full-grown boys and girls have never yet had an opportunity to attend a church service of any kind. Nevada will be a home mission territory for some years to come.

In western Washington, the Seattle council of churches is studying ways and means to give religious privileges to every group—social and racial—of all ages and both sexes. Every religious group is urged to assume special responsibility and to cooperate so as to avoid overlapping and waste of effort, men and money.

Wyoming has a Home Missions Council, has surveyed the State and held interdenominational conferences. Some cooperative work has been done and some agreements as to division of territory have been reached. Only a beginning has, however, been made.

The Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches have jointly called a conference on "Comity and Cooperation" to meet in Cleveland, Ohio, January 20 to 22, 1928.

Missions at the Institute of Pacific Relations

BY REV. DANIEL J. FLEMING, PH.D., NEW YORK

Author of "Whither Bound in Missions," etc.

IT IS fascinating to see human folks about the earth feeling out toward diplomatic and social machinery that will make for a better world. Still frail and experimental and yet containing the possibilities of immense significance for the world is the Institute of Pacific Relations which held its second session in Honolulu, Hawaii, July 14th-28th. No Christian who is thinking in world terms can fail to be interested in this agency for pooling the varied experiences of the on-going peoples about the Pacific in the hope that guidance may be drawn therefrom for the future.

The Institute of Pacific Relations differs from the Williamstown Institute of Politics in that the latter is composed almost exclusively of Americans and has no interim activities whether of research, education or publicity. Similarly the Royal Institute of International Affairs in London is an agency of one people, being made up of a small number of influential Britishers including government experts who carry on private discussions. The World Peace Foundation confines itself to the publication of pamphlets. The Foreign Policy Association issues a valuable information service and holds bi-weekly luncheons followed by addresses and discussions. The Council of Foreign Affairs is composed of a small group of Americans who hold Round Table discussions throughout the winter and publish the valuable quarterly *Foreign Affairs*. The "League" is an affair between governments.

Differentiated from these organizations the Institute of Pacific Relations confines itself to the Pacific. It is not the agency of any one people, for members came to the recent session in Honolulu as follows: United States, 44; Japan, 18; Canada, 16; Hawaii, 15; China, 14; Great Britain, 14; Australia, 5; New Zealand, 5; Korea, 3; Philippines, 3. It is a voluntary unofficial organization based on national groups and purposely gathers together men and women of the most varied viewpoints such as social and religious workers, financiers, men of affairs, labor leaders, university professors, and technicians in many lines.

The object of the Institute is to study and interpret the thought, culture, activities and institutions of the Pacific countries; and to examine into and seek remedies for international and interracial friction and to develop closer coöperation and friendship. Governments tend to wait until the blaze is started. The Institute seeks to anticipate friction points and to see whether international misunder-

standings cannot be cleared, hates tempered and racial conflicts avoided by a search for and use of factual knowledge.

To this end the Institute carries out a threefold program, holding a two weeks' session every two years, carrying on continuous research, and instituting processes of popular education. The Institute has demonstrated that persons of the most varied intellectual, cultural and racial backgrounds can, when eating and living together, discuss with frankness and mutual respect issues that are intensely controversial. In such an atmosphere sources of ill-will are discovered, gaps in data are laid bare, tolerance and comprehension are engendered and solutions visioned. However, the Institute permits no resolutions and leaves results in action to its various members.

It must be interesting to readers of the *REVIEW* that a body with such personnel and objectives should devote four round tables and one forum to the subject of foreign missions. At the first institute, in 1925, it became evident that Christian missions were a large factor in the relations of peoples about the Pacific basin, but there was no adequate factual statement which could be used as the basis of discussion as the extent to which Christian missions are an international asset or an international liability. Such an evaluation for the purpose of the Institute should be inclusive—that is, giving missions their appropriate place and setting among the total forces making for social change. It should, also, be objective, not merely an apology for missions. Efforts are being made to secure such an evaluation of missions by a thoroughly impartial body.*

Questions such as the following were made the basis of the round-table discussions:

How do the nationals in countries to which missionaries go evaluate the missionary enterprise?

How far do those who hold certain religious beliefs possess the inherent right to propagate them?

How far should national considerations affect the conduct and activity of missionary work?

What principles should guide action in regard to indemnities for loss of life or property by missionaries?

What limitations may a government rightly or wisely place upon the propagation of religion by aliens?

To what extent, if at all, should missionaries mix in politics?

What ethical standards should mark the contact of one religion with another in order to make for harmony and growth?

Mr. T. Z. Koo classified the objections against missions in China

*Prof. Harlan P. Beach, that veteran and beloved author and student of missions, has at the request of the American section of the Institute, prepared a monograph of 76 pages on "Missions as a Cultural Factor in the Pacific." All friends of missions should have this study at their disposal for Prof. Beach has brought together into this compact form a mass of valuable material. He discusses the extent and the nature of the social and cultural effects of missions in the South Sea Archipelagoes, the Hawaiian Islands, the Philippine Islands, China, Japan and Chosen. It may be secured from the American Committee, Institute of Pacific Relations, 129 E. 52d St., New York City. Other papers on missions presented to the Institute in printed or mimeographed form were "A Memorandum on Missions," by Henry T. Hodgkin; "Facing the Future of the Missionary Movement," by Edward H. Hume; "The Transfer of Authority and Control from America to the Orient," by A. L. Warnshuis; "Suggestions for a Code of Ethics for Relations between Religions," by D. J. Fleming; "Missionary Problems from an Anthropological Viewpoint," by T. F. McIlwraith.

under four heads. Some oppose Christianity not as a religion but because it is implicated in unjust treaty provisions. Others, influenced by the communists, think of religion as a drug prepared and used by the capitalists to lull the senses of the submerged classes, and they attack Christianity as the most active religion. The nationalists oppose Christianity as superstition and are a group to be seriously considered. Finally "the man in the street" claims that Christians do not practice what they preach. After a distinguished non-Christian member of the Institute had weighed Christianity's possible contribution to China, Mr. Koo quite unconsciously revealed how real and precious his Christian experience had been to him and said that in the end one must mainly take the judgment of Christians on this matter of what Christianity can mean to China, for the experience of being a Christian was something non-Christians could not know. This young but great Chinese leader stated his conviction that modern science is not going to make a new people out of the Chinese. "It is contact with God which alone makes for rebirth."

PRESENT TENDENCIES

Another member from China, a secretary of the National Christian Council, Rev. Henry T. Hodgkin, listed the present tendencies in the missionary movement as the recognition of faults in Western civilization, the desire to relinquish control of the church, the desire to eliminate special privileges, increasing emphasis on the constructive side and on values in non-Christian systems, and greater stress on social and international aspects.

Far from sounding a note of mere defense or explanation, Mr. Hodgkin held that the missionary movement had in the main been a factor making for better understanding and good will, and that this was never more true than today in spite of certain evidences to the contrary to which much attention has been turned. He based this contention on the fact that the missionary movement has put into many lands a multitude of men and women of good will who, whatever their faults, have rendered and are rendering unselfish service of a very high grade and are showing by life even more than by word that racial barriers can be overcome and that there is a basis on which the deepest fellowship can be achieved between persons of varying points of view. The actual work done in schools, colleges, hospitals, asylums, churches, etc., has created numerous points of mutual understanding, has broken down prejudices, and has produced men and women in the countries concerned who have the international spirit. Furthermore, the missionary has, on the whole, acted as a wholesome check upon other aspects of racial contacts inspired by less worthy ideals; and, on the whole, the missionary has sought to interpret the East to the West. In fact the essential message of the Christian mis-

sionary is one of reconciliation. Where that message has gripped men it has done its own work.

A third member from China, Dr. Edward H. Hume, until recently head of "Yale-in-China," pointed out that the possible outcome of the present situation may be that Christianity may cease to be a force in the Orient, that materialism may become widespread, and that the West may lose the opportunity to coöperate with the Orient in the spiritual realm. He held that four things are fundamental in formulating a new philosophy of missions—a new interpretation of Christianity and its founder; a new understanding of the spiritual values in Oriental religions; a missionary force that will approach the Orient as humble students of religion, who will remain students all their lives, who will be unassuming, coöperative fellow workers in a spiritual task; and finally there must be messengers from the Orient bringing a religious message to the West, enlarging and enriching our conception of Christianity. Though a medical man and recent head of the University in China, Dr. Hume was convinced that the future work of missions is likely to consist more largely in interpreting the life, message, sacrifice and spirit of the Founder of the Christian religion, rather than merely in philanthropic activities, however significant these might be. The Orient will call for effective interpreters of the religious spirit, rather than for technical skill only.

THE ANTHROPOLOGICAL VIEW

The anthropological viewpoint was well represented at the Institute. Meeting out in mid-ocean with the welfare of the peoples of the Pacific particularly in mind, the Institute found the interests of the Pacific Islanders peculiarly gripping. Dr. Buck, a native Maori of New Zealand, recently called to the staff of the Research Museum in Honolulu, gave an appraisal of the work of missions among island peoples, and while he was able to point out examples of certain harmful results he did not hesitate to say that the effect of mission work has been beneficial.

Prof. T. F. Mc Ilwraith, an anthropologist of the University of Toronto, expressed the opinion that missionaries have great opportunities for protecting the aborigines and mitigating the peril of the contact of civilizations, and that on their efforts may depend the ultimate survival of many of the Pacific Islanders. Certainly the missionary enterprise has a profound influence upon peoples of relatively simple culture.

Every effort must be made, according to Prof. Mc Ilwraith, to minimize the effects of conversion upon aspects of life intimately associated with the old religion, but not equally associated with the new, and at the same time to provide outlets for the energies of the convert in cases where readjustment is necessary, for conversion may entail abstaining from protracted religious rites. In such cases the

convert, idle at a time when he has been accustomed to celebrations of a sacred, social or ceremonial nature, is in a state of mind in which his powers of resistance to new temptations are weakened. On the other hand, conversion may permit the performance of various acts previously forbidden. Converts, eager to adopt the customs of the missionary, may give up many useful handicrafts, as well as diversions of a harmless nature. This is to be deplored as providing *lacunae* in the habitual life, besides destroying valuable and artistic elements of primitive civilization.

An interesting illustration of the way in which unforeseen effects upon the moral life of primitive peoples may result from eradicating certain customs without first finding the function which they serve in the social structure of the community, was given in one of the round tables. The uncompromising suppression of head-hunting among certain Melanesian tribes led to grave consequences in the moral life of the community in which head-hunting played a very important part. Thus the possession of a head was a necessary qualification for a young man contemplating marriage. Under these circumstances the uncompromising suppression of head-hunting was practically a suppression of the marriage ceremony and the effect on the moral life of the community was disastrous. Finally a policy was evolved by the administration, by which all previously captured heads were confiscated and heads so obtained were hired out for weddings for two shillings and sixpence!

While the Institute was, strictly speaking, not a religious meeting, it was marked by intense solicitude for all of life and speaker after speaker revealed a depth of interest in human welfare. The world's food problem was seen to be a moral issue. The sentence with which chairman Wilbur closed the Institute well characterized the serious, reverent spirit in which the members from the various Pacific peoples made their common search for a better way.

"We are all parts of a stupendous whole
Whose body nature is and God the soul."

WITNESS OF A BUSINESS MAN

Here is the testimony of Henry G. Adams of the University of Michigan, adviser to the Chinese Republic on the standardization of Railway Accounts.

"When I went out to China I did not think much of foreign missions or foreign missionaries, but I now take off my hat to the missionaries. I have never contributed much to foreign missions but now I expect to put everything that I can spare into the foreign mission offering. The missionaries are a noble lot of men and women and are rendering a very great service to the people of China."

Christ Without Christianity

BY REV. WILLIAM BANCROFT HILL, D.D., POUGHKEEPSIE, NEW YORK
Author of "The Life of Christ," etc.

GIVE us Christ without Christianity. We are ready to listen as you tell us about Him; we may, perhaps, be persuaded to accept Him; but, if you wish us to become His followers, do not tie Him up with Christianity." This is the demand coming from various non-Christian lands today. It is too strong to be ignored. Indeed, we have no wish to ignore it. If men can be won to our Lord by offering Him apart from the religion that bears His name, we rejoice to win them in that way. But we must first consider carefully whether, in an attempt to offer Christ without Christianity, we may not fail to offer Him at all, or at least, as we should.

Several causes have combined to create the demand. One is the seeming breakdown of Christianity in the Great War. Another is the suspicion that the Western Powers are eager to spread Christianity in order to gain political or commercial domination. Another is the recent wave of nationalism, felt all around the world and sweeping with special force across India and China, which causes Christianity to be denounced as foreign and deadening to patriotism. The Orient of today differs noticeably from the Orient of a few years ago in its readiness to recognize the charm of Jesus, the spirituality of His teachings, and the high example of His sacrificial life. But it increasingly insists, "Let us have Him without Christianity." CAN THIS BE DONE?

Confessedly, in the nearly nineteen centuries of its existence, much has gathered around Christianity, claiming to be an essential part of it, that few can wish transported into non-Christian lands. There are denominational divisions—arising sometimes from circumstances, sometimes from undue emphasis on special truths, sometimes from selfishness and strife—that we ourselves deplore and feel to be a hindrance to the spread of the Gospel. There are old misconceptions still lingering, ancient terms that have largely lost their original meaning, obsolete armor against heresies long vanquished, monuments to battles that were best forgotten. But these are not a part of Christianity, though sometimes thought to be; and the demand "Do not give them to us" deserves our heartiest endorsement.

Also, since Christianity left its Eastern birthplace it has adopted outward forms of expression that are natural and helpful to Western peoples, but strange, unattractive or even repelling to the Orient. Our fashions of church architecture, our ecclesiastical garb (when we have one), our attitudes in worship, our sacred music, our style of

sermonizing, our whole Christian cult, have become in our minds so identified with Christianity that often, as a matter of course, we have insisted that they be adopted along with it. But we are more and more ceasing from that insistence. One proof of growing wisdom in mission work is the recognition that each land should have the same liberty of worshipping the Lord in forms harmonious with the national life that we claimed for ourselves when Christianity was brought to us.

Again, Christianity must not be identified with Christendom. He have to confess with shame that, despite centuries of Christian teaching, life in the so-called Christian lands is most imperfectly responsive to the influence of Christ. And this constitutes one of the greatest obstacles in foreign mission work—increasingly great today because we are known more intimately than ever before. Fifty years ago Roswell Dwight Hitchcock in his incisive way declared:

The Judas Iscariot of Christianity is Christendom itself. At first, Christianity had no Christendom at all behind it—had only the incomparable personality and teachings of Jesus of Nazareth. There was then no Christian England, forcing opium on China; no Christian America driving Chinamen across the continent from San Francisco to New York; no sailors, Greek, Catholic or Protestant, defiling every seaport of every continent and island. If Christendom were only Christian really, how much longer would China probably be Confucian? or Japan Buddhist? or India Brahmanic? or Turkey Mohammedan? These are painful questions; painful and humiliating.

After half a century this stern accusation of Christendom can be repeated with very little change. We have to acknowledge its justice, and can only say in reply, "These things ought not so to be." But the sins of Christendom are not the fruits of Christianity, and we rightly refuse to have it known by them.

If "Christ without Christianity" means simply Christ without such Western hindrances to accepting Him, we can welcome the demand that is arising. Even if some of these things are dear to us, they must not be placed as stumbling-blocks in the way of our brothers. But I question if it does not mean something much more than this, and something we cannot so readily endorse. It seems to mean that the missionary should present Christ in only two ways. One way is to set forth the Christ of his own personal experience, proclaiming what the Lord has done for him and is to him, and giving no creed or confession save that which has grown out of this intimate acquaintance. The other way is to hold strictly to the gospel story, presenting Jesus as men knew Him in the beginning when there was yet no organized church, no prescribed forms of worship, no elaborate creed, nothing but the Master Himself and a little band who followed Him because they loved Him.

We all agree that personal experience of Christ is an indispensable prerequisite for missionary work, and a most effective help in

carrying it on. To offer a Christ known only by report, a Saviour whose healing touch has not been felt, a Master whose commands are not the sole law of life, a Companion whose presence is not a constant joy and strength, is to labor in vain. The preaching may be most eloquent, the methods of work most excellent, the zeal most commendable; but the living force that goes forth to create new life is not there. That old and obsolescent expression, "vital piety," remains the best statement of the fundamental qualification of a missionary. He must have direct, constant and close contact with the Lord in whose name he offers the Gospel. But personal experience cannot give the whole message he ought to deliver. The fullness of Christ is beyond the grasp of even the most spiritually-minded disciple. He may say with truthfulness, "I know whom I have believed," yet he will hasten to add, "I know only in part." The gospel of personal experience is not merely incomplete; it is in danger of becoming distorted and harmful. Christian history shows that the men who have wrought greatest injury by strange doctrines have been those who caught only partial glimpses of the truth but were confident that they saw the whole. Testimony concerning what Christ is to us may be humbly presented to others and prove helpful; but the gospel we should endeavor to grasp and proclaim is what Christ has been and is to the whole world. The Christ of personal experience is only the introduction to the Christ of history.

Shall we, then, attempt to meet the demand for Christ without Christianity by offering Him as the Twelve knew Him in the days of His flesh, the Christ who is placed before us in the gospel record of those days? This does not seem to be what the demand means. Stanley Jones tells us that the Brahman desires to have Christ presented "dressed in Sadhu's garments, seated by the wayside with the crowds about Him, healing blind men who felt their way to Him, putting His hands upon the heads of poor, unclean lepers who fell at His feet, announcing the good tidings of the Kingdom to stricken folks, staggering up a lone hill with a broken heart, and dying upon a wayside cross for men, but rising triumphantly and walking on that road again"; and he says that this Christ of the Indian Road in his opinion differs not at all from the Christ of the Galilean Road. It seems to me that there is a real difference caused not by change in garb and environment—these are insignificant—but by emphasis of only those features that harmonize with the Indian idea of saintliness. The Chinese mandarin would find little attraction in this picture of Jesus as a Sadhu. He would demand that he be presented as a Great Teacher, The Master of Heavenly Learning, clothed in the robes of a scholar, journeying with eager disciples from city to city, inviting men to learn of Him, offering the treasures of spiritual wisdom, teaching the laws of the Kingdom of God. Both of these pictures can be found in the gospel story; but can either or both com-

bined be pronounced a complete presentation of Jesus of Nazareth? While we are glad to have each nation discover in Him something that makes Him seem peculiarly its own, is it not dangerous to put the main emphasis upon this when we place Him before them? They insist properly that we recognize the greatness of their own religious masters, Confucius, Zoroaster, Gautama and the others. But does not this create a special need that we set forth the uniqueness and transcendent claims of Jesus, lest their acceptance of Him shall be little more than giving Him a place alongside of those whom they already adore?

Suppose, however, that we place before those who demand Christ without Christianity, not a partial but—so far as we can—a complete picture of Jesus as the gospel story gives it. Is that revelation of our Lord the full one which we prize for ourselves and long to give to others? Certainly, throughout all His public ministry when He tried to reveal Himself to the Twelve, their many limitations, their dullness, apathy, misunderstanding, jealousies and selfish ambitions kept Him from making Himself known, and greatly tried Him. “Do ye not perceive, neither understand? Having eyes see ye not, and having ears hear ye not?” But what most hindered was the fact that the manner and meaning of His work of redemption could not be made clear until that work was finished on Calvary. “I have a baptism to be baptized with; and how am I straitened until it be accomplished!” After the resurrection these hindrances were largely removed. The disciples now were eager to listen and learn; and He had a full message to give them. Now, on the walk to Emmaus, He could expound in the Scriptures the things concerning Himself; and the hearts of His two fellow travellers burned within them as they listened. How our hearts, too, would burn if that wonderful exposition could be placed before us! Now the command, “If any man will come after me, let him deny himself and take up his cross and follow me,” would be full of meaning. Do we ever think how meaningless it must have been before Jesus Himself had borne the cross? Many a time in the earlier days He had been forced to say, “What I do thou knowest not now, but thou shalt know hereafter.” The period of the Forty Days was an important part of that promised time of clearer knowledge; for then the meaning of all the steps that led to Calvary became evident, and the seed for which hitherto there had been only hard-trodden or stony ground could find a fertile resting-place in a soil that had been furrowed by the anguish of the Crucifixion, the utter despair of the day that followed, and the overwhelming joy of Easter Sunday. The hours of communion with the Risen Christ were the final preparation for the Sermon of Pentecost.

Wonderful as is the gospel story, it is only a portion of the revelation of Christ; for in it, as the Evangelist Luke reminds us,

we have simply what Jesus "*began* both to do and to teach until the day in which He was taken up." The revelation of Himself to His followers went on when by a reincarnation He wrought among men in another body which is the Church; His disciples still saw His mighty works and heard His life-giving words. Saint Paul could assure the Corinthians, "We have the mind of Christ," and could appeal to the Ephesians, "Ye did not so learn Christ, if so be that ye heard Him and were taught in Him." Who was the Christ that Paul preached among the nations? Evidently He was not simply the Jesus whom Peter proclaimed at Pentecost, though I am sure that when Paul spent those fifteen days in Jerusalem with Peter, he eagerly sought every item of Peter's years with Jesus. Nor was He, as is often asserted, an unhistorical Christ, framed by the apostle out of Greek philosophy and Oriental gnosticism and his own heated imaginations. It was the Christ who had been revealed to him in many ways—in what the Twelve had gained when they followed Jesus, in what the Apostolic Church had learned through His working in its midst, and in Paul's own union with Him by faith, a union so close that he could declare, "I live, yet not I, but Christ liveth in me." The Christ of Paul was the Christ whom men crucified, now more fully revealed and therefore more fully known.

Much the same might be said about the Christ of the Fourth Gospel which, because it agrees so closely with Paul's presentation of the Divine Lord, is likewise declared unhistorical. I would maintain on the contrary that in the real sense of the word it is the most historical of the Four Gospels. Its writer, if he were the apostle John (as I see no good reason for doubting), had known Jesus both in the flesh and in the Spirit; had seen and heard Him on the Isle of Patmos, as well as on the Mount of Transfiguration; had watched His labors in and for the Church during decades of struggle and persecution and progress. And realizing how difficult it was to recognize in the Synoptics the Lord as he had come to know Him, the Eternal Logos, he wrote out certain chapters in the ministry of Jesus as they now appeared to him in the light of his fuller knowledge of the Master, giving the inner meaning of their events and teachings, that "ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." The Gospel of John comes nearest to what would be a perfect Gospel, a Life of Jesus written by Himself. And those who know the ever-present Christ most intimately find it the most satisfactory of our Four Gospels.

Assuredly any presentation of Christ must not leave out what Paul and John have given us. If it does, it will fail to make the deity of Our Lord shine out as clearly as it ought, and may produce nothing more vital than religious hero-worship. But John and Paul and the Apostolic Age in which they were leaders, belong to Christianity; and their teachings are a part of Christian doctrine which,

the demand is, should not be presented. Shall we, then, be faithful witnesses to Christ, if we yield to the demand? And how about the later ages, and the revelation of Christ in them? For they must have brought a revelation, unless He is an absent and not an ever-present Lord. Down through the centuries Christianity, which is Christ incarnate, has been working and teaching, winning new peoples, overcoming new foes, crucified often but each time coming forth afresh from the tomb. Greek philosophy, Roman imperialism, Teutonic individualism, Anglo-Saxon pragmatism, the darkness of ignorance, the terrors of superstition, the insolence of atheism, the arrogance of science, the delirium of pleasure, the heartlessness of greed—Christ in His body, the Church, has met them all; and by His dealings with them has revealed Himself increasingly to the world, most intimately to His followers. Are we so blind to His presence and works that He must say to us, as to Philip, "Have I been so long time with you, and yet hast thou not known Me?"

Truly we have come to know Him better and to understand Him more perfectly. Our thought of Him is not the same as that which our fathers cherished when they proclaimed Him to the world. Nay, put the time shorter than that. More than one minister has said to me, "Of all the sermons I prepared before the Great War, there is not one I could preach to day." Doesn't that mean that a new vision of the world's terrible need, and of Christ as the only one able to supply that need, has been brought by the horrors of those years of hatred and murder? We have not discovered a new Christ, nor have we discovered Christ anew; but we have gained (if we have been willing to receive it) a further, fuller revelation of Him in this frightful experience through which Christianity has passed. And this Christ whom we have learned to know, as never before, is the Christ whom we should present to the non-Christian world, for He is the Christ they need as well as we.

Suppose we should give them what they demand as Christ without Christianity—the simple figure of the Galilean with nothing further that has been granted us concerning Him and His attitude toward all our modern problems and perils. Will that be enough to preserve the childlike faith of the Bible Christians in Korea when now they suddenly are confronted with the newest radical criticism brought in by their Japanese conquerors? Will it be enough to guide the Chinese safely through their revolution not only of rulers but of education and morals and domestic and economic life? Will it produce in India, struggling for unity and independence, much greater effect than Gandhi's fruitless appeals for non-resistance and brotherly love?

Certainly, we need far more for ourselves. We need all that Christianity past and present reveals of Christ—Christ in international relations and in politics, Christ in business and in recreations, Christ

in education and social life and race relations and all the problems and conditions of the twentieth century. And these same problems and conditions are fast being forced upon non-Christian nations. Shall we leave our brothers to discover for themselves the mind of Christ concerning them, giving the gospel story but speaking no word of what He has taught us in the Christian centuries because, forsooth, He is to be kept separate from Christianity? Must we not rather offer them our utmost comprehension of Him, the highest and best that we have gained; and for that purpose, as well as for our own salvation, must we not ever strive to recognize clearly His self-revelation as the centuries have increasingly brought it to us?

WHAT CAN I GIVE?

What can I give from Sunday to Sunday of **TIME** or **THOUGHT**, of **PRAISE** or **PRAYER**, of **MONEY**, of **TESTIMONY**, of **SERVICE**?

1. *Sunday—Give Time.*

Set the week apart, and make a specific interval each day to listen to the challenge of the hour, and to learn the will of God concerning it.

2. *Monday—Give Thought.*

Consider the purpose of Christ for the world: the mission of the Church; the universal appeal of the Gospel; your own relation to it all: seek to realize as well as to understand the work that is being attempted.

3. *Tuesday—Give Praise.*

Recall the story of the world-wide triumphs of the Gospel. Remember the rich blessing of the past year, and remind yourself how greatly God is gladdened by the gratitude of His people.

4. *Wednesday—Give Prayer.*

Dig deeper channels by definite believing concentrated prayer—the inwrought prayer of a righteous man that availeth much in its working. The prayer that will reach heaven will reach every mission field.

5. *Thursday—Give Money.*

Out of your riches or your poverty consecrate the special oblation. Let it be extra to all you have done or have hitherto proposed to do. Deny yourself. Give to the point of sacrifice. Bring your gift, not forgetting that the Lord Himself sits over against the Treasury.

6. *Friday—Give Testimony.*

Proclaim your faith in Christ and in Missions. Tell others what the Gospel is doing on the earth. Record your assurance of the ultimate victory of the Son of Man.

7. *Saturday—Give Yourself.*

Christ gave Himself for you and for all mankind. He asks you to give yourself to His service, to represent Him in the world.

A Medical Trip to Kateef, Arabia*

BY PAUL W. HARRISON, M.D., BAHRAIN, PERSIAN GULF
Author of "The Arab at Home."

THE medical staff at Bahrain have just made a trip to Kateef, one of the loveliest spots in Arabia. Three hundred and sixty flowing springs water a narrow strip of date gardens extending along the coast for fifteen miles. The soil is good and the water flows into the gardens with no necessity for lifting it by means of donkeys.

Kateef has been the pearl of Eastern Arabia for centuries.

Kateefees are Mohammedans, but of the heretical Shiah persuasion. They are not persecutors, and it is easier to gain permission to live among them than among Arabs. Once they see the benefits of modern medicine they beg for a missionary hospital. But they will not eat nor drink with an "infidel," and it is harder to come into real contact with them than with any other class we meet in Arabia.

The Arab wears dirty clothes and lives in a clean house. Arab women must be wonderful housekeepers to maintain such a standard against such odds. The Kateefees wear clean clothes but live in unspeakable houses. Such dark, dingy rooms as Kateef women live in are scarcely to be duplicated elsewhere, and the rich are little better off than the poor. Some houses will remain engraved on missionaries' memories till those missionaries get to Heaven: a small cramped interior court roofed from the sun, shut off from all air, indescribably dirty, a pool of stagnant water in the middle, a cow eating a bundle of alfalfa in one unclean corner. Off from this twilight of filth open little square holes of utter darkness. In and out of these square holes women crawl.

"The trouble with you," I said to one of my Kateefee friends, "is that here in Kateef women are so cheap." "They are *not*," came the somewhat heated reply. "Far from it. We pay more for our women when we marry them than in any other section of all Arabia!"

It is in such communities that the Gospel must make its way. The people living in Kateef probably number 50,000 and those in Deman perhaps 10,000. Besides, Kateef is the first stepping stone to the interior, the goal of the Arabian Mission for thirty-five years. Miss Dalenberg, one of our party, brought with her a nurse from the Beirut Training School, and together they wrestled with between twenty-five and a hundred and fifty sick and impatient and unreasonable women every day. Mrs. Harrison came with the two small

* From *The Christian Intelligencer and Mission Field*.

boys and spent all the time she had and almost more than that much strength in visiting Arab women.

The Gospel gets a wonderful hearing under such circumstances. The visitors are met with the utmost cordiality, and the missionaries' democracy in accepting the hospitality of the people and offering theirs in return wins as many hearts as the virtues of the medicine they give out.

Half of our job in Arabia is getting into the country, for up till now we are stationed only along the coast looking with the eyes of faith at the wall that keeps us out. A battering ram such as we managed to mobilize this time is somewhat ponderous. Risk to health, loss of time, and expense in money are all multiplied, but the purpose of these trips is not to furnish picnics for tired missionaries. It is to open tightly closed fanatical Moslem territory to the Gospel. Closed territory is opened only when permanent missionary institutions can be set up and the Gospel continuously presented. For that purpose such a party has an effectiveness quite incomparable.

The small boys were not useless impediments. They played with the Arab boys and had occasionally to be spanked just as happens in the climate of Bahrain. Missionaries of four and six are the best dissolvers of unreasoning hostility that can be found. The opportunity to see intimately the infidel's family life does more to disarm prejudice than any other thing that we can possibly bring to the Arabs. It is the women that keep us out of Inland Arabia. In the early days of Kuwait station, Mrs. Calverley and her baby did more to keep us in that bigoted place than all the rest put together. Mrs. Harrison spent six weeks in Hassa seven years ago, before the political situation had become so complicated, and at the end of that time, the request for a missionary hospital had the endorsement of the Governor himself. The same thing happened on this trip. When we left, probably not ten votes could have been mustered in the whole community against our return as permanent residents.

The King's business requireth haste! Everything except the affairs of the Kingdom of God seems to be moving fast. We did not go on this trip in a sailboat. We went in a motor launch, and took our Hospital Ford so we might work two towns in one trip. There is now a regular launch service between Bahrain and Kateef, and a company is being formed to connect the different towns for thirty miles up and down the coast by means of an automobile taxi service. Bin Saoud moves between Riadh and Mecca in motors covering in two days what used to require as many weeks. A fleet of perhaps a thousand autos carries pilgrims between Jiddah and Mecca. Men are beginning to agitate for modern schools in Hassa. Surely this is the time to preach the Gospel to the Arabs. The idols

that sit on the thrones of their souls are changing, changing more profoundly and more rapidly than is easily realized.

There is nothing difficult to understand in this situation, for the pastor or layman who is burning himself out for Christ at home. The Arabs are bound by the same sins that bind men the world over. Pride shuts God out of their lives just as it does in America. Indeed, the sins of Arabia are coming to wear the same clothes as at home, and even to use the same vocabulary. But there is this difference—the impact of prayer sufficient to break men away from their environment and set their feet in the path of Salvation must come from ten thousand miles away. The Arabian Mission needs money. We need better missionaries even more. But neither of these is our deepest need. We need an outpouring of God's miraculous power. Nothing else will set men free in Arabia. The Arabs are interested in education at last and governments are providing it. They are interested in every Western luxury and convenience and their merchants are providing them. But what they need is Eternal Life! Only Christ can provide that and He only through us.

A CHINESE FATHER AND HIS SONS

RECENTLY a devout Chinese Christian, eighty-four years of age, suffered extreme persecution at the hands of his two sons. They said to him, "You follow the foreign devil; we will not support you. You will then become a second devil. You go your way and we will go ours." At times they would beat him, make him carry his own water, prepare his own food, and sleep in a cold tumbled-down hut. They would steal the little grain and vegetables he had and pull up his wheat. They devised every scheme possible to prevent him from attending worship on Sundays and mid-week prayer-meetings. They hid his Bible and song-book. He patiently endured but later appealed to the village-elder for assistance but in vain. Finally he decided to bring the matter to the Chinese court and walked forty miles to see the official. Just as he entered the large city gate, he seemed to hear a voice saying to him, "Why not travel the heavenly road to the little church on the hill-side instead of the worldly, devil's road?" He was obedient to his heavenly vision and when he came to the church, by God's appointment, the pastor with his smiling countenance was standing in the gate-way ready to meet him. After he had told his pathetic story, they both kneeled in prayer and his burden became one hundred per cent lighter. He went home rejoicing and praising God. His sons treated him differently and he urged them to study the sufferings of Jesus. A great change took place in their characters and they began to show a deep sympathy and love for their aged father. Before the faithful father died he had the glory of seeing his two sons received into the fellowship of the Christian Church.

O. BRASKAMP, *Ichowfu, China.*

Among the Nomad Arabs

BY REV. LEIGH F. IRISH, BEERSHEBA, PALESTINE

AS THE day differs from the night so the people who dwell in the desert lands of Palestine, Transjordan, and Arabia differ from the people of the west.

The very depravity of these desert people causes one who mingles with them to feel love and compassion.

One is impressed with the peculiar barrenness of Palestine and the neighboring lands. For about eight months of the year there is little of plant life to be seen except near a well or a water hole. Beside these spots there is nothing except the monotonous brown of the fields and the silent grey rocks of the hills and valleys.

Let us make two visits to Arabs whom I have seen. The first is to the wandering people who inhabit the plateau districts of Transjordan, and the second is to the Bedouins in the rolling plains to the east, south, and west of Beersheba, Palestine.

There is a great difference between the Arabs near Beersheba and those who wander here and there about Madaba, Transjordan, in dress as well as in customs. At the outset let us realize that there are no really educated people among these wandering tribes. They are simple-minded people who live near to nature much as animals. Their world is small and they are proud of it. When they chance to be visited by a foreigner who has not the same view of life as they, they marvel. They listen with their mouths wide open, so to speak, to stories of civilization, but the thought of the fact that they, too, might enjoy many of these blessings does not enter their minds. They are happy to talk and marvel over the new stories till sleep overtakes them and then to forget it all. The real value of life is something they do not understand.

When the first rain of winter comes, about November fifteenth, they plough their ground and plant it. After that all there is to do for three months is to sit in their tents and talk idly till harvest time comes. Then they reap their crop of wheat or barley, and pile it in heaps on hillsides or near villages where it remains a month or two. Then they thresh it and sell what is not needed to furnish their food and seed for the coming year. Some of them care for flocks of sheep and goats and herds of camels. They never look beyond their work at all except to fulfill their duty to Mohammed and his god. Their religious knowledge is as a rule summed up in the following words, "There is no God but God and Mohammed is the apostle of God." A few may know about Abraham and Moses and one or two of the other prophets, but mostly from some Moslem tradition which in the eye of Christianity is largely fable.

It is early in the morning in the month of June and we have spent the night in Madaba upon a hill overlooking a rather wide plain. It is slightly after sunrise and the air is hot for the sun is already at its daily task of making things and people as hot as it can. As we leave the village and start on our way westward toward Aaman, we can see black spots in the fields near by scattered in collections of from two to eight, ten, or more. Some of these spots are long and some appear to be round or even square. After travelling by auto about a half hour we turn aside from the path into the field which is very rough from being ploughed before the winter. We pick our way along, and a crooked way too, till we rise over a small knoll or hill, and see a little group of about a dozen black and dingy tents. Dirty, scantily-clothed children are playing about, who run to their tents when we appear, for they are afraid of the automobile. We



A FARMER'S MARKET AT BEERSHEBA, PALESTINE

stop our car and get out and several men approach us carrying guns and with knives of various shapes dangling from their leather belts. However we are not afraid, for they respect the foreigner and especially the American. We tell them we have come to visit them.

They at once order a place to be prepared for us in one of the tents. The dirty rugs are taken up, shaken, and replaced and we are asked to sit down upon them. Other rugs are brought and rolled up in a wad at our sides for us to lean upon.

We must not consider for a moment the fleas and lice which are living in these rugs and which soon get into our clothes and upon us. These things are all in the bargain and a few itches and bites have to be overlooked, for these people are doing all in their power to honor us. Neither will it do for us to complain if the fire near by is poked and new fuel of dried camel manure added, making a smothering smoke which fills the tent. They are preparing to boil camel's milk for the esteemed guests to drink.

I must tell you about the dishes. They are a sight to behold and have not been washed for some time as we speak of washing. The dried milk all around the sides of them is peeling off in scales a sixteenth of an inch thick. There are two dishes and the milk is in the larger one, for there is a large supply of it. This same dish is put on the fire, for the milk to boil. A third dish no better than the others is produced from somewhere. It is in reality a fingerbowl about one and a half inches deep, and four inches across the top. A little of the hot milk is dipped up and rinsed about in the smaller dish, then emptied and refilled to the brim with milk altogether too hot to drink. We receive cup after cup till the supply is gone. Then more is brought from a mother camel hitched near by with the little camel having his dinner. A man pushes him away and milks a quart and a half of fresh milk from her, which is served to us at once heaping up with froth. It is delicious but the thought of the dish does not sharpen our appetite. After this the usual bitter coffee is served in a little cup that holds about two swallows at a time. This is the sign of real welcome with them. Time after time it is served till you feel that you will burst. This is no time to say "No thank you," and you must drink for a long time or offend your host.

Our visit this time is not to preach the Gospel to this tribe. It is to hire from among them a guide who was one of Ibn Saud's men to take a party of our missionaries for five hundred miles southeast across the deadly desert from Aaman to a city called El Jouf to preach the Gospel. Don't think that we neglected this tribe by not preaching to them. If we had done so there would have been danger that they would not have allowed our guide to go with us to El Jouf, and there are not many men who know the desert trails. These tribes are often visited by our missionary in Madaba and thus they hear the message of life.

The result of that visit was that we were able to hire our guide and since that time three of our missionaries, a native interpreter and the guide have visited that city far within Arabia twice. The Gospel was preached and Bibles and Testaments were left.

Our second visit is to a tribe which at the time of our call was stopping to the west of Beersheba, Palestine, near the road to Gaza. I went with one of our native evangelists. We rode our bicycles due west for two and a half hours and then went to the nearest encampment we saw. We were received in all good fellowship and remained there for dinner. They served us in Arab fashion with stewed tomatoes, eggs fried in semine (a kind of oil), raw onions and the thin, paperlike whole wheat. We ate together with our host and his friends, dipping our bread into the same dishes with our fingers. The Arab is very cleanly. He will not eat without first washing his hands but it does not matter how dirty the dish is out of which he

eats. That is never noticed. The latch string of the Arab is always out. We always receive a welcome.

We do not find these nomad farmers antagonistic to Christianity. They are pitifully ignorant even of the faith of which they profess. They listen to the Gospel most attentively and often ask questions. One blessing is that they never argue, for they don't know facts enough to do so. If you ask them why they are Moslems, you will be told, almost without fail, "My father was a Moslem and my grandfather and his fathers, therefore I am also." They live and do as they do because their forefathers did so.

We find it a fact that these simple-minded people are not able to grasp the meaning of Christianity after the first hearing nor after the second. One great reason for this is the lack of the knowledge of sin. Sin as we think of it and speak of it bears no like meaning to the Moslem. Especially these wandering farmers feel no need of salvation. They feel that they are good enough because they have not committed what they call sin. They may have killed men and robbed but that is nothing, that is no sin. The work among them is most discouraging if we look at the results. Results will come and are sure to come but it takes much time and energy. Follow-up work is necessary as very seldom we find one who can read or write. This makes printed matter useless. Lantern lecturing is a means that has a mighty place in the ministry to these people.

We left this encampment and turned our faces homeward. We visited two other tribes that day. In one place we saw two tents near the road and turned aside to stop a while. We were welcomed as usual, two men were there at first, but later two others came. Their ignorance was appalling, and we were spurred on by this fact to tell them simply but positively all we could about their souls' need. God helped us by His Spirit also. These men knew nothing about prophets or about God's message to men except that Mohammed was God's apostle. Of Abraham and Moses they had never heard, which is unusual for a Moslem. We told them of Jesus and one man said, "Jesus, who is he?" So for some time we told and retold the story of Life to those who had never heard.

It is not the opposition which makes preaching the Gospel among the Nomad Arabs hard, nor is it the hardship physically. These sink into oblivion before the fact of the incapability of these people to grasp the meaning and importance of the simplest message we can bring to them. They do live quite near to nature, in fact too near, but in what a mist they dwell as to their comprehension of God and His relation to mankind! To those who know God and the power of the blood of Christ, let me say that prayer is most essential for without prayer we can do nothing. Let us look to our God in prayer and receive the reward that eternity alone will reveal for those who are faithful in this ministry.

Among the Assyrians of Persia

BY MRS. J. P. COCHRAN, URUMIA, PERSIA

IN A Mohammedan land like Persia where the law prescribes that a Moslem who turns from his faith to any other is worthy of death, advertisement of those who have confessed their faith in Christ is hardly a kindness to them. While they may themselves proclaim their faith and still hold out to live, by lives so winsome and so helpful that their coreligionists hesitate to cut them off, or have their attempts overruled by the hand of God, yet we who live among them hesitate to relate all the hopeful and interesting stories we know about Mohammedans.

But there is a race in Persia whose members, by inheritance from forefathers for scores of generations, are permitted to live their own life and profess their own religion, under normal circumstances. These Assyrians or Chaldeans have however in the present generation been obliged to pay the price of being avowed followers of Christ and have given a signal illustration of what it means to take up one's cross and follow Him, and that for many a year.

In Urumia a population large and prosperous in pre-war days has been gradually returning from the ends of the earth whither they were driven during the war by Moslem enemies. They once had homes and churches here, pastors with a theological training, families of children being taught in village schools or the higher schools in the city. With cattle, fields, and vineyards, they were living a life of comparative prosperity under the sunny skies of their native land of Persia in 1915.

Now all this is changed. Demolished homes and churches lie in ruins with merely a wall here and there still pointing heavenward, to the source of their hope and help.

The rank and file of college-bred pastors have fallen by the way, and as yet no theological school has been able to be established, with the meager force of missionaries who also paid their quota of men to death from war conditions here.

The children who survived the years of exile under circumstances that Holt would catalogue as murder for little children, have returned, some in orphanage care at last, under the Near East Relief, some with an aunt or an uncle, some even with a father or a mother. But how very, very few homes contain a father and mother and brood of their own children only.

The cattle rushed this way and that or, carried off by the enemy, were "perplexed" and are not. Only the fields remain in place, even the vineyards have been changed into useless tracts until much labor

and money are expended on them, whether "eaten by the palmer worm" or dug up to try and discover where the household treasures had been buried.

On returning to the shores of Lake Urumia where they disembark on their homeward way they have been heard to ask from earlier comers, "Do you ever feel safe here, any more?"

The horrors of the night alarms, of attacks on a village, massacre, and all the miseries through which they had passed, can not be easily erased, even by ten years of absence from the scenes and the development of other interests. However, it may be the fact that they can return to a spot where a field or vineyard or site of the old homestead can be claimed as their own and a new start made toward self support that has drawn and is still drawing the Christians home.

For the last four years only has the province been free from the reign of terror of a Koordish chief, who after the flight of the Christians, came down from his stronghold in the mountains to the plain of Urumia, where he repaid with interest all the evils the Mohammedans had done to the Christians, not on their account, but for his own pleasure and profit. During his regime the poor pulled down their houses about their ears to get the timbers out to sell for food to live a bit longer and were even known to save the dead bodies of their relatives for food, as long as possible, to such extremities were they reduced.

Owing to all that has transpired here it is safe to say that a strong desire for peace and tranquillity holds every one in leash. The villages are again occupied by Christian and Moslem inhabitants. The feeling of safety on the country roads is greater, homes have begun to be rebuilt, the fields and vineyards are giving a source of livelihood to erstwhile refugees who for years lived gratefully upon a dole of food from Near East Relief, and people are beginning to visit a tailor for clothing instead of joining a line of applicants at a charity bureau.

There are beautiful and well-built vineyard houses with vine-covered walls and flower gardens, already in evidence here and there with the old time luxury of Persian food and dessert of grapes piled high on spacious trays and melons, served in halves, rosy or yellow and luscious.

The crowning achievement is that the Christians who have the desire if not the opportunity for theological training are taking the Bible and going into the villages of all the Mohammedans of the plain to offer them the best there is in life, even though their own lives were so menaced and impoverished by them. They are showing how truly a Christian can love his enemies, do good to them that hate him and pray for them that despitefully use him and persecute him.

A system has been arranged by which a group of these evan-

gelists, going two and two, are able to reach all the villages of this field, by tours of a month or six weeks at a time. They find a greater openness of mind and receptiveness than ever was observed before the war, among the Moslems. How many of them may have seen Christians yield their lives rather than their faith! And it may interest them more to know what it is others are willing to die for. Indeed, "the blood of the martyrs is the seed of the church"—the new church to arise in the near future.

In the city a new church is being planned and subscribed for by these same impoverished Christians, on property already bought by them. At the present a room far too small for them, accommodating only two hundred or so, the largest room available is being used as their meeting room. The children are not permitted to remain to the preaching service after Sunday-school, so a children's church is held in a room near by.

At the Christmas service of these little ones a period was given when any child or group of children who knew a song appropriate to the occasion might rise and sing it. The result was songs by the eight-, ten- and twelve-year-old children of parents born and raised in Urumia, in languages including Syriac, Turkish, Armenian, Russian, English and even Arabic, showing to what points of the compass their parents had fled and how even among such conditions they had kept their religion with them.

THE ORIENT AND THE OCCIDENT

Bishop Nicolai of Serbia, preaching in the Cathedral of St. John the Divine in New York, spoke of Orient and Occident as twins who have become separated from and suspicious of each other.

The East represents wisdom and the West represents power. All through the years the East has been striving for more wisdom, and the West for more power. What is wrong with the East is that it lacks divine revelation, and the West lacks inspiration.

Therefore the wisdom of the East has sunk into a spiritual sadness, nothingness, idolatry and ignorance that require divine enlightenment. The power of the West has sunk into brutal wars, revolutions, suicides, divorce, fear, crime, troubles that cannot be settled by human power.

In the East the wisdom has been acquired without Christ, and in the West the power has been gained without Christ. Him who brings a better wisdom and a better power. Both have failed to heed Him who is wiser than the East and stronger than the West.

The East needs Christ to cleanse men's minds and to elevate their hearts. The West needs Christ to instill more brotherly love.

We need today most of all Christ's revealed wisdom to rectify and vivify the wisdom of the East, and His Divine inspiration to spiritualize the power of the West.

Have Christians a Vital Message?

BY THE REV. ARTHUR JUDSON BROWN, D.D., NEW YORK

Author of "The Foreign Missionary," Etc., Etc.

WHAT have we to give to non-Christian peoples that is worth the priceless consecration of life and the expenditure of large sums of money? It is easier to discern the vital tenets of Christianity when we place ourselves in imagination in the midst of populations which do not know Christ at all and therefore have an outlook upon life which is radically different from that of men who have been influenced by a Christian environment. When I found myself among Hindus, Buddhists and Animists, some denominational beliefs that had hitherto appeared important shrank into relative insignificance, while others expanded into majestic proportions. "What then have we Christians to give to the non-Christian world?"

We must begin where Paul began in his message to the Athenians—with the CHRISTIAN CONCEPTION OF GOD. This is the organizing principle of all true religious thinking. As soon as one enters a non-Christian land, he realizes that absence of the knowledge of God empties human life of much that is essential to its highest meaning. The higher classes seldom conceive of a supreme being in terms of personality. The lower classes go to the other extreme, peopling the earth and air with spirits, usually malignant and revengeful, who haunt men from the cradle to the grave. Religion is an attempt to propitiate or outwit these evil spirits. There is no realization of a supreme Power who can be loved and who has a kindly interest in men. W. Petrie Watson, in a profound psychological analysis of the Japanese, declares that "religion conceived as God, and as a final and sufficient explanation of all phenomena, is not an Asiatic notion—and that of religion, as it is held or conceived in Europe, there is little or none in Japan. Almost equally it follows that there is widespread superstition."¹

The Chinese are not atheists, but their conception of Deity is vague and impersonal. Practically, the religion of China ranges from animism to agnosticism.

In Korea, one often sees a tree with rags fluttering from the branches. He is told that there is a devil in the tree and that it is very curious. So the superstitious native tears a strip from his garment and ties it to a limb, and while the inquisitive devil is examining the rag, the frightened Korean dodges past. When an epidemic of cholera breaks out, the natives believe that a demon rat has gotten into the body, and they make paper cats and fasten them to their doors in the vain hope that the demons may be frightened away by their feline foes.

¹ "The Future of Japan," pp. 150, 152.

Have we any message for the man who either does not believe in a personal God, or who fancies that He is an evil spirit trying to injure him—this man who lifts piteous hands to a paper cat? We Christians know that God is a person—holy, just, merciful, our beneficent Sovereign, our loving Father. Will He hear us when we cry to Him? This is one of the profound questions of humanity. Anxious men, careworn women, suffering children, illness, adversity, bereavement—the world is full of them. In Japan's proud capital I saw a woman pitifully rub a cancerous breast against a bronze statue of Buddha. In India's metropolitan city I saw a mother prostrate herself in a temple court and carefully extend her arms before her. An attendant marked the spot which the tips of her fingers reached. Rising, she stood upon it and again prostrated herself. I learned that she had travelled in that way forty miles over the dusty highways and under the blistering sun in the hope that she might induce the bloody goddess Kali to save her child who lay at the point of death. Any one who can ridicule these superstitions surely does not have the divine pity in his heart. Rather we should see infinite pathos in such scenes and interpret them, not as evidences of willful wickedness, but as the blind searchings of the heart-broken for a help which they vaguely feel to be somewhere but of whose existence they have not learned. They

“.....stretch lame hands of faith, and grope,
And gather dust and chaff.”

Does God care? Their religions give no certain answer. The heavens remain brass and the earth iron. Christianity alone replies: “God is love;” “cast all your anxiety upon Him because He careth for you;” “in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;” “like as a father pitieth his children, so the Lord pitieth them that fear Him.” “His father saw him a great way off.” Then he must have been looking for him, anxiously gazing far down the road up which he believed his erring son would yet come. We can endure the tragedies of life, bear its burdens, be undismayed by its hardships, if we are confident that over all is God who understands even if we do not, and that

“.....we cannot drift
Beyond His love and care.”

Amid all the hard materialism of modern life, we need to keep our faith in this vital concept of our religion. And is not this faith worth propagating throughout the whole world at any possible cost of time and toil and money?

Closely following the fact of God is the fact of THE INCARNATION. To conceive of God as a spiritual Being is not enough, enormous as its advance is upon the non-Christian idea. Without an incarnation,

man feels that God is distant, vague, intangible. Living in a world of physical phenomena which he apprehends by sight and sound and touch, man would find it difficult to make real to his thinking a God who had never manifested Himself to the senses which human beings are accustomed to use. Grant for the sake of argument that there are philosophers who could be satisfied without an incarnate God. Few men are philosophers, and even they are not always consistent. Thomas has been criticized as if he were a surprising exception; but he spoke in the voice of our common humanity when he doubtfully said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." Thomas wanted physical evidence of spiritual reality. The Lord knew it, and He very patiently said: "Thomas, reach hither thy finger and see my hands; and reach hither thy hand and put it into my side; and be not faithless but believing." Then it was that Thomas reverently exclaimed: "My Lord and my God!"

God manifest in the flesh, living visibly among men, sharing their burdens, clarifying their obscure ideas of the Divine, and exemplifying the life of service and self-sacrifice—that was what men needed. History tells us of the universality of that desire. Almost every race has ascribed divinity to one or more of its ancestors or contemporaries. The non-Christian religions were built around deified men. Even the matter-of-fact Chinese called their emperors the Sons of Heaven and turned Confucius into an object of worship to an extent that would vastly astonish him if he could return to earth. It is true that there are intelligent Japanese who call Shintoism a patriotic cult rather than a religion, and educated Chinese who speak of Confucianism as a code of ethics. But Japanese and Chinese who have become Christians declare that, whatever may be the theory, the masses of the people make Shintoism and Confucianism religions. Buddhist writers insist that the images of Buddha are not actually worshiped, but the superstitious peasant worships them none the less. Humanity demands a God in the form of man, and where it does not have one, it proceeds to make one.

That Gautama and Confucius were good men in character and great men in ability Christians ungrudgingly concede. But who can think of them in comparison with Jesus? The difference is not one of degree but of kind. Goodness in Him became sinlessness, ability became omnipotence, character became perfection.

Historic Christianity presents a divine Christ and His "Gospel is the power of God." If we have only an ideal man to present as a perfect example, we have no message worth carrying to the non-Christian world. That world has its own sages who, though not claiming to be sinless, were so much loftier in character than the average man that they might serve as guides to conduct and patterns

of propriety. But we preach One who was and who is both "very man" and "very God" and therefore One who can not only tell weak and erring humanity what the right is but who can communicate to them the power to do the right and thus answer the deepest cravings of their souls.

"Jesus is God! If on the earth
This blessed faith decays,
More tender must our love become
More plentiful our praise.

"Worth while a thousand years of life,
To speak one little word,
If only by our faith we own
The Godhead of our Lord."

The Biblical teaching concerning MAN is another vital element in our Christian faith. The conception of human brotherhood in a divine sonship is at a far remove from the thought of the non-Christian world. There is no sense of the sacredness of human life, little sympathy for the fallen. The Japanese set an example to the governments of the West by caring for the health of their troops during the Russia-Japan War. But the motive was not the rights of the men in the ranks as human beings but their efficiency as a fighting force. The Japanese authorities realized that sick men cannot fight, that the individual soldier, like his rifle, should be kept in good condition, and that victory is likely to be won by the side that brings into action the largest proportion of able-bodied men. When the battle opened, no other generals ever hurled their men forward with greater disregard of human life. To the Japanese the life of the individual counts for nothing in attaining any purpose which the State may seek.

The Chinese are notorious for their callous indifference to human suffering. There are hundreds of thousands of blind and insane in China, but no one manifested any interest in them until the Christian missionary came. In 1913, General Luk, Governor of the Province of Kwang-si, had his soldiers shoot fifty-three lepers, throw their bodies, some still living, into a trench, saturate them with kerosene oil and set the awful mass on fire.

Of India, P. C. Mozoomdar says: "The idea of brotherhood and equality of mankind before God is not to be found in any of our ancient writings. The idea is decidedly foreign, western, and I think I might say Christian." The Asiatic is not naturally any more cruel than the white man; he is simply callous to suffering, makes little fuss about it in himself and is utterly indifferent to it in others.

Jesus was the first person on this planet who ever saw a man. Others had seen man in relations, man in position, man in power. Jesus was the first to see man as man irrespective of the clothes that he wore, or the position that he occupied, or the wealth that he pos-

sessed. He said that His followers were to love their enemies and do unto others as they would that others should do unto them. "One is your Father, even God, and all ye are brethren."

This teaching concerning man struck at the root of slavery and all injustice. It elevated woman and dissolved barriers of caste. It is one of the mightiest altruistic forces in the world today. There are twenty thousand fallen women in Shanghai, the wretchedest of slaves. The divine conception of humanity led a few Christian women to open a rescue home for them. Word sped through the underworld that girls who could reach the home would be welcomed and cared for, and ere long it was filled. The news reached the highest official of the city and he took his wife to see this strange thing. As they walked through the building and saw the kindly ministries to those poor outcasts and the marked change in their lives, he exclaimed to his wife: "No one but a Jesus person would do this!" Was there ever a finer tribute to Christian work, ever a truer characterization of it?

In innumerable ways the followers of Jesus are exemplifying His teaching by helping the weak, feeding the hungry, healing the sick, and seeking the lost. The first hospitals in Asia and Africa were built by missionaries of the Cross; so were the first orphanages, schools for the blind and the deaf and dumb, asylums for lepers and the insane, and a variety of other philanthropic institutions and movements. It is a historic fact that humane sentiment never became strong enough to prompt men to altruistic effort on a large scale for other races until Christian teaching intensified it. Today, the thousands of mission hospitals and institutions for the defective classes all over Asia and Africa are almost wholly dependent for support upon the followers of the Great Physician.

Imperfect yet is the white man's realization of our Lord's teaching. American treatment of the Negro and of Asiatic immigrants, the growing bitterness of the struggle between labor and capital, and the elemental passions which fiercely raged in the World War, sorrowfully prove that Western nations still have much to learn. But there is profound significance in the general conviction that such manifestations of race prejudice, class strife and ruthless militarism are radically at variance with the teachings of Jesus. Never before in all history has a war been so universally condemned as the World War of 1914-1918, not because it was more unjustifiable than others but because the world is beginning to see that the ambitions and jealousies and hatreds, which were the real causes of the war, were fundamentally unchristian. The horrified protest of enlightened mankind was in itself a testimony, not that Christianity had failed, but that men had failed to be Christians in fact as well as in name.

Jesus' conception of man! His outlook upon humanity! "When He saw the multitudes, He was moved with compassion for them"—

com-patio, to "suffer with one,"—"because they are distressed," or according to another rendering, "torn and bleeding." Careworn, sorrowing men and women, and the Son of Man grieving over them and entering deeply into their troubles because He loved them and yearned to help them. This spirit of sympathy with man as man, this catholic recognition of his need, this self-forgetting desire to succour him, is one of the great messages of Christianity to the world.

The truth regarding sin is also an element in the Christian message that cannot be ignored. This is a contribution of large value to the world, although it may appear at first glance to be one of doubtful worth. It is certainly not a pleasant one.

The non-Christian world had no more understanding of sin than it had of smallpox. One of the hardest things that missionaries have had to do is to convey a true conception of it. No word in any non-Christian language expressed the idea of sin in the sense of moral evil, and missionaries had to do what the disciples of the first century did—take some word or phrase and fill it with a new meaning. If one were to tell an Asiatic audience that they were sinners, they would think that he was calling them criminals or charging them with breaking some canon of etiquette. The perfect man is believed to be one who, like the Pharisee of old, punctiliously observes the prescribed rites and ceremonies of the ethnic faiths.

Non-Christian religions have never succeeded in establishing a causal connection between religion and conduct. Some of them have theorized about it; but no one of them has effected it. A man may meet all the requirements of modern Buddhist opinion and yet openly violate the most elementary laws of right living. Japan is the most advanced of non-Christian nations, but Ernest W. Clement, whose reliability will not be questioned by any prudent man, writes that the social evil is "not merely not condemned but actually condoned." It is considered no moral wrong for a Japanese to visit a house of ill-fame; and visitors hand in their cards and have their names registered just as if they were attending an ordinary public function. I myself have seen Buddhist priests coming out of brothels in Tokyo with no appearance of confusion when they saw themselves observed. I was told that when a new resort of vice is to be opened it is not uncommon for priests to dignify the occasion by religious ceremonies.

Other Asiatic countries are little if any better. The most obscene things that I saw in two journeys around the world were in the temples of China and India. Confucianism ignores sexual vice, which its adherents deem at most a venial offense. The Chinese may have a consciousness of sin; but Dr. Arthur H. Smith declared at the Edinburgh Conference that it had taken him twenty-five years to find a Chinese who had it. Mohammedanism puts a premium on lust and cruelty. Brahmanism has no term for chastity as applied to men. The most popular god in India is the god of lust; the next

is the god of devilry; and the third is the god of cruelty. Untruthfulness, gambling, and a number of other vices are hardly considered by adherents of ethnic faiths.

There is vice in America; but it is not to be found in our churches, nor is it condoned by Christian sentiment. A clergyman discovered to be immoral is instantly excommunicated. Gambling hells and brothels are not opened with religious ceremonies. Vice is known to be contrary to religion. It is banned by the law and must lurk in dark places. Christians at least know that sin is not merely external to a man, a failure to keep a ceremonial rite or custom, but that it is something internal, an evil that is always and everywhere and in all circumstances radically wrong. Surely we all need a keener perception of sin, a plainer declaration from the pulpit of Christ's teaching regarding it. God forbid that we should ever gloss it over or delude ourselves with the idea that any change in sociological conditions, any intellectual culture, can eradicate the sinful nature of man. Our prayer must be that of the Psalmist: "Create in me a clean heart, O God, and renew a right spirit within me."

It is clear that another essential element of the Christian's message to the world is SALVATION. Of what avail to diagnose a disease if there is no remedy for it, to tell men that sin is ruining them, if we are not able to tell of a Saviour from it? Here is the characteristic of our Christian religion that vitally distinguishes it from all other religions. Non-Christian faiths do not reveal a way of salvation. Brahmanism and Buddhism counsel men to do the best they can for themselves by a life of austerity and self-mortification. Buddhism imagines that the chief evil of life is pain, and its supreme object is to escape it. Christianity believes that the chief evil of life is sin, and its supreme object is to save men from it. Buddhism, therefore, appeals to the feelings, while Christianity appeals to the conscience. Buddhism runs away from life; Christianity transforms it. Confucius wrote beautiful maxims about righteous conduct, but he admitted that unless a Holy One should appear, he saw no prospect that his moral precepts would ever be realized. The founders of the ethnic faiths did not themselves know what was the real trouble with humanity nor how it could be remedied.

In distinction from all these systems, the Apostle Paul defined the Gospel as power; not the power of man, but "the power of God." He used the word *dunamis* which has been translated in our common speech as "dynamite," and he states both its negative and positive action. "The Gospel is the power of God unto salvation,"—the stupendous, sin-shattering power of Omnipotence, the result of whose operation is not only the destruction of evil but the accomplishment of the supreme constructive good—"salvation."

It is not easy for us who have long known of this great truth to realize its wondrous meaning. It is too vast for our limited com-

prehension. We need often to read the fifty-third chapter of Isaiah and those chapters in the New Testament which tell how this salvation was achieved, to walk in imagination along the "sorrowful way" to the uplifted Cross, and to partake of the solemn sacrament which commemorates the Lord's giving of Himself for the sins of the world. Never let us obscure the clarity of this message or imagine that there is any substitute for it. Salvation is the transcendent need of humanity. So St. Paul felt. "The Gospel which I preached," he said; "wherein ye stand," "by which ye are saved"; "the Gospel of your salvation"; "hold it fast"—the Gospel "that Christ died for our sins," "that He hath been raised from the dead," "that He might redeem us from all iniquity."¹ This is the central, the pre-eminent message of Christianity to a travailing world. "He will come" is the theme of the Old Testament; and the eyes of those who heard looked forward with wistful yearning. "He has come" is the exultant announcement of the New Testament. "Behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you a Saviour."² And the men of that generation who received the message "went forth and preached everywhere"³ "the redemption that is in Christ Jesus;"⁴ that "He is the propitiation for our sins, and not for ours only but also for the whole world."⁵ This is the supreme message of the Church. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life."⁶

This is not a theological treatise, and therefore I do not pretend that I have given a complete list of the essential elements of Christianity or an adequate treatment of any one of them. Each might well have a separate volume, while a comprehensive statement would include a number of other subjects which are also held in common by all evangelical communions. I have merely outlined some of the most essential truths of Christianity in contrast with the dark background of non-Christian life and thought. An understanding of them helps to clarify our missionary motive, affords an answer to carping criticism, and strengthens our purpose to communicate these vital truths to all men.

¹ 1 Cor. 15: 1-3, 12; Eph. 1: 13.⁴ Mark 16: 20.⁵ Romans 3: 24.² Titus 2: 14.⁶ 1 John 2: 2.³ Luke 2: 11.⁷ John 3: 16.

"THE WORLD AND THE GOSPEL"

BY J. H. OLDHAM

It needs the whole Church to evangelize the whole world.

Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the Church is a continuation of the incarnation. "As the Father hath sent me," Christ said, "even so send I you."

New Opportunities in Chile*

BY REV. C. M. SPINING

Missionary of the Presbyterian Church, U. S. A.

CHILE is like a great, overgrown boy, who wears his jacket with discomfort and finds that his buttons and button-holes refuse to meet. Her railway system, her postal service, her custom houses, her schools, and her national income are all inadequate for fulfilling the purposes for which they are intended. They have not kept pace with the growth of the country. Chile has played in the past and is destined to play in the future a much more important part in the family of nations than is generally supposed. Two years ago, while the people of the United States were saying, "men will win the war," and "money will win the war," and "food will win the war," Chile was saying "nitrate will win the war," and by supplying the allies with hundreds of thousands of tons of that commodity, with which to manufacture their high explosives and munitions, she enabled them to bring the war to an end much sooner than would have been possible if they had been obliged to erect plants for producing it artificially.

Chile also ranks second among the countries of the world in the production of copper. She produces the greater part of the iodine that is consumed. She produces 70 per cent of the world's supply of borax. She has rich deposits of manganese, mountains of high-grade iron ore, and wolfram, Tungsten, gold, and silver are being taken from her mines. Central Chile has a semi-tropical climate which rivals that of California in its possibilities for the cultivation of fruits and flowers and all kinds of grains and vegetables. In the southern lake region are vast virgin forests of valuable wood, and scenery which tourists, who know, declare is unequalled by anything which they have seen in Switzerland or the most famous mountain regions and canyons of the United States; while in the south the vast herds of cattle and sheep of the big grazing companies contribute large quantities of meat, hides, and wool to help supply the world's needs.

There is a great opportunity for educational work among the illiterate class, who number about 60 per cent of the population; there is a thirst for knowledge and a desire to educate their children above the level of their parents. The Government has further stimulated this desire by passing a law of compulsory education, but, unfortunately, there has been no adequate provision made for the enforcement of this law, nor is there any prospect that adequate provision will be made for years to come. The evangelical churches have adopted the policy of establishing a school in connection with

* From *All the World*.

every church that is organized, to second its efforts in the evangelization and uplift of the Chilean people. There is also a great opportunity for social work of all kinds, and efforts in this direction find a ready response on the part of the people. Illustrated lectures, concerts, and literature are all effective means of reaching the people with the gospel message.

Chile has the highest rate of infant mortality of any country in the world, although possessing one of the finest climates where health should be the best and longevity the greatest. While the Chileans are a sturdy and prolific race, the population does not increase except from immigration. According to government statistics, over 65 per cent of the children born in Chile die before reaching 3 years of age, mostly from easily preventable causes. A small dispensary opened by the Presbyterian Mission in the basement of the Central Church in Valparaiso has been supported entirely by local contributions. The place is crowded as soon as the doors are open and by instruction to the mothers and providing suitable medicine and artificial food, many little lives have been saved.

Chile needs above everything else a knowledge of the Gospel of Jesus Christ in its purity, a religion that consists in purity of heart and conduct instead of empty forms and ceremonies, a religion based upon morality instead of being divorced from morality; an intelligent faith, based on the knowledge of the truth instead of blind faith, man-made means of salvation; in a word, her greatest need is to know Christ crucified and risen as the Saviour of men, and to experience the new life that comes from faith in Him.

Chile as never before is open to receive the Gospel message. Wherever and whenever the Gospel is preached in its simplicity, there will be those who will listen to the message and accept it. The work is held back only by the lack of men prepared to serve as ministers of the Gospel. The Union Seminary, established recently in Santiago, has begun to supply this need. The Women's Training School for Christian Service, a joint enterprise of the Methodist and Presbyterian Missions, a long-desired and much-prayed-for project, is about to become a reality and will prepare teachers, Bible women, and trained nurses.

There are several encouraging features in the present missionary situation in Chile. The new administration is liberal and sympathetic to the work of Protestant churches. When a committee of Protestant pastors waited upon the President-elect, and presented him with a handsomely bound Bible, he said he knew and appreciated the work which they and their organizations were doing, and that during his administration he would endeavor to be guided by the principles of the Book which they had just given him.



MISS WYMAS AND HER "FAMILY" OF UNTAINTED CHILDREN—ALSO
THE HOUSE SURGEON.

Helping the Lepers in Srinagar, Kashmir

BY LETTICE M. SHANN, RIPON, ENGLAND

NEARLY a year ago I spent several days with the Lady Superintendent of the Kashmir State Leper hospital. It sounds an unsavory place at which to stay, but as a matter of fact the hospital is built on the shores of a beautiful lake and the lady in question lived on the opposite side in a houseboat moored in fairyland. I shall not easily forget my first sight of the great hills, flushed with evening light, crimson chenars, golden poplars, reflected in crystal water. Such are the surroundings of this home of pain.

At first the full tragedy of the place is hidden from the casual visitor, for many of the patients look hale enough until the eye travels down to deformed and bandaged feet. Others are terrible to look upon. In spite of the shadow which lies over all but a few of the inmates, the atmosphere of the place is amazingly cheerful. Indeed, I was told that the little community is more like a large family than anything else, and that, though free to come and go as they please, many of the patients have been there since the hospital opened, some twenty-five years ago. There is no compulsory segregation in Kashmir and it is hoped, by making the hospital life sufficiently attractive,

to ease the way for legislation later and in the meantime to bring about the voluntary separation of these dangers to public health.

The hospital is a wonderful testimony to the influence of missionary work, for, though entirely a state enterprise, it was built at the instigation of the late Dr. Arthur Neve of the Church Missionary Society, who was in charge of the fine mission hospital in the city. He was honorary medical superintendent until his death and the post is now held by his brother, Dr. Ernest Neve. The educational aspect of the work is under the care of the Home Minister. There are a resident house surgeon and two dressers, all three pandits, which in Kashmir is synonymous with Brahmin. All three are "old boys" of the big mission school which stands on the banks of the Jhelum in the very heart of the city, and which boasts as its proudest possession a roll of honor of the names of boys who, while yet at school, have risked their lives in the service of others, some in the cholera epidemics which every few years ravage the country, some in perils of water in that city of lakes and waterways, others in the fires which frequently break out and rage among the wooden houses of the narrow streets. The Lady Superintendent, herself an ex-missionary, cannot speak highly enough of the work of these three who are showing that they carry on into later life the fine ideals of the school in which they spent their boyhood. The house surgeon has given more than twelve years of devoted and faithful service, cheerfully facing the risks which all must run who serve the lepers.

The buildings consist of long narrow blocks of single rooms, with the necessary dispensary, store-rooms, offices, etc. There are now six men's wards and six "married" wards.

In the hill villages leprosy is regarded with horror and loathing and the best accredited remedy is to drop the patient over a precipice into the chasm beneath—a remedy which, in the complete absence of any possibility of isolation or measures of alleviation, has more to commend it than appears at first sight, but it is perhaps not to be wondered at that lepers who have attained the security of the hospital seldom show any craving to return to their homes. The Kashmiris on the other hand do not seem to have any strong feeling about leprosy and certainly do not regard it as a disgrace.

There were about one hundred inmates of this hospital, including at the time of my visit, six untainted wives and about twenty untainted children. Alas! at present these live with their tainted parents, and one little boy was pointed out who had only recently developed the disease. There is little hope for any of them unless they can be separated from their parents. A house should be built for the Lady Superintendent and on either side a wing for the children, boys on one side, girls on the other. It will be no easy task to induce their parents to consent to separation and as yet no pressure can be brought to bear beyond that of persuasion and kindness.

When I first saw the children, they were dressed in their "visitors' clothes," brilliant red *pherans* (the Kashmiri "coat-frock" worn by men and women alike). At a word from their friend and teacher they came, helter skelter, and crowded round us, their little impish faces alive with affection for the known and curiosity in the unknown. Their schoolroom, when I saw it, was a level space in the open, the only equipment being some reed mats. They sang to me with more zest than tune, and showed their much-prized and newly-acquired conversance with the English tongue by running, walking, jumping or holding up fingers or feet to command. It was pretty to see their confiding ways and my hostess told me a charming incident. One day she stood, rapt in the beauty of the distant mountains, when a little hand slipped into hers. "What are you looking at, Miss Sahib?" asked six-year-old. When explanation had been given, the reply was, "I knew it must be something you love very much because you looked as you look when you look at me."

The post of Lady Superintendent is a new one and the work very much what the holder chooses to make it. There seems little likelihood of time hanging heavy on hand, though the life is, of necessity, an isolated one. There is supervision of cleanliness, giving out of stores, teaching the untainted, settling disputes, enforcing discipline. The most dreaded punishment is to be condemned for a period to take food from the kitchen instead of receiving dry rations. This is not the reflection upon the kitchen which it at first appears. I was assured that the food is good and well-cooked and is taken by choice by some. The grief lies in the loss of freedom of choice and the inability to save. Dry rations are given out once a week and I watched the distribution of *shali*, or rice, huge quantities, as it seemed to me, being weighed out by means of primitive scales with big stones as weights, and carried off by each householder ingeniously tied up in the corner of a shawl. Each can then please his fancy as to hours of meals and flavorings, and can also save a little.

Great industrial developments hum continually in the busy brain of the Lady Superintendent. At present, though of course the lepers do their own work, the community has too little to do, and we all know the dire results of that. Soon she hopes to develop the vegetable garden, introduce weaving and hosiery for the untainted once they live at a safe distance from the tainted, and generally to see that every fit member of the family has plenty to do.

For the Father himself loveth you. John 16:27.

No; God's heart will only rest in us as there is in us this fruitage of love that blossoms and bears fruit, and repeats itself in growing clusters and harvests and beauties. Works die and perish, but fruit lives and reproduces itself. Love, the most perfect fruitage possible, is that upon which the very heart of God can feed. May He above all gifts give us love, that we may give it back to Him.—*G. Campbell Morgan.*

White Ribbon Women in Niue*

BY MARGARET J. BEHARELL

IN NIUE (near Samoa) the women outnumber the men. When we came here, seven years ago, they were a strong and influential body and had formed a band, known as the *Tapu Fifine*—or in English, the church women. They were generally the elderly women of the village, and were a law unto themselves. We undertook to train our students' wives in leadership so that when they became pastor's wives they would be able to lead the *Tapu Fifine* and not be led by them.

In Niue the great sin is immorality. The *Tapu Fifine* as the heads of villages and families, had it in their power to help in this cause, and as I visited them I told them of the awfulness of this sin and its results, and of their great responsibility. These dear saints smiled at my innocence. Did I not yet understand that youth would have its fling? "It was just *Mahani Niue*, or the way in Niue."

But I was out to save the girls now, so I continued to talk. First I secured permission for the younger church women to attend the *Tapu Fifine* meetings. Then I studied to find out what I could introduce among these women which would not only serve as a village affair, but would bind the women of the island together. I remembered the little white ribbon bow which I had worn when a member of the British Women's Temperance Association at home, and I asked permission from the headquarters in New Zealand to use the badge and to make my own laws. The women were very keen to take up this new work. At first I had ordered fifty badges, wondering how many I should have left on my hands, then just before hurricane season I ordered another one hundred and later another three hundred badges. Now our numbers exceed six hundred members.

To retain the enthusiasm we held meetings in each village at which the Committee of the White Ribbon, or *Liponi Sea*, (pronounced say-ah), were set apart for their work. The pledge in the native language is more impressive and binding than in English.

THE WHITE PLEDGE

In the presence of all the *Tapu Fifine* I promise,

- (1) To love and to serve God,
- (2) To live truly and to speak truly,
- (3) To protect both heart and body from all impure thoughts and immorality,
- (4) To abstain from all intoxicating liquor,
- (5) To care for my children and to train them in the way of the White Ribbon laws,
- (6) To be true to the marriage vows.

After reading the pledge, each committee member, beginning with the pastor's wife, stood up before the people of her own village and solemnly repeated the pledge. Then I pinned a small white bow on each breast. Not more care could have been taken of the Victoria Cross than these women took of their White Bows.

The committee members had to attend all meetings at the head station. They also had to interview all new members, and decide as to their fitness to join. They had the power to discipline in their own village as follows:—The badges to be taken away for immorality, one year; stealing, six months; quarrelling, lying, swearing and laziness, three months.

*From *L. M. S. Chronicle*.

The Committee also had to seek forms of usefulness in their own village, caring for the sick, old people and girls.

Last May we had a visit from Sir Charles Fergusson, Governor of New Zealand, and his wife. After the unveiling of the Honour Board in the church, Lady Fergusson spoke to my women. She said, "I have belonged to a similar movement, the Mothers' Union, for over twenty years. I also am a mother, just as you are. I know how very hard it is to train my children aright. It is not enough for us as mothers to feed and to clothe our children, we must also see to it that they do those things which we consider right. We mothers must therefore see to it that we do what is right and just and pure, so that our children, seeing our example, may the more willingly obey us. I will never forget you women of Niué. When I go I shall be glad to hear of your progress in this grand movement. I shall think of you and will remember you in my prayers."

The White Ribbon Band is uniting all the women of Niué, and also is linking us up with the women of New Zealand and of the world generally. Already it is producing strength and good, and we are hoping that because of the *Liponi Sea*, Niué will become not only a beautiful island, but also one noted for purity and goodness.

Subjugating an African Jungle*

BY HARRIET LANE

ROBERT CURTIS MILLER, a white baby a year old, seated in a screen-covered meat safe, carried by four black boys, was the *pièce de resistance* of the procession which transported the Miller family, bag and baggage, to Kabongo, the interior station of the Congo Mission of the Methodist Episcopal Church in the heart of Africa. Nobody in that stretch of two hundred and fifty miles had ever seen a white child and he created as great a sensation among the blacks as one of them would have done had he been carried in similar fashion up Fifth Avenue.

The well-screened meat safe with double doors was made so that neither insects nor reptiles of any kind could harm the baby. No *ntombo* (lion) in his gilded cage in America ever excited such wonder as the little white lad awakened in the minds of the people of the Dark Continent. Again and again Mr. Miller was obliged to drive them away from the safe because their noise frightened the boy, or because there was danger of their overturning the safe.

The missionary bound for the heart of the African Congo leaves behind the "crowded ways of life" at Elizabethville and strikes out into the jungles and the grass. Two hundred and fifty of the five hundred miles from Elizabethville to Kabongo can be covered by slow train, mostly in a box car; a lap by boat comes next; then comes

*Southwestern Christian Advocate.

the plunge into the trackless jungle. Elizabethville itself is an eight days' train trip from Capetown.

Through the dense woods, up hills and mountains, down into wide valleys, crossing rivers, sometimes on the backs of natives, sometimes over huge trees placed high over the stream; jumping off bicycles every five minutes to avoid treacherous stumps and elephant tracks, and camping tired but happy each night in some village where the sound of low appealing songs lulled the missionaries to sleep.

Adam and Eve could not have felt much more like pioneers when they left the Garden of Eden to subdue the earth than the Millers felt when they arrived at Kabongo to subdue their bit of the jungle. The evidence before their eyes in that particular spot tended to prove that Adam and Eve had not got far with the earth's subjugation.

The two new missionaries and baby Robert took up their residence in the jungle in the interior of the Congo in almost the centre of Africa. There was practically no equipment in the school and only a hut of three rooms made of mud and bamboo poles, in which to live, and it was in a hopeless state of disrepair. Of furniture there was none and in the intervals of mission work the Millers set to work to supply themselves with furniture.

For a year and a half they slept upon a bed constructed of palm poles, fearfully and wonderfully made. Every time one moved in sleep, it creaked and groaned in accents weird, wild and woeful. In the place of chairs they had stools, and two wobbly steamer chairs. Mr. Guptill, the Belgian agent, supplied them with three tables and three dressers.

Then Goloma—a native carpenter—was set to work making furniture. His knowledge of this art registered zero, but he was a willing worker. Mr. Miller measured, and described in detail every piece of wood he cut and then superintended the assembling of the pieces in the individual articles.

Besides a bed Goloma and the missionary made a large book case, a straight back chair, a settee, a filing cabinet, a magazine stand, a library table, a rocking chair, a large arm chair, two benches, a small chair for Robert, a round dining room table. All of this was well made and attractive. The bed was the most difficult piece but it cost less than ten dollars. Compare this price with the cost of beds brought from America.

The floor of the mud hut in Kagongo crunched into dust under their feet; the roof let in the rain which ran down in mushy, muddy puddles on the dirt floor; the bamboo poles, which took the place of two-by-fours, crumbled from much boring by ants that let themselves down on thin wings into the food upon the table, unmindful of a lack of welcome.

For three years the missionaries lived in this hut, repaired somewhat to make it fairly tolerable, and then they moved into their new

house. Mrs. Miller drew the plans, and Mr. Miller superintended the building. They named it Sunrise Villa and the house cost less than a thousand dollars. The roof is thatched and follows the beautiful lines of the roofs of the native kraals. It is ingeniously built for greater stability, for defence against the burning sun, for protection from fire, from the torrential rains and from reptiles and insects. The tinted walls harmonize with the light color of the furniture and the grey polish of the palm-bearing ceiling.

The achievement of the Millers was at once an object lesson to the native of what he may by effort acquire for himself and it promises to contribute to the solution of one of the most perplexing problems of the interior stations of Africa. On no subject have more letters gone back and forth between the Bishop and the finance committee on the field and the Board in New York than on this subject of the housing of missionaries. Therefore the success of this house built from native materials creates as much delight in America as in its missionary occupants.

The station has now also a good brick church and school building and another missionary residence. The day school has charts and pictures and a blackboard. The staff at the station has grown till, counting the children, there are fourteen white faces in Kabongo.

Mrs. Miller has a Sunday-school of a hundred and fifty little black boys and girls. Thanks to the advertising value of missionary papers she has had the pleasure of putting ninety dolls where none had been before. A bamboo stick with features marked on it had served as a doll before these "imported" ones sailed in on a phantom ship from a far-away land. Ninety little doll Americans represent to these little black girls the innumerable throng of real Americans who are their friends.

This glimpse of the life on the field shows the tremendous cost to the missionary of maintaining the far-flung lines of Christian missions. Certain privations are inevitable to all pioneering. This stanza from an African Bantu poem expresses the idea:

"Lead thou the way in the wet grass drear,
Then, only then, art thou pioneer.
For Mr. First must get all the woes
That Mr. Second may find repose."

The costs of pioneer work the missionary pays freely. But it tests his consecration to see his work come short of its highest fruitfulness for lack of tools with which to work in the hospital, in the school or on the farm. It is iron in his soul to see his child sicken and to know that there is no doctor at hand. When the missionary pays these inevitable costs, should not the Church match his gift with money for adequate equipment?

NYEKE, A WEST AFRICAN WIFE

NYEKE was born near the mission station of Metet nobody knows when. Nyeke was eighteen years old when she was sold to Suku Nti for about fifty pounds of rusty iron and a few goats. She had been leading the life of the average heathen African girl of that age until she found herself bound to that big, black, burly, brutish man, who, from the first day, made her to know that she was his property and his slave.

After Metet station was established, it was not long until Nyeke accepted Christ and found help and joy in Him, but it meant greater abuse from Suku Nti who could see no profit coming to him from her turning her heart around and becoming another kind of a woman, refusing to do some of the things he had required of her. He did not want her to waste time going to meetings, and he tried to whip her into staying at home, but she continued going—with welts and gashes on the reddish-brown skin of her back and shoulders.

Nyeke has now been a model church member for several years, and her conduct, under the trying circumstances, has been a splendid example of what a woman can endure for Jesus' sake; her life witnesses to the power of God to sustain and to save. She has attended five terms of afternoon school for women, reads well and writes some.

But now, after all these years, it begins to look as if Suku Nti is thinking of becoming a Christian. No more does he beat and burn his wife, or chase her away from his village. It may be the fruit of her patient endurance is beginning to appear.

A Chinese Christian Sermon *

BY MR. HSÜEH MENG TS'AI, KAIFENG, CHINA

Notes of a sermon on Naaman and the Jewish Slave Girl in Syria (2 Kings 5: 1-3), preached in Kaifeng last June. The notes were sent by Dr. Whitfield Guinness, who states that they very inadequately represent a most helpful address. Mr. Hsüeh has had a wide and influential ministry, having preached or held missions in more than three hundred mission stations in eleven of China's provinces. His ministry has been much used of God. We trust that these notes will lead many to strengthen his hands by constant intercession for his work.

WE are to consider together the story of a little slave girl, and in so doing we shall learn what the Kingdom of God is like.

This little maid did not murmur against God, nor did she blame her sorrows on the Syrians. She was a captive, her home and country were ruined. Who was responsible for the wrong? Not God, not the Syrians, but her own people. "Our own sins, the sins of Israel, have brought all this calamity upon us."

Who would have expected such insight as this? It was in the plan of God that she should be a captive, and what God willed was good. Ah, brethren, yielding brings rest. Life, death, calamity and prosperity are all in His power.

The little maid obeyed God and was thankful. She encouraged her heart with the thought that though the Kingdom of Israel had suffered, the Kingdom of God had not. How natural it would have

* From *China's Millions*.

been for her to say, "My country has been destroyed by Naaman, the great captain, and I am glad he is suffering in his turn. I am glad he is a leper." The natural man would speak thus, but not so a child of the Kingdom.

Have you noticed the longing in her words? "Would God!" Actually her heart longed that her enemy might be healed. Does not that show the spirit of the Kingdom of Heaven? Matthew 5:44, was unknown to her, but she knew the spirit of that wonderful command, "Love your enemies."

There is much talk of patriotism to-day in China. What is love of country? Is it shown best in hot-headed deeds or in virtuous conduct? The little maid loved her country, and in winning Naaman the mightiest force opposed to her people was, as it were, in her hand. Would he ever again seek to crush Israel? She was carrying out the spirit of Matthew 6:33, which is the secret of true patriotism—"Seek ye first the Kingdom of God."

Was it not extraordinary that the captain of the host of Syria should be influenced by the talk of a little slave? He might have had her executed, or have suggested, "You want me to go to your country and be poisoned." But no, he listened to this child, though he was the chief military officer in the realm.

And how came he to trust her word? Her life was straight and true. Her mistress could always depend upon her, and thus he believed her word, and went to see the King and tell his story.

Can you picture the King's astonishment that a man in Naaman's position should pin his faith to the testimony of a child? What folly! But Naaman relates the story of her life, and replies, "Experience has taught me her sincerity, and I cannot but credit what she says." So permission is given, and he goes to Elisha. What power there is in a consistent life! Fellow-witnesses to the truth, why do people not believe? Why are so few being won? Is it not because we are untrustworthy, because our life does not bear out our message?

Did this little maid possess education or power? She was probably only about ten years of age when she was carried captive. Sorrow had come early to her, and she had learned heavenly wisdom, but her happy face and cheering words won their way.

How came it that so young a child was characterized with such grace and wisdom? I think she must have had a good mother, whose influence, both before and after her birth, moulded that developing spirit. Yes, she was brought up in the fear of God. What schools cannot accomplish, the home can. Parents, consider the matter of home training, and the maintenance of a Christian atmosphere. Day by day for seventeen years I have asked God to keep me mindful of the lessons learnt from the little captive maid, and today I urge you not to let them slip. It is the life that counts.

BEST METHODS



By EDITH MAE BELL, WESTFIELD, NEW YORK

AN EXPERIMENT IN MISSIONARY EDUCATION IN DAY SCHOOLS

A method of missionary education worthy of thought is that of including mission study in week-day religious education schedules, such as was worked with satisfactory results in Westfield, New York. The whole field of religious education is still experimental; therefore, no one method can be offered as a guarantee of absolute success in every community.

Religious education in day schools is permitted in many states. As the experiment described is in New York State, the laws of that state alone are kept in mind as the method is explained.

Those participating in the work, either teacher or pupil, must comply with laws which require parents to sign a written request that their children may enter the classes. These classes may not be conducted in the public school buildings. Periods must be forty-five minutes long and there must be forty-five minutes outside study. A detailed syllabus of the course must be presented to the University of New York with the name and qualification of the teacher and the time and place of meeting. Teachers must have qualifications at least equal to those of the teachers of other subjects in the school. Credit is then given by the University of New York on a high school diploma.

Since the settlement of the famous White Plains case and subsequent decisions regarding it, pupils may be released during school hours on the same basis that they are released on for other special subjects.

It is necessary to have the consent of the principals of schools and that of the local school board. In our case both were easily secured, and a peti-

tion from the parents asking for the work was filed. Printed cards were sent home with each child for the signature of the parent or guardian. None were admitted without the signature. The work began before released time was sanctioned by law. Therefore, classes met after school hours as extension classes, held in the Methodist church a few doors from the school.

Two thirds of the students in the high school were enrolled in the religious education classes. Almost one third of the pupils of the high school are Roman Catholics and opposed the movement. More than eight tenths of the Protestant grade children attended.

There is, as yet, no entirely satisfactory course prepared for such a program. Teachers are working out curricula which, each year, more nearly fill the need, and it is hoped that a successfully tested course may soon be recommended.

Westfield classes are arranged in eight groups. Beginning with earliest grades, lessons are built around the home, the play life and the school. These lessons are planned to correlate the natural interests of the child with God and His world. In all the grades, religion is taught as a way of life rather than as a system of dogma.

Beginning with the fourth grade, missionary education is introduced by use of stories of boys and girls of other lands, travel books, and world friendships. In high school, a course is given on the organization and spread of the Church, beginning with the Apostles, tracing their work from Palestine to Asia Minor, through Europe to America and again to Africa and the Orient. The classes for

juniors and seniors have more definite application of missionary knowledge. From time to time, pupils are asked to write on some missionary project by which Christianity can be spread.

One question in the Regents' examination a few days ago was to name ten life callings in which Christianity may be spread. The answers ranged from preaching to digging irrigating ditches, building bridges, agriculture, mechanical service of various kinds, and salesmanship in many lines of business. The question also was asked, aside from those for which credit was given, "Has the course given you a different understanding of missions?" One boy said it had not changed his mind. All others expressed their deep interest in Christian missions because of the study. Excerpts from two answers are of interest.

"This course has not only increased my store of wisdom concerning the work of various missionaries, but has also shown the difficulties which must be overcome, the sacrifices that must be made to live as Christian citizens, and the most worthwhile way of life. I can truly say that the course has benefited me greatly."

The other answer was:

"The course has given me an entirely different outlook on missions. I had always thought of missionaries as rough, uneducated persons who went into the wilds of foreign lands and frightened the people so greatly that they immediately became converted. I see now that missionaries have a great purpose. I realize that most of them are educated, understanding people and are trying to serve God by telling others about Him. I feel that more real good has been accomplished by missionaries than by any other group of workers. Missionaries affect the political, social, and spiritual side of a country. The greatest praise given any country is to say that it supports many missionaries."

This work will be extended next year, and we hope to report much greater results as the course will have more mission study in every grade.

The course of study for the above project might be of interest to some, so we present it as now used. It has been modified, however, and adjusted to the need and understanding of the pupils until the books named are used only as a basis for the study.

Those guiding the study feel confident that no system of education is complete which excludes religion. Morality and ethics are conceded to be good, but if education is ever to produce the perfect man, it must include more than morals and ethics. Therefore, this course has a definite presentation of religion as such, believing it will more nearly meet the need.

Because of scarcity of rooms in the church where the classes meet, two grades are put into one class. The theme for the first class is "Good Deeds." The basis for the study is found in two books, "The Good Shepherd," and "The Good Neighbor," by Clara Belle Baker and Edna Dean Baker. The first book covers the need from the fourth to sixth year grades, and the second is prepared for the sixth to eighth grades. Stories from various other sources are used to supplement those in the books. Sunday-school papers have especially good ones of practical good deeds done by boys and girls in our own country—in cities, towns and communities. These stories should be chosen with the interest and understanding of the children in mind.

The third and fourth grades form the next class. They are given Bible stories from the Bible and from good Bible story books. Because the Bible was not written especially for children, great care is necessary in the selection, presentation, and illustration of the stories. There is danger of over-rating the understanding of the children of this age. Therefore, to be sure they get the correct idea of the stories, the children themselves should retell them until they are familiar with the narrative and also understand the lesson intended. Stories of boys and girls of other lands from missionary papers and books should be used especially in the second semester. Care should be exercised in stressing the needs of these people who are different, rather than their peculiarities. A simple project may well be carried out, as sending pictures or toys to a hospital or school

abroad. This ties the interest of the children to profitable expression of helpfulness to others.

In another class, the fifth and sixth grades have stories of how we may live our very best. This is based on "Living At Our Best," by Sharp and Hill. The theme is clean bodies, clean minds and clean living. Stories of "Clean Up Week," of fighting disease or epidemic explained by illustrated lectures, and talks by doctors or a nurse take up three of four weeks. The fourth week is given to reviewing the children and hearing their interpretation of how religion demands best living. Twice during a semester pupils write on subjects chosen by themselves to show best ways of living. Some of the subjects selected were "Harmful Tobacco," "Strong Drink Bad for the Body," "Good Minds through Right Diet," "God's Temple Must Be Kept Clean." Instruction is given in simple language, and the papers are an expression of knowledge of the matter presented.

The seventh and eighth grades use "Followers of the Marked Trail," by Frayser. The book study is accompanied by stories of trail blazers later than in Bible times. Pupils are asked to tell of living trail blazers and to select some from among those whom they know personally—those who have, or may blaze trails in religious living.

Freshmen in high school are given an outline of the entire Bible prepared by Professor Sands Wright. In the first year, the Life of Christ is covered. Lessons are prepared from the Bible and examination given through Regents. The sophomore year's study is also from the outline, and covers Hebrew Life and Times. The Bible stories are elucidated by use of the book by Hunting, "Hebrew Life and Times." The juniors go back to the New Testament. Beginning with Acts, a rapid survey of the New Testament is made with emphasis upon the organization and growth of the Church, showing the spirit necessary to live true religion and to propagate it in the world. Seniors study the spread of the Church from the time of Constantine. Studies of outstanding missionaries are made and pupils are asked to report on the missionaries of their denomination. During the second semester, a study of different professions is made, and ways by which religion may be applied to these vocations. A paper is required in which "Ten Ways We May Help Spread Religion" is discussed. These papers, as a culmination of the study, have brought out splendid thinking and expression on the part of those who are now looking forward to life service. Religion cannot be omitted from their reasoning after a course of study all through their school years.

USING THE NEW MISSION STUDY TEXT BOOKS

"A STRAIGHT WAY TOWARD TOMORROW"

Method is said to be a means to an end. The end in view, as methods are offered for use of a text book, is to make that book interesting to women of the organizations, and also to help interpret the vital message of the book in such a way that every Christian woman will continue to feel her responsibility toward others, until women of all lands know and accept Christ.

The methods with this book are simple. They have been used suc-

cessfully at various Schools of Missions, and have proved helpful in local societies where they have been tried.

No introduction to the author is necessary to those who became acquainted with her through her former book "A Child in the Midst." The book for the present year, "A Straight Way Toward Tomorrow," will be used by women of all denominations. With your book before you, begin with the first chapter

and note a few ways of presentation.

Poster. These are invaluable in announcing a meeting. Use cardboard or plain paper. For the first chapter have the picture of a nurse with a well-cared-for child in her left arm, on the left side of the poster. An emaciated child of the Orient reaches out to her and she beckons with the right hand indicating that she will lead it in the safe way. Two lines slightly upward will indicate the way. At the end, to right of picture have large letters TOMORROW. The caption "*Conflicting Contrasts Continue. Cooperation with Christ Will Cure.*" Place date and place of meeting below.

Five destructive and five constructive forces are discussed in the chapter. Have ten persons dress to represent these forces. As soon as War speaks a Red Cross nurse answers and counteracts what has been said favorable to war. Infant Mortality should be answered by Health Programs, Child Labor by Protective Legislation, Ignorance and Superstition by A Personal Knowledge of God. The leader may sum up the study in the paragraph "Save the Children." Have the Geneva declaration printed in large letters hanging on the wall of the meeting room during the entire year. Ask the women to memorize it.

CHAPTER II. "THE STARTING POINT"

Poster. Have a lighted Christian home to the left. Two ways, one up to TOMORROW and the other down with a question mark at the terminal. A woman holding a lighted torch starts from the home. Give date and place of meeting. Use caption "Make All Homes Light." The program might be called "A Carnival of Light."

The leader should explain that we are erecting a home and have been undecided about the lighting system. Describe use of CANDLE light. Place lighted candle on table. Use material on pages 35-40 of the book. Show how particularly the unpreparedness of parents is comparable to inefficient candle light. The next person

uses a FLASHlight and gives the subject matter of paragraph on page 40 "Our Ideal." It is just a flash here and there and not a general idea, that every child's right is a Christian home. The third person represents STAR light. Use a silver star and give material found under heading "Training Home Makers." One person, in costume of the country, will represent a point of the star until the five stars, in costume, present the five countries named. Another will tell how DAY light is needed and show (pages 45-48) how books and kindergarten affect the home, and how Intelligent Child Care is necessary. The following topic "Modern Problems" might well be called SEARCH light (pages 48-53.) The object lessons (pages 53-58) might be named MOON light—the Missionary Home, and ELECTRIC light for the National Home. The last paragraph Light for the Darkest Homes might be presented as SUN light. The leader then will explain that none of the lights work successfully without the light of God's love in the hearts of all the people. If they have it all homes will be light regardless of the lighting system. Make an appeal to the women to "Make Right Connections." A story is told of a man attaching a battery to a door bell, pushing the button and producing a noise. He attached the same battery to a light, pushed a button, but it did not light. We are told that it takes more power to make a light than it does to make a noise. Let us have more light in our homes.

CHAPTER III. THE BROADER OUTLOOK: PICTURES AND BOOKS

Poster. Use picture of several books among which is the Bible. Arrange them at the beginning of the road which leads to the perfect tomorrow. For a caption use quotations from St. Paul. "Give Attention to Reading" and "You Must Form the Habit of Reading."

The leader will be called the Librarian and give material (pages 63-66), stressing, "What shall they

read?" One of the group should ask "Why provide literature for these backward countries?" (see page 66). The Librarian will call the book keeper who will produce a large ledger. From this may be taken sheets arranged as posters to show our account in illiteracy with the six countries, (discussed on pages 67-73).

Another of the group may ask which book is most used. The Librarian calls an attendant who reports that the Bible is the best seller, (pages 73-77). Another asks, "Do the people want it?" The Librarian produces from her letter file four letters containing in condensed form the pleas given on pages 75-77.

The group then will be invited to remain for the Directors' meeting which is to take place at once. In imitation of such a meeting have the eight subjects informally discussed that are found on pages 77-97. Stress particularly the need of right pictures.

CHAPTER IV. THE COMPASS: RELIGIOUS EDUCATION

Poster. At the beginning of the road have a compass. Well along the way a tree should give shade. Use for a caption "A New Path to the Heart of the World."

This program may be effectively built on the tree. The leader represents the Forester and gives the introduction and discussion: "What is Religious Education?" (pages 101-106). The Forester presents "Buds" who will give subject matter (on pages 106-107), "Teaching Life as It Ought to Be Lived." "Methods in Use" (pages 107-114) may be called "Tender Shoots."

The next person called is "Fertilizer" and tells about "Better Preparation" (pages 114-115). The "Leaves" are heard from and give "Religious Education at Work," (pages 118-122). Training National leaders, (pages 123-129) will be "Fruit," and "Blossoms" will be Christian Leadership among Women. (Pages 129-132). The "Branches" will be the Goal of National Respon-

sibility and Independence, (pages 132-138). Show how this will be a true branching off from the tree. In summing up the growth of Religious Education show that the roots must also be studied and are found only in lives hid with Christ in God.

CHAPTER V. COMPANIONS OF THE WAYS: SOCIAL PROGRESS

Have a small map of United States at beginning of the Way, and picture of a traveler returning. Caption "Reunite and Relate Your Discoveries."

This meeting might be called a "Reunion." The first two topics (pages 143-145) should be discussed by one who produces from an old Saddle Bag a paper giving the contrast between the saddle bag and modern methods of travel as typical of the changes in social progress. The topic of "Narrow Interests in Communities," (pages 145-148), might be called a "Brief Case." Ask another to unpack a Traveling Bag, and give social conscience at work in India, Japan, and other countries, (pages 148-153). Another representing the School Bag will give "Training for Christian Social Service" (pages 155-162). The traveler's Sample Case will next be examined and the seven topics (pages 162-187) will be discussed. The Leader sums up briefly the reports of the travelers and quotes first and third stanza of Dorothy Giles' poem "The Little Path."

CHAPTER VI. UNTO THE PERFECT DAY: WORLD WIDE FRIENDSHIP

Poster. At the beginning of the road have picture of a ballot box or a voting machine. Use caption: "Come and Vote on a safe Highway for Children."

The leader should give the first two subjects as an introduction. Have an object dressed hideously, to represent war. Then discuss "The Cure of War." Hang wreath with the word "Love" on one shoulder, and another wreath with the word "Friendship" on the other, show that

war will be cured if we hang on his shoulders these two cures.

Tell about "Women at Work on the Problem," (pages 191-196). Let an interested woman tell about the first method—Cooperation and another about Education. The leader sums up the entire study by using "The Way of Love and Victory."

Throughout the study, quote frequently Isaiah 35:38, "*And a highway shall be there, and a way, and it shall be called the way of holiness. . . .*"

WHAT A MISSION LIBRARY ACCOMPLISHED

We had had mission study classes before. Half a dozen of the "Old Guard" met on certain afternoons to read and discuss a chapter. One day we woke up and formed a real study class with a real leader. It widened into an interdenominational class. The town librarian was distressed because the demand for "best sellers" had a sudden, decided falling off, but our County Librarian knew the reason. She had gathered for us, from her own stock, from the State Library, from libraries in other towns a collection of seventy-five books on Japan, and we had established a mission library in connection with our study class. A member of the class, not the leader, was made librarian, and was responsible for the recommendation, circulation, and care of the books.

A mission study book is a condensation of a vast fund of fact and argument. Each chapter can do no more than touch upon the vital points. But when the book is used as a reference, its contents discussed with the aid of supplementary books, the study becomes vivid.

For intelligent prayer, for effective appeal, for efficient activity, there must be a foundation of knowledge. We studied the history of Japan, its people, customs, religions, and relation to the rest of the world. We made posters to illustrate Japanese

flower arrangement as well as missionary achievement. Having read books by eminent Japanese statesmen, we presented their views to the class through impersonations.

Our class soon increased in numbers and interest. Sixty-two study books were sold, and the average attendance was forty-eight. Every member was expected to read at least one book between the sessions. Books bearing on special topics were recommended for the different chapters. College-bred young women took an active part at each session, finding a congenial outlet and stimulation for their mental activity. Men read the books brought home by the women of the family, and began to appear at the class, whenever it met in the evenings.

When the class came to a close, nearly five hundred books, exclusive of study books, had been circulated; the attendance and enthusiasm had grown with every meeting; and we had an intelligent understanding of our relations to Japan, and our privilege of bringing Christ to the Japanese.

Realizing that this reading has stimulated and increased our interest in missions, when we plan for a new study class, we begin months beforehand to gather and look over books. Lists of desirable books may be obtained from the bibliography in the study book, from leaders of training classes, from mission headquarters, and from librarians. Some books have much information but are heavy reading; some read as easily as fiction; some *are* fiction, some poetry. We use them all. The gathering and circulating of a library requires time, cooperation and effort, but it is intensely interesting. The librarian ends her task, feeling that she has been a privileged person, for she has received in information, enthusiasm, and inspiration far more than she has given in labor. She knows that it has been worth while.

A Test On American Home Missions

Prepared by Belle M. Brain, Schenectady, New York.

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of Home Missions. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers 50 per cent, and so on. The answers will be found on page 877, but do not consult them until you have tried to answer the questions yourself. You will be interested to discover your score.

1. What was the first home missionary organization in the United States?
2. What great home missionary organization is celebrating its 125th anniversary this year?
3. At the close of the Revolutionary War in 1783 what constituted the field of home missions?
4. What event of 1803 doubled the home missionary field at a stroke?
5. What is included in the home missionary field of today?
6. What great home missionary problem is found to a greater or less extent in every State in the Union?
7. What famous foreign missionary leader undertook several extended home missionary tours early in the last century, preaching the Gospel, distributing the Scripture, and "spying out the land" for Christ?
8. What debt does the United States owe to home missions along educational lines?
9. What home missionary founded the First Congregational Church of Omaha, Nebraska, the mother church of some two hundred churches?
10. What organization resolved, early in the nineteenth century, to see that every family in the United States was supplied with the Scriptures?
11. What famous president of Princeton College engaged in work for the Indians?
12. What home missionary is said to have added three stars to the American flag?
13. What famous missionary educator came "up from slavery"?
14. What is the latest line of home missionary effort?
15. Approximately how many foreign-born people are there in the United States?
16. What college in a western state is named for a home missionary, was founded by a home missionary, and had a home missionary for its president for many years?
17. What college in New York state was founded by a home missionary?
18. How much money is annually expended for missionary work among the Indians in the United States?
19. Who inaugurated the work among the lumber jacks and gave twenty years to it in the forests of the north and west?
20. Who is said to have been the greatest of all home missionaries?

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

BREAKING DOWN BARRIERS

I live in a little house
But the door can open wide—
I live in a little house
But the whole round world's outside!
—*Mary Stewart Cutting.*

What an inspiration it was last year to be one with the whole round world on the World Day of Prayer for Missions, to be voicing the same petitions in Africa, the Americas, Asia, Europe, Islands of the seas, the arctics, and the tropics! Has it not, somehow, made a difference all through the subsequent months that on that day the incense of intercession rising from each country mingled and became as one? Surely, yes!

And now we approach another observance of the World Day of Prayer for Missions which, as usual, will be on the first Friday in Lent, February 24, 1928. As this is somewhat earlier than last year, we must bestir ourselves speedily. Did your community hold an interdenominational meeting last year? Did you remember that the observance is interracial as well as interdenominational and international? The leaders in the different local societies should be called together at an early date to start preparations in ample season. The supplies are ready. Send to denominational headquarters for them all.

So many suggested that the Cycle of Prayer on the Call to Prayer card be used again this year that it was decided to do this. Get quantity of "Call" needed to give one to every person in your church and neighborhood, not forgetting shut-ins. These cards are free from denominational headquarters. Daily use should begin now leading up to February twenty-fourth and many will desire to continue use throughout the whole year.

An attractive sticker for envelopes and letterheads is a new feature this year. Get supply early.

Last year for the first time a Retreat, "Toward Power and Service," was printed and found very helpful, especially by local committees and leaders—in fact, so helpful, that it is used again this year. It is priced at 10 cents; only two copies are needed—one for leader and one for pianist.

The program, "Breaking Down Barriers," proceeds from Thanksgiving through Confession and Intercession to Consecration. It may be used entirely as printed, or modified and adapted; it may be repeated at morning, afternoon, and evening meetings or divided into sections with luncheon coming in between. The price is 2 cents, \$1.75 per hundred. There is a leaflet of suggestions for the leader, several copies of which are furnished free with each order for programs.

A growing number of girls' groups are observing the Day, and we learn that increasingly men are present at the meetings. Be sure to use all possible publicity—the "Call" should be sent widely in personal correspondence; bulletin boards and church calendars should carry notices for several weeks before the Day; there should be no conflicting appointments or meetings; pastors should be requested to make announcement from the pulpit, and presidents of women's civic, literary, and religious societies at previous meetings; posters locally prepared may be advantageously utilized. Above and beyond all the "methods" do not you, yourself, fail to pray that guidance and inspiration may be given to all upon whom rests responsibility for planning and preparing for the Day both nationally and locally.

LEGISLATIVE MATTERS

BY HELEN MERRICK SEMPLE

*Chairman, Committee on Legislative Matters,
Council of Women for Home Missions*

Two outstanding interests in our field of legislation during the past year have been the Eighteenth Amendment to the Constitution of the United States and its enforcing acts, state and federal, and American adherence to the World Court.

Adherence of the United States to the World Court, so far as actual legislative action is concerned, has for the present been transferred to other lands. The determination of this adherence, on the basis of the rather severe reservations demanded by the United States Senate, awaits the completed action of the other nations signatory to the World Court Protocol. In this country, in the meantime, some of the opponents of American adherence to the Court endeavored to inject their attitude into the political campaigns of last autumn.

The basis of such endeavor was plainly the expectation, or hope, that the reservations of the Senate might not be acceptable to all the nations now members of the Court; and that the issue might thus be thrown again into discussion in our own Senate, with a personnel whose attitude would be affected by campaign pledges inimical to our adherence to the Court.

The following statement of a European statesman is significant. Stephen Osusky, Czecho-Slovakian minister in Paris, who lived for years in Washington, says:

"It is in the interest of international justice that the United States should adhere to the World Court. It must not be forgotten that it was the United States that, from the beginning of its existence, introduced the principle of arbitration in its international relations.

"With the adhesion of the United States to the Court, the idea and principles of international justice would be greatly strengthened; its adhesion would at the same time deprive those who do not want to accept the juris-

diction of the Court of such encouragement as they derive from the non-adhesion of the United States to the Court of International Justice."

"On the other hand, American non-adhesion can in no wise prevent the formation of international jurisprudence which will inevitably have an influence upon questions interesting the United States. The United States consequently has a very great interest, as it has the right to participate in the formation of rules which in the future will determine the relations between the nations of the world."

The following was approved by the Annual Meeting of the Council last January:

Resolved, That the Council of Women for Home Missions re-affirms its approval of proposed adherence of the United States to the World Court, and advises continued interest, coöperation and education to this end.

The other outstanding item of the Council's interest in legislation during the past year was undoubtedly Prohibition, in its federal, state, and international phases.

The main election issue of the country last fall was the struggle between the "wets" and the "drys"—the fundamental issue of the question of obedience to the Eighteenth Amendment to the Constitution of the United States being somewhat successfully masked by discussion of the federal Volstead Act, and of legislation in various states designed to carry out the provisions of the Eighteenth Amendment. A part of the masking process was submission to the voters of referenda on the question of amendment or modification of what is known as the Volstead law.

The federal appropriations for enforcement of the prohibition law came up for early attention by Congress. Rather surprisingly, the main items under that head were allowed to stand, providing some \$13,000,000 for the work of that branch of the government. Attack centered on the item of half a million dollars for "under cover" work, which was eliminated. While the development of "under

cover" work meets with scant approval from the friends of prohibition, it is nevertheless true that, under present rules of evidence in court procedure, conviction of violations of the prohibition laws is most difficult without "under cover" work.

The present tendency seems to favor the selection of a form of modification which would leave to the individual states the interpretation of the Constitution on the point of what constitutes an intoxicating beverage. An important item of interest in the prohibition field during the year was the international agreement with Great Britain, arranged by General Lincoln C. Andrews, administrator of the federal prohibition enforcement service.

In the present situation there are certain points that stand out prominently as guideposts in thought, discussion, and action. In the realm of politics the present emphasis on party loyalty, tending to the submergence of moral issues, and the extremely criss-crossed attitude of all political parties toward this subject of prohibition, make it worth while to state these points briefly:

1. The Eighteenth Amendment to the Constitution remains, even if the Volstead law be repealed; and obedience to the Constitution would require that succeeding enforcement legislation be immediately substituted.

2. The Volstead law is of federal creation, and can not be affected by state referenda or state legislative action. State referenda on the subject partake of impertinence, and of disloyalty to the federal government. This would be quickly recognized as fact if a state referendum were attempted on any other federal law grounded on a constitutional provision that has been passed upon with approval by the Supreme Court.

3. Prohibition was the law in thirty-three states of the Union before the Eighteenth Amendment went into effect. These state constitutions and laws would stand.

4. The claim that the Volstead Law is unnecessarily drastic overlooks the fact that there are sixteen states which

prohibit the sale of beverages containing any percentage of alcohol; and there are eighteen other states where the maximum alcoholic content that can be legally sold is one half of one per cent, or less. If, therefore, the Volstead Law were repealed, there would remain thirty-four states in which no liquor stronger than one half of one per cent could be legally sold.

5. The proposal to amend the Volstead Law to allow the sale of light wines and beer—beverages presumably containing 2.75 per cent of alcohol—carries with it two points for special scrutiny. Such proposals for modification are nearly all couched in terms which make the computation of 2.75 per cent alcoholic content by *weight*, rather than by *volume*. This in effect raises the alcoholic content, computed by volume, to 3.50 per cent which was the average alcoholic content of beer in pre-Volstead days. If such modification were permitted, the whole field of beer-influence, with its known evils, would be reopened; with the additional situation that the Volstead law, as now framed, provides no system of license supervision. As a practical outcome this might mean that beverages of 2.75 (or 3.50) per cent alcoholic content could be sold without restriction in any place. (No. 5 as a statement is a summary of material authorized by the World League Against Alcohol.)

The following was approved by the Annual Meeting of the Council last January:

Resolved, That the Council of Women for Home Missions re-affirms its endorsement of federal and state legislation looking to the enforcement of the Eighteenth Amendment to the Constitution of the United States; and that in particular it pleads for the preservation of the Volstead Law and its definition of legal alcoholic content of beverages as one half of one percent.

The need is realized for continued intensive education on the subject of alcohol and its effect; of the various attempts to control its manufacture and use; and on the reasonableness of giving the present attempt in our country an uninterrupted and sufficient trial.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

Readers of the REVIEW will be interested in the delightfully informing survey by Mrs. R. G. Vance, the first chairman of our Industrial Missions Committee. Mrs. Vance has made a thorough inspection of how the Christian women of America can help the Christian women of other lands in relation to industrial conditions. She has studied the effects of industrial conditions on international relationships, and how best to make these industries apply to human needs, to improve living conditions and to develop Christian life. We are hoping later on for further reports on Mrs. Vance's investigation.

IMPRESSIONS OF KOREA FROM AN INDUSTRIAL VIEWPOINT

Korea stands out in my mind as a land of mountains, rugged and aloof, relieved by the wistful intimacy of green valleys sheltering the thatched huts and rude clearings of primitive life. The people of Korea have a dignity and reserve in keeping with their mountains. I found them on closer view simple, friendly, impressionable. Most appealing is their eagerness to learn—a thirst so urgent, so insatiable, as to constitute the most compelling problem of our work.

How can we deny this need? How can we, on the other hand, satisfy even in small measure this craving, without training the Korean boy and girl away from their native environment, producing in them profitless discontent and unrest?

It would seem that training along industrial lines is the best answer to this question. Through industrial training, grounded on the simple principles of Christian living, the younger Koreans may find at least a partial answer to their craving for knowledge. At the same time that their mental outlook is enlarged they are taught a definite means of livelihood, vitally necessary in this land of isolation and stark poverty.

This condition has been recognized for sometime, as is shown by the

progress already made in industrial training from Seoul to Fusan. Institutions of varying size and character for boys and girls are at present maintained by several of the Protestant denominations, some dating back a decade or more. As to Roman Catholic efforts I am not informed. I found among the missionaries in the stations of whatever denomination I visited a hearty willingness to cooperate with the Industrial Committee of the Federation of Woman's Foreign Mission Boards, and a real appreciation of its interest and wish to promote Industrial Missions. Korea, like India, is sympathetic with the idea of forming a Christian Industrial Association to cooperate with similar organizations in America.

The Japanese Government is showing its approval of industrial training, realizing more and more the importance for Korea, as for Japan, of equipment along industrial lines. It was most gratifying to find, on visiting our schools in Korea, that the Japanese Government had specially commended the handwork of the pupils, requesting that such training be extended to all classes, and not restricted to the poorer girls. Our schools will stand even should other lines of Christian work be discredited or opposed. *The Japan Advertiser* of April 5, 1927, has an editorial bearing on this pressing question of industrial education in Korea, in which we find this significant statement:

"The golden age for the college graduate is entirely past and gone, a significant turn of the situation being that, each season as the colleges turn out graduates, that grim question of the 'intelligent class unemployment' presents itself in a more than ever appalling aspect."

Girls trained in our industrial schools are much in demand for wives as more companionable and capable.

What can we continue to do for her after leaving school—this trained girl whose higher ideals and broader outlook set her apart from her environment? How sustain her and foster her further development? Is there no way by which we may use her very difference as a foundation stone, her discontent as “the little leaven that leaveneth the whole lump?”

Here we should, if possible, let the industrial work be a further tie, continuing the bond between school and former pupil. Cottage industries have possibilities of giving a social feature to the lives of women who have nothing. Such work is needed to help them in returning to poor homes destitute of social life and encouragement toward better ideals. Such a beginning in even one home may form a nucleus for community work, gradually introducing music, reading, social life, as well as productive industrial features into lives meager and deprived. To make this effective or even possible the schools should endeavor to keep avenues of approach open for encouragement, advice, and marketing of suitable cottage-made goods.

In any program for future work in industrial training in Korea all thoughtful students of the question are agreed on certain fundamental points:

First, we would encourage Koreans in their native arts rather than teach them to imitate foreign products. “Each nation has something inherited to give to the world in which its native genius flowers out, and we must preserve this and perfect it, and not allow these people to follow the mirage of Occidental show and glitter.”

In this connection I would plead for the encouragement of native costumes and customs in so far as possible. Not for the sake of stressing unduly the quaint and the picturesque, but to preserve that individuality which is the soul of a nation's life. Our aim should be to develop them from within through right principles and ideals, not to make an inferior copy of our alien mode of living.

Second, we should train them and encourage them to use native resources so that work can be continuous and uninterrupted, independent of imported raw materials.

Third, we should guide them in making practical articles which may find a ready market among their own people because necessary to their everyday life. In many instances such articles are of artistic merit as well, suitable for sale as art goods in America.

Korean work in brass fulfills these three conditions in the highest degree, and is rightly stressed in our industrial training. The brass foundry and boys' training school developed by Mr. Unger at Soonchun is a splendid example of what may be accomplished along this line. Here native brass of that superb quality characteristic of Korea is molded into the bowls and utensils indispensable to Korean daily life. The best types of traditional models are followed so that the product is artistic and thus admirably adapted to export for sale in America as art goods.

At Chunju I saw them digging the foundations for another industrial plant for boys. This work is to be under the supervision of Mr. Bolling Reynolds. There is a possibility of making here on an extensive scale the traditional *chang*. This chest of wood and brass, cunningly fitted, sturdy and distinctive, is the age-old desk, bureau, trunk, and treasure-vault of the Korean household. One finds them varying in size from a mere trinket-box to the massive proportions of a great sideboard. Since they are characteristic and indispensable Korean furniture there should be a market for them in their native land. And as they are of exceptional artistic merit they should be marketable in the United States as well.

For girls and women the industry that best parallels brass-working is the weaving of *moonjung* cloth—universally used in Korea for garments and every domestic purpose. This, too, meets the conditions laid down

above—an industry using native materials, fostering a native art, adapted to the daily use of the natives but through the excellence of its product suitable for marketing in Occidental countries. This coarse-fibred, unbleached cloth, sturdy and wear-resisting, has the general texture and appearance adapted to “art material” in combination with embroidery, applique, or other trimmings in color. Since the equipment required is of the meagerest description the cloth may be woven in the humblest home. The schools teach embroidery stitches and such finer work which may also be carried on at home after the completion of the school course. For several years hand-embroidered articles of *moonjung* cloth made in our Korean schools have been marketed in the United States through the distributing agencies of our church. The sale of these articles forms the chief financial support of several mission schools in Korea which educate and train numbers of girls, besides providing a means of livelihood to many widows and mothers who would otherwise be destitute.

It is hoped to encourage the weaving of *moonjung* cloth in short lengths suitable for pillowtops, towels, etc., as well as designs in color woven in as borders or motifs. This will enhance its marketable value in the United States.

On an emerald and gold April afternoon such as only Korea can show, I stopped at the door of a tiny mushroom hut of mud walls and thatched roof to watch a young Korean woman weaving at her rude wooden frame. Casually picking up a few straws from the ground and breaking them off to the required length, she used them to start the cotton thread on its way. Her quiet demeanor and expert movements were uninterrupted by our approach and keen interest. With grace hospitality she paused, however, to welcome us into her tiny kitchen where piled great trays of the indispensable “greens” of Korea’s

humble daily fare. Nearby in a bit of a vase on the crude shelf were two gay field blossoms.

Industry, sustenance, beauty—here was a poignant example of these three great needs of the human heart.

There are, of course, many other lines of industrial training to be developed in Korea as time, money and teachers are available, such as rug-making, soap-making, improved methods in farming. Stress must be laid on the lack of teachers trained to direct industrial work, especially teachers capable of such work without modern machinery, according to primitive methods, the only ones practical among a primitive people. The belief is expressed that persons trained in Europe, where lack of land has forced intensive farming, can best understand the peculiar farming problems of Korea.

Whatever special features Christian education in Korea may develop, it is increasingly evident that industrial training must predominate—the hand must be trained with the head, the dignity of labor inculcated along with the joy of independence. Tribal and family life in the Orient forbid the individualism of the West. This training must be so linked with the environment as to stimulate growth, not disintegration. “They must move together or not at all.”

On my way from Nagoya, Japan, to Fusan, Korea, I was sought out by a young Korean student who got me through the Customs by the naive declaration: “She is a missionary and has no cigarettes.” This boy expressed in all his ardent young personality the yearning of the youth of the Orient toward America—that land at the foot of the rainbow! He wrote me later some of his hopes and conclusions: “I believe with the religious force our country will be civilize and will be fine contry for God’s will. I thank very much God and for earnest missions of your contry.”

Can we refuse the challenge?

NEWS FROM MANY LANDS



LATIN AMERICA

Gambling in Latin America

PUERTO RICO EVANGELICO, the union Christian paper of Porto Rico, discusses the active campaigns in Argentina and Mexico against gambling houses and lotteries. Portions of the article have been translated as follows:

"The courageous and firm Mexican president, the Martin Luther of the civic conscience in America, noting that gambling is a terrible enemy of all classes, particularly the laborers, has ordered the immediate closing of the gambling houses established throughout the great Aztec republic. With a sure eye and a firm hand he seeks to aim the death blow at the octopus of the gambling houses, regarding each of them as an insatiable mouth that sucks the blood and the dignity of the nation which he so ably governs." "The people of the Argentine, having learned from bitter and abundant experience, have been persuaded that gambling is one of the worst enemies of national prosperity, a consuming cancer which threatens to destroy the edifice of the great Argentine republic. First the progressive press and then the prudent legislatures have raised their voices in protest, seeking the extermination of this terrible social plague."

J. Harrison, a missionary in Argentina of the Evangelical Union of South America, writes: "With the lottery went also the *hipodromos* or racing centers and every person found infringing the laws is being severely dealt with."

Guatemalan Christians Trusted

THE greatest argument for Evangelical missions in Guatemala, says the Rev. Edward M. Haymaker, D.D. is the changed life of the average convert. He writes:

"Far and near the *Evangélicos* are sought for servants, because they are so much more reliable than the others—they don't get drunk, they are honest, they are respectful and as

they attend to their work conscientiously they soon become more efficient than others. In most commercial houses and in many plantations, it is a high recommendation when an applicant can give the proofs that he is an *Evangélico* in good standing, and especially if he comes recommended by his pastor. The industries are honeycombed with fraud, but some are using Evangelical overseers, watchmen, book keepers, treasurers, collectors, etc. to head off trouble and this way of avoiding speculation is rapidly becoming a method. Of course we are not stating that all professed Protestants are angels.....But we are speaking in general terms of the change in personal character and rectitude, and its testimonial value that has resulted in convincing the public that the old Roman prejudice against Protestantism is unfounded."

Greater Freedom in Costa Rica

A WORKER in the Latin America Evangelization Campaign writes:

"Ever since the brutal attack on Evangelical missionaries early in June, things have mended. We are left in quiet to hold our services and those who want to attend are free to come and go without molestation. We took no steps whatever to have the aggressors punished, but the President of the Republic took vigorous measures to vindicate the law and to prevent a fanatical priesthood from dishonoring the good name of Costa Rica before the world. The result was a stern lesson to everyone concerned and a great victory for law and order. What rejoices our hearts most of all is to see the growing confidence of the people who in increasing numbers are attending the services, none making them afraid. In

three recent Sunday night services there have been many professions of a desire to accept Christ and to live the true Christian life."

A Native Church in Ecuador

MILAGRO is a town of 10,000 inhabitants in Ecuador, near the city of Guayaquil. The native pastor there and his work are thus described by the *Alliance Weekly*: "He has a good understanding of the Scriptures, and beside preaching in the church at Milagro, visits many surrounding villages on his bicycle, giving out tracts and selling portions of Scripture. He has recently received a tempting offer from an employer of mechanics, but his love for the work of the Gospel has constrained him to refuse. On a recent Sunday morning the first baptismal service ever held there created wide interest. The four candidates for baptism first gave their testimonies as to the power of the Gospel in their lives, and their desire to follow in the steps of their Master. During the evening preaching service there were as many people outside the church as inside. At the close several men inquired about baptism as a result of the service in the morning."

Soldiers' Gospel Mission, Chile

MR. AND MRS. WILLIAM M. STRONG, who went to Chile a few years ago to open work among the soldiers of Arica, have now founded the "Soldiers' Gospel Mission of South America." The work now centers in Concepcion, Chile and is exerting a wide and salutary influence. A gospel hall and gameroom for soldiers, meetings in the barracks and in the open air, evangelistic work, and Bible correspondence courses are features of the mission.

Many new doors open for service among the various regiments—twenty-eight having been reached thus far. These are scattered 2,500 miles along the coast among infantry, cavalry, engineers, artillery, mounted police, and in schools for marines, and among

mechanics and munition workers. Many of the officers show a very friendly cooperation. Recently over 1,000 men professed to accept Christ as Lord and Saviour in these meetings and all have received copies of the Gospel of St. John. The work is supported by voluntary offerings.

The Evangelical Church in Peru

THE fifth annual Synod of the *Iglesia Evangelica Peruana* was held, for the first time in the history of these gatherings, in Lima, the capital city. At the first session, in 1919, four delegates attended, representing three congregations. This year thirty-three duly appointed delegates officially represented twenty-seven congregations, and reports and contributions were received from forty congregations. Beside these official delegates, sixty-four came up for the Bible Convention and to be present at the Synod. A writer in *South America* says: "More remarkable perhaps, as indicating not only increase in numbers, but also growth in Christian grace, is the advance in generosity revealed by the accounts The sessions are so conducted as to encourage the native brethren to manage their own affairs and find their own solutions to their problems. They elect the officers with as much freedom as if there were no foreign mission or missionary."

A Brazilian Woman's Outlook

ONE phase of the Christian opportunity in Latin American countries is indicated by the following statement made by a Brazilian woman, who had come in contact with the work of the Young Women's Christian Association: "The woman of today has faith in the greatness of our future and is eager to help. The wave of prosperity and development, the advent of the working woman, the influence of the United States, have all changed her outlook. Heretofore her ideas on life were characteristically Latin, her reading exclusively French. Now American-

ization, with its advantages and its drawbacks, is affecting her to a large extent. Independence is a new thing; she is interested in achieving it."

EUROPE

An All-Europe C. E. Convention

THE European Christian Endeavor Union held its fifth convention in Budapest from August 8th to 14th. An English observer comments: "Unity, evangelistic fervor, eagerness to train the young, a growing enthusiasm for Christian Endeavor, which gives energetic and idealistic youth its opportunity within the Church and for the Church—these were key-notes of the convention. Over 600 delegates from over twenty nations, speaking many tongues, belonging to a dozen or more denominations, from Lutheran to Friends, from Presbyterian to Mennonite, with many ecclesiastical and political differences, and many varieties of temperament—they realized a wonderful fellowship at the common meals, in the united communion service, in the consecration meeting, and even in the business sessions of the European Council and Executive. All through the convention there were not only evangelistic meetings, but also in the great public meetings evangelistic addresses and appeals. These, with the welcome meeting and the closing consecration meeting, deeply impressed Catholics and Jews who had attended out of curiosity, and there were some remarkable cases of inquiry and conversion."

European Churches Work Together

A LONG all lines there is in evidence, reports a competent observer, a new spirit of cooperation between the churches of Europe. The very difficulties and trials through which the churches have passed have served to drive them together. Very splendid cooperation has been evidenced in the relief work carried on by the Central Bureau of Relief of the Evangelical Churches of Europe. An interdenominational and international

organization, this Bureau has served to unite those churches which have been in a position to help in a common cause. The relief which has been afforded in the past four years has demonstrated to the afflicted churches the solidarity of Protestantism. As the Bureau continues to work and devotes more and more attention to constructive efforts for the complete rehabilitation of the church life of Europe, it will serve increasingly as the rallying point of the Christian forces of the Old World and the New, irrespective of denominational and national differences.

German Church Regains Strength

REV. ADOLF KELLER, D.D., Director of the Central Bureau for Relief of the Evangelical Churches of Europe and European Secretary of the Federal Council of the Churches of Christ in America, reports "the return of Protestantism in Germany to a position of strength and influence." He continues: "The churches of Germany were so disrupted by the political and economic consequences of the peace that for a time their very continuance was threatened. The economic situation in Germany is by no means normal. There are still vast armies of unemployed, and much suffering and want. But, since the inauguration of the Dawes plan and the stabilization of the mark, there has been such an improvement in the position of the Church as to enable it to help the churches in other lands, instead of receiving help itself, as has been the case hitherto. Home mission and foreign agencies are taking up their tasks once more; the social welfare work of the churches is again moving forward."

Riga Tabernacle Dedicated

ENTHUSIASM marked the services opening the Riga Tabernacle led by Pastor Fetler of the Russian Missionary Society. Many people, from all parts of Latvia, had been at a special praise and prayer-meeting on the previous evening. Both the Amer-

ican and the British ambassadors were present at the dedication service, and made brief addresses. There were several police officers present and on the platform. Before the close, the Chief, at the invitation of Pastor Fetler, went into the pulpit, and, as representative of the Government, expressed his appreciation of the work, and declared that the more success that attended it the better it would be for the police, as their duties would thereby be made lighter. Pastor Fetler announced that of the \$35,000 required to open free of debt, about \$20,000 had been received. The evening meeting, specially evangelistic and for Russians, was also well attended.

AFRICA

Rome's Influence in Abyssinia

THE arrival of the Duke of Abruzzi at Addis Abeba, the capital of Abyssinia, with valuable presents for the regent, the queen, and the royal family, was reported in the *New York Times* late in the summer. The Duke was accompanied by "an important official of the Vatican, traveling incognito as the Abbé Brucardi," whose mission was said to be to establish a *modus vivendi* between the Coptic Church of Abyssinia and the Vatican. *The Converted Catholic* quotes from the article as follows: "Since the fourth century, except for eight years in the seventeenth century, when the authority of Rome was acknowledged, successive Abyssinian bishops have been appointed by the head of the Coptic Church in Egypt, and in the old days wars were fought to sustain his authority. Recently Roman ecclesiastics have deemed the time ripe to make an attempt to win back the Church in Abyssinia. The Regent Ras Tafari has great respect for both the Quirinal and the Vatican, and is said to be ready to enter the fold of Rome just as soon as a sufficient number of parishes acknowledge the Pope, so as to make objections from Cairo of no great importance."

A New Day for North Africa

EDUCATION and the whole impact of modern life and thought are breaking down the old fanaticism and opening up new horizons to the native white races of North Africa—both Berber and Arab. The Methodist Episcopal Church reports a very promising work carried on in seven stations. It includes evangelistic and church work in three languages—French, Arabic, and Kabyle. Six homes for Arab and Kabyle boys and girls, with over two hundred children, are maintained. The children attend the French government schools and receive religious instruction and moral training in the homes. There are also an agricultural and industrial school; a students' hostel, where Arab and Kabyle young men following courses in government high schools can board and lodge and be under the moral influence of the missionary; a Bible institute for the training of native teachers, colporteurs, evangelists, and pastors. Eighteen young Arabs and Kabyles are working in the mission as evangelists and religious teachers. There are also five native Bible women.

"Pilgrim's Progress" in the Congo

REV. C. E. PUGH, who has been at work in the Congo for eighteen years, has translated "Pilgrim's Progress" into the Lokele language, and now sees young people reading it in a village where in 1910 cannibalism was practiced. He writes of a teacher-evangelist who was offered by a Roman priest much larger pay if he would become a Catholic:

He opened his precious book and turned the pages over rapidly until he had before him the picture of Flatterer with his net. He held that up to the priest, and he said: "Now I hear what you say, I know what your name is; your name is Flatterer." Then in the native speech he added, "It is no use to set a hunting net in the forest when the chimpanzee is looking on."

Mr. Pugh continues: "The great need of the people who live in equatorial Africa is a larger literature, a

literature adapted to their own particular needs. . . . Our people have a very pithy saying. It is this: 'The God of the Catholics has no books.' Protestantism has always stood for two things, the open mind, and the open Book."

Children in the Cameroun Church

A WORKER in the Cameroun Mission, West Africa, writes of one notable advance made during the year which, though not originating in the village schools, will most certainly react with power upon them. Almost all the stations have instituted children's *bikaña'a*—communions. These for the grown folks connote, of course, the breaking of bread at the Lord's Table; but for the children they take on more of the aspect of Children's Day. Together with this innovation in our evangelistic work among children—most of them naturally being the village school children—has been instituted the "Children's Roll." These two features are really component parts of one endeavor to make the children realize that they have an important place in the great life of the church. Thousands gathered at the various stations during the days of the week set aside for them and rejoiced in the daily meetings and the Sunday services held especially for them. The words of one little tot are significant: "We are being treated as real persons now!"

An African Woman Made a Deacon

CHUNGU is a woman of whom one of the missionaries of the London Missionary Society at Mbereshi, Central Africa, writes: "Chungu is back with us as our cook and house *capitao* and general stand-by. She has won back the respect of the whole village. She really has triumphed gloriously. And the crowning joy of the year for her and for me came this very week at our New Year's church meeting; Chungu was unanimously elected a deacon of the church. I watched her when her name was proposed, tears

came into her eyes. She looked at me with fear and wonder, and later on when all the children were in bed, she came to me and said, 'Have they forgotten my sin? Is it a sign of God's forgiveness? I have not much wisdom, I am not very old, but if God has called me to this holy work in His Church, then here I am, O Lord,' and she rose and stretched forth her hands as if she saw Him before her. She said in parting, 'It is a day of joy for me, but more joy for you and for Our Chief.' Just to look at Chungu with her quiet, serene face and gentle way with the girls is gloriously worth while."

THE NEAR EAST

The Turkish Woman's Religion

ACCORDING to John B. Ascham, writing in *World Neighbors*, the new women of Turkey do not attend the religious services of the mosques. They no longer are attracted by the old religious life of Islam. Once they could attend the public prayers sequestered behind screens. Many mosques did not have these screened places for the women. They said their prayers at home. Women now, if they wish, can go to the mosques. "I have seen them in St. Sophia separated from the men by a single cord to indicate their place. I have not seen women worshipping in any of the mosques which I have visited in Anatolia. But the new woman, like her husband, will have little to do with the mosque. It is associated with the tyranny of the old social order. Religion has little significance to the leaders of modern Turkey."

Staff of Beirut University

ONE way in which international and interracial sympathies are promoted by this famous institution is indicated by the following statement made by Bayard Dodge, President of the University: "Members of the faculty and staff are chosen because of personal qualifications, regardless of race or sect. Last year we had members of fourteen races on

our teaching and administrative force. Out of a total of 172, only 53 of these were American. The same teaching and administrative force represented nine religious sects; 102 were Protestants and the others were Moslems, Bahais, Druses, Jews, Catholics, Orthodox, etc. The Protestants in turn represented most of the leading denominations of Protestantism."

Palestine, a Jewish Homeland

AT THE World Zionist Congress, held in Switzerland during the past summer, which celebrated the thirtieth anniversary of the founding of the movement, encouraging reports were given of the progress made in the restoration of Palestine as a homeland for the Jews. Since the Balfour Declaration, which was agreed to by the French and Italian Governments, large areas have been put under cultivation by homesteaders. Local cement plants and other factories are supplying much of the material used in the construction of the new and modern cities around Jerusalem. Extensive orange groves have been cultivated and increased by the installation of irrigation systems. Poultry raising and dairy farming have been successfully carried on in sections that were formerly useless and not under cultivation. Schools have been established, both Jewish and Arab, and Great Britain contributes twenty per cent of the cost of the Jewish schools and so far the entire expense of the Arab schools.

New Anatolia College

PRESIDENT WHITE of the transplanted and thriving Anatolia College, now of Salonica, writes enthusiastically of what he found on his new campus as he completed, this summer, his seventh trip to the Near East in thirty-seven years. The college had, last year, 173 students from Albania, Armenia, Greece, and other Near Eastern lands. More than 2,500 have been enrolled during the forty years of the life of the institution. The places from which the students

come today are much the same as they were years ago, in spite of the fact that war conditions and the migrations made necessary the moving of the college. "Smaller than Robert College or the American University of Beirut, and much less famous," says *The Congregationalist*, "this little college is nevertheless of the same noble sort and makes its steady contribution to the manhood and womanhood of the Near East."

Moslem and Jew Study the Bible

THE American School for Boys in Baghdad is one of the outstanding activities of the United Mission in Mesopotamia. Rev. Calvin K. Staudt, its principal, reports these two unusual cases in connection with the school: "The brother of a Moslem boy called the other day to find out how his brother was getting along, especially in his study of the Bible. To my surprise, he told us that he wants his brother to study the Bible much and that he would be pleased if we would ask his brother to recite often so that he would have more of an incentive to study his Bible. One of our teachers is giving private lessons to a Jewish boy after school, in his home. The father has requested this teacher to devote fifteen minutes each day out of the lesson period to the study of the life and teachings of Jesus. The father knows that his son is morally weak and, having himself been educated in a mission school and in the University of Beirut, he feels that nothing can straighten out his son better and make a man of him than such teaching."

INDIA AND SIAM

Hindus Desire Clean Hearts

AT A farewell meeting held for Rev. and Mrs. William McCance, of the American Board's Marathi Mission in India, as they left Satara for their furlough, they were presented with fragrant garlands and affectionate speeches were made. This is in accordance with Indian custom, but what made the occasion noteworthy

was a speech by a young Hindu of the shoemakers' caste, who asked leave to present garlands on behalf of the shoemakers. He said: "Your group is far ahead of ours. You Christians outdistance us both economically and intellectually. In both respects you are much beyond us. But more than this, your hearts are clean. We look longingly at you and wish that we, too, were well educated, living in more respectable homes, but most of all we wish that our hearts were clean!" And Mr. McCance answered, "And when will you and your fellows come to follow the Guru Jesus Christ, who can give you clean hearts?" The man sadly shook his head and said, "When we break our fetters, sahib."

Slavery Contract in Rajputana

H. B. SARDA, in an article quoted by the *Antislavery Reporter*, describes the slavery of the Darogha caste in Rajputana states. Mr. Sarda says that, in exchange for food, clothes and marriage dowry from the master, the Daroghas bind themselves to render any service that he may demand and not to leave his service. Their children are similarly liable to render service to the masters. The daughters of Daroghas are given away in dowry in the marriage of the master's daughters. The master can also dispose of the surplus Daroghas under him, but retains the right to requisition their services whenever necessary and to give away their daughters in dowry. A Darogha can buy his freedom by paying back to the master all the expenses incurred on his behalf by the former. A Darogha naturally has no scope to earn money and the master sees to it that he gets none. He therefore remains a slave all his life and transmits his slavery to his children.

A Great Lack in Hinduism

REV. JOHN E. NORTON uses the response of the American people to the Mississippi flood disaster as an illustration of the difference between Hinduism and Christianity,

and further proof of why India needs Christ. He says: "Although wickedness does abound, yet America is a Christian land and Christian sentiment prevails. As soon as it was known that there were flood sufferers, help was rushed to them immediately. The whole country from the Atlantic to the Pacific was stirred to help. Nobody said, 'They are not my caste, why should I worry about them?' If the Ganges River had flooded all its low-lying plains and washed away thousands of its villages, would the whole of India rush to help them? The probability is that the whole of India would not give five minutes to thinking about the sufferers. Most of the people would never know about it, for they cannot read. If it was a great enough calamity the Christian Government out here no doubt would do something, but as to the people on the whole it would never occur to them that they had any duty in the matter."

Preparing for Blindness

THE school for the blind carried on in Bombay by American Congregationalist missionaries is a helpful institution of long standing. The annual report of the Marathi Mission says of one pupil: "Gulabi was one of the sweetest, happiest little orphans in the Methodist girls' school at Tal-egaon. One day it was noticed that she seemed to be having trouble in reading; her eyesight was failing. She was sent to the Presbyterian hospital at Miraj and everything possible was done, but she came back with the verdict, 'No hope. Blindness ahead.' I wonder how we would meet that verdict, if it came to us? Gulabi wasted no eyesight on tears, but said at once, with a cheery smile, 'Well, I just can't stop studying. I'd better go to the Blind School now and begin to learn while I can still see; then by and by perhaps I can be a blind Bible woman' Her cheery smile, sweet voice and loving helpful spirit are a spot of sunshine in an already cheerful place."

Union Chapel in Ceylon

A SERVICE that is unique in missionary history in Ceylon took place at the Training Colony, Peradeniya, when the new chapel was dedicated. This is the first Christian place of worship to be built in Sinhalese style. The architecture is all Kandyan. Baptist, Presbyterian, Wesleyan and Church of England clergymen took part in the dedication service, which is described as having been conducted by the congregation, at the invitation of the Colony Council. H. I. Charter writes of it: "This is the first service of such a nature ever held in Ceylon, because the Colony is the only case of united work in the training of teachers and evangelists ever attempted in the Island. It will be more than a happy memory. It augurs well for future united worship, and united work for the extension of the kingdom of our common Lord."

Burmese Preaching Laymen

FEW churches in Burma can as yet offer a pastor one third of the salary a college graduate receives for other employment. A more significant fact is that the larger part of mission workers who have had college advantages have not completed degree courses, though not a few have had the college advantages and have simply failed to pass the final university examinations. The number of workers in the Christian churches in Burma who have had two years of college training mounts up into the hundreds. The preaching teacher, the preaching physician, the preaching judge and the preaching lawyer are outgrowths of the peculiar situation which exists in Burma. The mission theological schools engaged in preparing young people for religious positions have had few applications from students who have completed even one half of the severe university courses of study. The Christian churches, though numerous, have not been able to provide the support for their pastors which even high-school graduates can obtain

in other callings. One important alleviation in this difficult situation is that many mission schools can pay their teachers the salaries of those who add preaching to their teaching duties. Some of the most forceful preachers are in the employ of schools, or are in medical or legal practice and in government offices.—*Missions.*

Karens Must Share the Gospel

A THIRD-GENERATION Karen Christian writes in *Missions* of his people: "The Karens are essentially missionary. They are instinctively hospitable and generous. Many American friends have said that they are sure they will never starve if they are anywhere near a Karen habitation. The Karen Christian is therefore never happy to keep the Gospel of Christ to himself. He must share it with someone. But do not think that Karens are perfect specimens of humanity. One of their crying weaknesses is sloth, but their redeeming quality is standing by their guns at any cost. It is therefore very important that the Karen youth should be taught early to foster strong missionary ideals. The boys and girls in the American Baptist Mission Karen schools grow up in an atmosphere charged with evangelistic fervor."

New Siamese Christian Colony

A CHINESE Christian of the second generation, graduate of two American schools, has gone back to Siam, determined that his business career shall not interfere with his Christian service. Mrs. Charles E. Eckels of Sritamarat, Siam, writes that this young man's father helped to found a Christian colony in the Federated Malay States about twenty years ago. The Government encouraged the settlers to plant rubber trees by giving them a few cents for each tree planted. Ten or fifteen acres of land were allotted each family. Recent high prices of rubber have given each family a good income, and there is a very strong and prosperous

Christian community, with ten lower schools, a church and a high school. This young man has now started a similar Christian settlement in Siam near Singora. The Siam Government has given the group all the land they want to develop, and they are also starting rubber plantations. "Most of his people are young men from the first settlement, I think," writes Mrs. Eckels. "It is very like the little leaven hidden in the meal. All over this country Christian influence is at work, silently permeating the whole population."

CHINA AND TIBET

What Christ Would Say to China

THE story is told in *The Outlook of Missions* of six Christian students in Hunan Province who formed a preaching band when the Yochow Communists closed the mission school. That one of them showed especial independence of thought and earnestness of conviction is evident from his remarks on one occasion to his fellows: "Surely, if Christ were here now," he said, "He would not preach as He did to the Jews. 'Do not pray on the street corners to be seen of men,' He said. They loved to be seen of men to pray; but we are ashamed to be seen praying. Therefore the Lord would tell us to stand on the street corners and pray, and not be ashamed to be caught praying! What we all need in these days of anti-Christian sentiment is more courage to confess our religion and to live it."

Courageous Chinese Christians

FROM a letter written by Chinese Christians in Showchow, Anhwei Province to one of their missionaries now in the United States the following is quoted: "One night ten soldiers heavily armed came to the hospital and demanded that in twenty minutes everything should be opened so that they could take the things for their army hospitals. We prayed for a plan to come forth before our eyes. We had a friend who was a 'small' officer and we went to beg his help. We also know the general and a tele-

gram was sent to him asking him to stop the robbery. That night our hearts were hung up, but we saved everything. Praise filled our hearts. . . . Our country Christians have suffered great things and also the city ones, but they are all living as bravely and lovingly as they know how from the teachings of Jesus. It will not be easy to pay our pastor's salary, but we are not afraid. Has not God protected us, and should our hearts have known any peace without the religion of Christ? We must, therefore, make sacrifices for our church. Please rest your heart about us."

Gospels Given to Bandits

A CHINESE pastor in the Methodist Mission in West China went to the captain of a company of bandits, and asked for permission to speak to them. When this was granted, two church members went with Pastor Li, taking with them a large number of gospels for distribution. This is how he tells the story: "The men numbered about 130, drawn up in two lines. Between two and three hundred villagers stood about, watching the curious sight, ready to run at the first sign of trouble. The Lord gave me the courage to tell those bandits their sins to their faces. I did not mince words. And as I described the miseries of the people the tears came to my eyes and ran down my cheeks. I urged them to repent. I told them that now that they were going into the army they could begin a new life, and that the Lord would overlook their past if they forsook their wicked ways, but if they persisted in wickedness it would be hard for them. I then told them about the gospel doctrine, showed them the gospels, and said that I was going to give one to every man who was willing to repent, but for no one to take a copy unless he meant to change his ways. The church members then passed down the ranks with the books, and not a man refused."

Presbyterian Missionaries Return

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. made the following statement in September: "In response to cablegrams from China about twenty furloughed and new missionaries are now sailing for the field. Of our China missionaries in the Far East in August, more than 100 were in their own stations and 130 in port cities in China; in neighboring countries in temporary service or advanced language study there were 50 in Korea, 12 in Japan, 10 in the Philippines, and 5 in Siam; some and probably many of these 'refugees' will be back in their regular stations this autumn. There are approximately 175 on furlough in the homeland, largely engaged in post-graduate study or other constructive employment. They will return to the field as opportunity permits."

One cablegram read:

Shantung Mission men are returning to their stations; women also to Tsinan and Weihien. Schools are reopening except at Yehow and Yih sien. Hospitals all are open. Mission work continues with Chinese Christian leaders retaining enlarged control and responsibility.

Chinese Women's Organizations

IN A booklet on the Y. W. C. A. in China, recently issued, Miss Irene Dean writes: "One of the most hopeful things about the present woman's movement is the fact that there is a real effort to make the women of all classes count. Perhaps for the first time the real importance of the industrial and peasant women is being recognized. As soon as the Nationalist regime began in Hunan the Woman's Association set up plans for reaching, through propagandists, all the women (and did reach many of them in fact) not only those of the cities and larger villages but even those of the remotest country districts. In the cities under the new government, women workers are to be seen in large numbers in the frequent parades to celebrate anniversaries or protest against the

doings of imperialism and capitalism. To see many of them with bound feet hobbling along in such processions is a vivid reminder of how quickly these changes are coming. In the labor unions that are being rapidly organized women also have their share. They are often seen doing picket service for the unions, clad in the same kind of uniform and performing the same duties as the men."

"Reformatories" So-Called

REV. R. E. CRADDOCK writes from Yunnanfu, southwestern China, that the Chinese have established institutions called "reformatories" for abandoned boys and girls, and that inhuman cruelties are practised upon the inmates, in many instances girls being sold into slavery. These girls having been already tortured and thrown out to die are picked up by the police and taken to this institution because the new law does not permit beggars, waifs or slaves to lie in the streets to solicit alms or pity. A lady missionary who visited one such reformatory reported that it was evident that the chief source of income was from the sale of some of the inmates for wicked ends. Indeed, she herself witnessed such sales. Some inmates had starved to death. The place was filthy beyond thought. Their rags and a filthy straw mat, in many cases bare boards, were all they had for bedding. Their food was of the coarsest, and served without tables or the commonest utensils. Their sores were left to putrefy. In Yunnan-fu, the question of slavery in general and of the state of these institutions in particular, has recently closely occupied the attention of missionaries there, who include members of the China Inland Mission, the Church Missionary Society, the United Methodists, and some French nuns.

Tibetan Priests as Guests

SOME of the contacts with Tibetans established by the Disciples' Mission at Batang, West China, have already been reported in the REVIEW.

One member of the mission now writes from that outpost on the Tibetan border: "A number of young priests from the large monastery at Litang stopped to look in at our school on their way to Lhasa. We always invite them to look around and give them gospels and tracts. At first only one of them ventured in but after he had received the gospels and tracts and gone out, others were encouraged to come in. These priests had never before seen a white person, which is not surprising since most of them live south of Litang and are at the monastery only on certain days of the year. They will take up their residence in Lhasa for three years where they expect to learn the mysteries of conquering evil spirits and all the lore necessary for an ordinary priest. We hope that they will have enough interest in their profession to study the gospels and tracts, perhaps later to seek further knowledge of the good tidings."

JAPAN-KOREA

Industrial Training in Korea

THE industrial department of the boys' school conducted by Southern Presbyterian missionaries at Chunju, Korea, gives manual and vocational training, and enables the boy without sufficient means to work his way through school. In this way an all-round education is given to the future leaders and church members of the Korean Church. What Tuskegee is doing for the Negro and Berea College for the mountain boys and girls, the mission wishes to do for its people. One of the teachers in the girls' school in Soonehun writes: "In the eyes of the Japanese Government the industrial department is one of the most important features of our school work. They say it would be a fine thing if we would give work to all the girls in the school instead of to the few who must earn their way in order to obtain an education. In a recent exhibition of the school work of all Soonehun territory, both government and private schools, the

hooked and braided rag rugs made by our girls were pronounced by the judges to be the finest work shown. We have forty-three girls, out of an enrollment of 133, working about fourteen hours a week, and thirteen who work half that time."

Japan's Religious Attitude

THE failure of the bill intended to regulate the various religions in Japan was announced in the May REVIEW. Rev. Walter Buchanan, writing in the *Christian Observer*, interprets the situation as showing a changed attitude toward religion on the part of "official Japan." He says: "For about twenty-five years the Government had had a large committee, including representatives of the three great religions, Buddhism, Shintoism and Christianity, studying the whole situation..... Apparently lack of interest and zeal in religious matters was responsible for its dragging on so long. But the recent awakened interest in religion occasioned the introduction of the bill last year; moreover, its rejection after much full, free discussion and criticism openly expressed in public gatherings and in the press bears testimony to a new interest in and a new valuation of religion."

Fruits of Evangelism

AN AUSTRALIAN missionary of the Church Missionary Society in Kagoshima, Japan, writes: "Quite suddenly a young doctor and his wife, who had been enquirers for years, asked for baptism. The other day a friend of the doctor's, who knew him in the early days of his Bible study, told me he had always said that Japanese had suitable religions of their own, and that nothing would persuade him to be baptized. Almost at the same time as these two, various other enquirers came to the point and we now have two baptism preparation classes—eight women and six men. Aoki San has been with us for a ten days' children's mission. He is a magnificent story teller and children's

evangelist, and he has been greatly used all over Japan in children's work. He visited three of our Sunday-schools, giving them three days each, and at the end a hundred children gave in their names as desirous of being saved. We do thank God for these."

Temperance Progress in Korea

REV. F. S. MILLER, Presbyterian missionary in Chungju, Korea, writes: "My secretary, when out doing village preaching, found a village whose people had decided to make and buy no more beer, to stop supplying it to farmhands. If the villagers will not buy beer, the beer shop has to hand back its license; so these people practically have local option. I wish we could describe the results of this experiment in a leaflet and distribute it all over Korea and persuade the other villages to do likewise. The above-mentioned village is not yet a Christian one. Where the people are largely Christian the liquor business dies a natural death, for the church is a temperance society. I never heard of a Presbyterian pastor in Korea who baptized one who drank intoxicants. He tells such that they should wait till they have enough faith and love to impel and enable them to give up the habit for the sake of their weaker brethren and sisters, especially for the sake of the young."

ISLANDS OF THE SEA

Bible for Papuan Christians

THE completion of the Bible in the Dobuan tongue marks a step onward in the spread of Christian knowledge among the people of Papua. When it is realized that the Bible is, with the hymn-book and catechism, the only literature available for these people, that it must serve the purpose of primer and reading book in the schools, that to native preachers and teachers it is the only book of reference and study, it will readily be seen of what immense value is the completed translation. Various languages and dialects are spoken,

but the Dobuan was chosen by the Australian Methodist missionaries as the literary language for a considerable territory. The system of training all teachers at a central institution gives a knowledge of that language to all the leaders of the people. The teaching in the village schools, wherever possible, is done in that tongue also. The present translation now gives the whole library of God's Word to these much-divided tribes.

Christian Australian Nurses

THE Australian Nurses Christian Movement, which is well established in every State of Australia has been extended to Queensland, where it was founded last June. This movement is a voluntary association of nurses who are desirous of rendering mutual assistance in the cultivation of the Christian life, and of availing themselves of the best means of Bible study and Christian fellowship. On account of irregular hours of duty it is sometimes difficult for nurses to give sufficient time to spiritual development. It is to help in this development that the movement was established. Its aim is "to lead nurses to know Jesus Christ as their personal Saviour and Lord, and to devote their lives to His service." Its method is to form Bible study circles in the various public hospitals and to hold weekly a central Bible study circle which enables nurses on the staff of private hospitals, and those doing private nursing and child welfare work, to avail themselves of Christian fellowship. The circles are presided over by known Christian leaders from the clergy, medical and teaching professions, and the business world.

Silliman Institute Graduates

THE work of this famous institution in the Philippine Islands is bearing significant fruit. Rev. J. L. Underwood, D.D. who says that the teachers, lawyers, physicians and business men who have imbibed the

Silliman ideals are laying the foundations of democracy, writes of the importance of helping Silliman graduates to establish "private schools at strategic points, schools like Maasin Institute. Angel Espina, a graduate of Silliman, took one year in an Oregon college and graduated. On his own initiative and almost single-handed, he opened this school in his native town. The school was about to close its first year before many of us missionaries knew of its existence. He was without material resources, and he needed a little help in getting the school organized and incorporated. The third year has just closed with an enrollment of 230, and is recognized by the Government. Espina is a Zacheus as to physical stature, but he towers above his fellow townspeople in intellect and character. He has stoutly refused to throw the Bible out of the curriculum in spite of persecution and empty offers of support."

NORTH AMERICA

School-Bag Gospel League

IN THE five years since this organization was formed for the circulation of the Scriptures among children, it has shipped over 100,000 gospels to different parts of America and Canada, thousands of Testaments, and over 200,000 pieces of literature. It recently opened its 254th center covering thirty-six states in America and 22 centers in Canada. When the REVIEW referred to the League in its June, 1926, issue, there were 181 centers in thirty-one states. Thomas E. Little, General Secretary, appealing for a celebration on October 14th of the founding of the League, says: "The American Association for the Advancement of Atheism, whose object is to atheize the youth of America, has recently dubbed the League plan, a bootleg effort to get the Bible into the public schools." A child who joins the League promises to carry the Gospel of John in his school bag and, after reading it through, to give it to some other boy or girl. Each of

the four gospels is supplied to him by the League, to be read and passed on in the same way. On the completion of the gospels, the child receives a New Testament from the League.

"Rosenwald Schools" Increase

DURING the year ending July 1st, the Julius Rosenwald Fund gave aid to 545 building projects in fourteen Southern states. These included rural school buildings for colored children, teachers' homes and additions to school houses. The total cost of these buildings was \$2,812,718, and of that sum the Rosenwald fund contributed a total of \$410,679. The colored people themselves gave \$440,353, the white people \$90,719, and the public school authorities appropriated \$1,870,949. For the present year the fund will give aid toward the construction and equipment of only those schools, where the term runs for at least five consecutive months and the site and buildings of each school aided must be the property of the public school authorities. Another provision is that the school site must have ample space for playgrounds and for such agricultural work as is deemed necessary for the best service of the community.

A. S. S. Missionary in Tennessee

A SUMMER'S work in the Tennessee Mountains in a church extension program was full of rich and encouraging experiences for a Sunday-school missionary, says James D. Burton, who writes: "Four new Sunday-schools were organized in neglected neighborhoods, fifty mountain schools were reached through addresses before two county conventions, and a Christian Endeavor Society was established. Over two hundred children were enrolled in two vacation Bible schools, a teacher-training class of twenty-five men and women was organized, and a number of young people were directed to school and college. Pointing the way for the realization of their visions and dreams of securing an education

for which church schools and colleges gladly open their doors, is a great privilege. One of the great joys of this service is to see boys and girls develop in Christian character and service. These influences reach many mountain homes on uncharted highways through this region."

New York's Negro Children

A REPORT on the delinquent and neglected Negro children in New York City is published as the result of a seven months' investigation by a Joint Committee on Negro Child Study, representing some thirty social agencies, in cooperation with the National Urban League and the Women's City Club of New York. The report deals with the five boroughs of New York City and the conditions described relate to the several centers of congested Negro population. It points out that in the last ten years, through migrations from the South, the Negro population of New York has increased at a rate nearly four times as great as the increase in general population; that there are now in the city more than 200,000 Negroes; that largely as a result of enforced parental neglect and because of the lack of organized recreational facilities there has been since 1919 a considerable increase in the delinquency and neglect of Negro children as against a decrease in delinquency among white children.

Indian Christian Leadership

THE Board of National Missions of the Presbyterian Church in the U. S. A. on July 1st took over an important and influential piece of Indian work when it became responsible for the hitherto undenominational American Indian Institute at Wichita, Kansas. This boarding school for Indian boys was established in 1915 by that well-known Winnebago Indian, graduate of Yale University and of Auburn Theological Seminary, Rev. Henry Roe Cloud, who is its superintendent. He writes of the oppor-

tunity before the school in preparing for college young men of all tribes who show capacity and moral fitness for leadership, especially for the ministry.

Indian Appeal to the President

PRESIDENT AND MRS. COOLIDGE during their recent stay in South Dakota participated in a church convocation of more than 2,000 Sioux connected with the Protestant Episcopal mission at Pine Ridge Agency. Before the arrival of the President, the convocation adopted an address to him, part of which read as follows: "We are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life. Many of us are still children of the primitive world which has disappeared and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship."

Jubilee of Missions in Alaska

ASPECIAL jubilee meeting of the Presbytery of Yukon convened in Fairbanks, Alaska, on August 24th. This presbytery is geographically not only the largest in the United States but the farthest north. The church in which the meeting was held, the First Presbyterian, has a history going back to when the first Protestant service in Tanana Valley was held in the neighboring town of Chene. In order to celebrate this jubilee year of Alaskan Presbyterian missions in a practical way the presbytery outlines its aims as follows: To place

emphasis on evangelism in all the local churches, to conduct a school of missions during the winter in every church, to develop the newly organized presbyterial society among the women, to set going vacation schools in all the churches and missions, to

secure a social hall at Anchorage and a memorial school building at Fairbanks, and to raise a fund both for a hospital building on St. Lawrence Island and for the commissioning of a full force of workers to the Eskimo fields.

Answers to Test On Home Missions

(Questions on page 856.)

1. The Connecticut Missionary Society (Congregational) founded in June, 1798.

2. The National Board of Missions of the Presbyterian Church, U. S. A.

3. All the territory east of the Mississippi River and south of the Great Lakes with the exception of Florida.

4. The Louisiana Purchase which carried the western boundary line of the United States to the Rocky Mountains.

5. All the territory under the American flag with the exception of the Philippine Islands—48 states, Alaska, Porto Rico and Hawaii—together with the near-by islands of Cuba, Haiti and Santo Domingo.

6. The immigrant problem.

7. Samuel J. Mills, the "Haystack Hero."

8. A large majority of the colleges of the United States and many of the elementary schools owe their inception to home missions.

9. The Rev. Reuben Gaylord, a Congregational home missionary.

10. The American Bible Society at its annual meeting in May, 1829.

11. Jonathan Edwards.

12. Dr. Marcus Whitman who rode 4,000 miles to save the Oregon country to the United States.

13. Booker T. Washington, founder of Tuskegee Institute, Alabama.

14. Work for migrants—lumber jacks, berry pickers, grain harvesters, fruit and vegetable canners.

15. 17,500,000, about 14 per cent of the population.

16. Whitman College, Walla Walla, Washington. Named for Marcus Whitman, founded by Cushing Eells, presided over by Stephen B. L. Penrose.

17. Hamilton College, Clinton, New York, founded by Samuel Kirkland, missionary to the Oneida Indians.

18. According to the report of the Home Mission Council, not more than \$330,000, an average of about \$1.00 apiece for each Indian in the country.

19. Frank E. Higgins, "Sky Pilot of the Lumber Jacks."

20. Sheldon Jackson, who gave 50 years' service, traveled 1,000,000 miles, planted 100 churches, founded Protestant missions in Alaska, served as Commissioner of Education in Alaska and introduced Siberian reindeer into the territory to save the natives from starvation.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Missionary Methods for Church and Home.
Katherine Scherer Cronk. Edited by E.
C. Cronk, D.D. 12 mo. 190 pp. \$1.50.
New York. 1927.

These inspiring and fascinating chapters will be a boon to many pastors, parents, and others interested in missionary activity in home and church. Dr. Cronk has edited many of the practical suggestions gathered by Mrs. Cronk for the REVIEW from her wide experience. It is a treasure house that will enrich many programs and will make work effective without countless experiments and failures due to inexperience.

Mrs. Cronk rightly emphasizes prayer and the need for spiritual power as prime requisites for success. She also shows the necessity of beginning with the children in the home and tells how to interest them in the world-wide work of Christ. She advocates soul-winning methods as more important than money-winning or machinery. Eyegate is proved to be the principal entrance to Man-soul and her methods show how to capture that gate. Other chapters deal with practical work for missions, with enlisting others in activities, tell how to enlist country churches, and give valuable suggestions for pastors.

It is safe to guarantee that any pastor or missionary worker in homes and churches who will take the time and trouble earnestly to study these methods and put them into practice will meet with a large measure of success without lost motion.

The Call from Our Own People Overseas:
Fifth Report of the Church Assembly
Missionary Council. 164 pp. 2s 6d. London.
1927.

This well-printed volume is one of a series on "The World Call to the

Church," published by the Church of England. It presents the "call" from all British people throughout the world of whatever race they may be. The first four chapters deal with the location of these peoples, and their spiritual need and claims upon the Church in England. The next nine chapters treat separately the peoples of each land. There are good maps and a bibliography relating to the various geographical sections.

In this extensive survey, we are taken around the globe and, in imagination, see these British subjects in China, India, Africa, Japan and elsewhere, as administrators and commercial men, on rubber plantations and oil fields, on cattle ranches and in mines, as ambassadors and consuls, as bankers, soldiers and sailors, as students and nurses and even as actors and adventurers.

The claim of these British subjects upon the Church "at home" is ably and convincingly expressed although too much stress is laid upon the fact that they are British and not enough upon the yearning love of the Great Shepherd for *all* His wandering sheep. It would be an excellent thing if the churches of other nations made similar summaries of the position and needs of their own nationals scattered throughout the world and tried to stir the conscience of the home Church to care for them in Christ. Particularly ought Christians of America to do this, for Americans, too, are now found all over the world.

The book gives a wealth of information of general interest and is broadening and stimulating. An advantage of the "Free Churches" is admitted in that their lay members are more

trained for religious service than are those of the Church of England, and are more ready to accept such service where there is a lack of ordained ministers.

The book is written on the assumption that the British race has a unique commission from God to mould the world. This appears in the preface by the Bishop of Salisbury, and in the words of the Bishop of Manchester: "The British Empire is the dominant fact of world history, at this time"; also in such remarks as that "the Church of England is *the* Church of that race."

When we reflect upon the responsibility of the great so-called Christian nations, we are disposed to echo the call of this book to the service of Christ whether for men of British blood or for Americans, or for any other child of God. All should be reminded that their country and all their advantages are not to be used for the gratification of self, but for the fulfilment of the purpose of God and for the benefit of the peoples of all lands and races. F. L.

Ownership: God Is the Owner—I Am His Steward. Clementina Butler. 112 pp. \$1.00. Fleming H. Revell. New York. 1927.

This is the most recent addition to our happily increasing literature on the subject of stewardship. It is written by a woman and is addressed particularly to the membership of women's missionary societies. The approach is along lines of the tithing principle, the obligation being sustained by many scriptural references and a wealth of illustration drawn largely from missionary experience in the foreign field. The scriptural support for tithing is drawn almost exclusively from the Old Testament and, while the author insists that tithers should not be constrained by the legal obligation alone, many of her readers will feel a sense of regret that the wider New Testament appeal for proportionate giving is not given more definite recognition. It is not a strong presentation of the subject

and it is questionable whether the stewardship ideal will gain ground as long as it is presented largely as a formula for money-raising. The author reveals an earnest purpose but the book is marred by a number of inaccuracies, as when the author refers to "M. W. Baldwin" as the founder of Colgate University, instead of William Colgate, an eminent Christian steward, and to "Maurice J. Jessup" instead of Morris K. Jessup. H. R. M.

The Way of the Doctor. R. Fletcher Moorshead. 242 pp. \$2.00. New York. 1927.

This extended and comprehensive treatment of the medical missions takes the place of Dr. Moorshead's "The Appeal of Medical Missions," published twelve years ago, which is now out of print.

There are seventeen chapters, each covering a different aspect of the work. They show the modern medical missionary as a trained man, using for his patients the same methods employed in the best English hospitals. "Woman's Work," "The Way of the Nurse," "The Preparation of the Missionary Doctor," are three interesting titles. An appendix gives curious instances of native treatment of disease in China, India, and on the Congo. The element of appeal underlies the entire volume, but there is very little of mere exhortation. The book is packed with straight-forward, useful truth.—W. G. H.

Sona Mona Singh. Missionary Stories for Children. Lucia A. Parkhurst. 48 pp. 50 cents. New York. 1927.

This is a simple story of a little girl in India, trained in mission schools and later in a hospital in America, who went back to her country to do medical work among her people. Mrs. Parkhurst suggests that many older people "may read between the lines the great need of help for such little girls as the one described and the joy that comes to us when we do such a work."—W. G. H.

NEW BOOKS

- American Baptist Foreign Missionary Society.** Annual Report, 1927. 277 pp. American Foreign Missionary Society. New York. 1927.
- Better Things.** Third edition, revised and enlarged. J. Gregory Mantle, D.D. 250 pp. \$1.25. Christian Alliance Publishing Co. New York. 1927.
- Bhanudas—The Poet Saints of Maharashtra No. 1.** Translated from the Bhaktavijaya by Justin E. Abbott. 49 pp. \$1.25. To be obtained from the Translator, Summit, N. J. 1926.
- Eknah—The Poet Saints of Maharashtra No. 2.** Translated from the Bhaktavijaya by Justin E. Abbott. 295 pp. \$1.25. To be obtained from the Translator. Summit, N. J. 1927.
- Fifty Years of Foreign Missions of the Reformed Church in the United States.** Commemorating the Service of Allen R. Bartholomew, Secretary. Compiled by a Committee. 244 pp. Board of Foreign Missions. Philadelphia. 1927.
- Missionary Methods: St. Paul's or Ours?** Roland Allen. 233 pp. 3s 6d. World Dominion Press. London. 1927.
- Messianic Speculation in Israel.** Abba Hillel Silver. 268 pp. \$3.50. Macmillan Co. New York. 1927.
- Outline Studies in the Epistle of John.** T. C. Horton. 121 pp. Fifty cents. Long Beach, Cal. 1927.
- Outline Studies in the Epistle of Jude.** T. C. Horton. 45 pp. Twenty-five cents. Long Beach, Cal. 1927.
- Present Tense Salvation.** Up-to-the-minute and Evangelistic. 176 pp. Bible Institute Colportage Ass'n. Chicago. 1927.
- The Rising Tide.** Elizabeth Knauss. 248 pp. \$1.75. Christian Alliance Publishing Co. New York. 1927.
- Songs from Sightless Land.** Howard W. Pope. 96 pp. Bible Institute Colportage Ass'n. Chicago. 1927.
- Speaking with Other Tongues—Sign or Gift, Which?** T. J. McCrossan. 53 pp. Christian Alliance Publishing Co. New York. 1927.
- Spontaneous Expansion of the Church and the Causes which Hinder It.** Roland Allen. 220 pp. 3s. 6d. World Dominion Press. London. 1927.
- Spirit of the Street.** Priscilla Holton. 157 pp. \$2.00. The Pilgrim Press. Boston. 1927.
- The Gist of the Lesson—A Concise Exposition of the International Sunday School Lessons for 1928.** R. A. Torrey. 157 pp. Fleming H. Revell Co. New York. 1927.
- Papers on the Ethnology and Archaeology of the Malay Peninsula.** Ivor H. N. Evans. Cambridge University Press. London. 1927.
- India's Past: A Survey of Her Literatures, Religions, Languages and Antiquities.** A. A. McDonnell. Ill. 293 pp. 10s. Oxford University Press. London. 1927.
- China and Foreign Powers.** Sir Frederick Whyte. 78 pp. 2s 6d. Oxford University Press. London. 1927.
- What and Why in China.** Paul Hutchinson. 131 pp. \$1.00. Willett, Clark and Colby. Chicago. 1927.
- The New Soul in China.** G. R. Grose. 152 pp. \$1.00. Abingdon Press. New York. 1927.
- Japanese Traits and Foreign Influences.** Inazo Nitobe. 216 pp. 7s 6d. Kegan Paul. London. 1927.
- An Uphill Road in India.** M. L. Christlieb. 253 pp. 6s. Allen & Unwin. London. 1927.
- The Aborigines of the Highlands of Central India.** B. C. Mazumdar. 84 pp. 3s. University Press. Calcutta. 1927.
- Biennial Survey of Occupation and Directory of Christian Missions in India, Burma and Ceylon, 1926-1927.** Compiled by A. McLeish. 417 pp. 5s. Livingstone Press. 1926.
- Kenya from Within.** W. McGregor Ross. Illus. Maps, Diagrams. 486 pp. 18s. Allen and Unwin. London. 1927.
- An Africa for Africans: A Plea on Behalf of Territorial Segregation Areas and of Their Freedom in a South African Colony.** Arthur S. Cripps. Map. 203 pp. 9s.. Longmans. London. 1927.
- The Jew and Christianity: Some Phases, Ancient and Modern, of the Jewish Attitude towards Christianity.** Herbert Danby, D.D. 120 pp. 2s and 3s 6d. Sheldon Press. London. 1927.
- Resident Orientals on the American Pacific Coast: Their Legal and Economic Status.** Eliot Grinnell Mears. 526 pp. American Institute of Pacific Relations, 129 East 52d St. New York. 1927.

COMING EVENTS

THE UNIVERSAL WEEK OF PRAYER FOR YOUNG MEN, under the auspices of the National Council of the Y. M. C. A. falls this year on November 13th to 19th.

* * *

A NATIONAL CHURCH COMITY CONFERENCE will be held January 20-23 inclusive, 1928, in the city of Cleveland, under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of Churches of Christ in America.

Christmas Gifts

WHETHER your Christmas list be long or short — at McCutcheon's you will find practical things — Linens, Bags, Handkerchiefs, Hosiery — to mention just a few useful yet attractive gifts. Other charming gifts, too — such as Flowers, Perfume, Pins and Bracelets — are here in abundance.

On the Fourth Floor, the Liberty Gift Shop will help you. And a gift that bears the stamp of "Liberty's" is certain to give the recipient pleasure. For it will be unusual and lovely.

McCutcheon's

FIFTH AVENUE AT
DEPT. NO. 20



FORTY-NINTH ST.
NEW YORK

The Biblical Seminary in New York

DR. WILBERT W. WHITE, *President*

The Department of Missions

For the preparation and training of missionary candidates and for special requirements of missionaries on furlough.

Regular course has two years of required work in the Bible.

Also required courses in History and Methods of Missions, Ethnic Religions, Philosophy of the Christian Religion, Phonetics, Home Nursing, and Fundamentals in Medicine and Hygiene.

Dr. Thomas E. Cummings offers courses in Phonetics, Urdu, and Language Method. Missionaries on furlough can be aided in mastering those things which have puzzled them in their vernaculars. An opportunity is offered for drill in the difficult sounds of all Asiatic and African tongues.

Send for Catalogue describing fully this Department and Department of Theology, Department of Postgraduate Study, Department of Religious Education, Department of Social Service.

The Biblical Seminary in New York

233 East 49th Street

New York, N. Y., U. S. A.

Publishers of *The Biblical Review*

Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.

THE MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, *Editor*

Jubilee Number—December 1927

	<i>Page</i>
THE WORLD'S RELIGIONS TODAY ..COVER	
WELCOMING FOREIGNERS IN AMERICA FIFTY YEARS AGO AND TODAY..	FRONTISPIECE
EDITORIALS	887
AFTER FIFTY YEARS.	
THE WORLD'S RELIGIOUS PROGRESS.	
OUR MODERN MISSIONARY OBJECTIVE.	
DISUNION AND UNION IN CHINA.	
A NEW UPRISING IN MEXICO.	
FREDERICK L. COLVER AT HOME.	
EARLY DAYS OF THE REVIEW	
.....R. P. WILDER	895
MISSION BOARDS FIFTY YEARS AGO	
.....ALLEN R. BARTHOLOMEW	899
THE PROGRESS OF WOMEN IN MIS- SIONS ..MRS. HENRY W. PEABODY	906
A MISSIONARY HISTORY TEST.....	
.....BELLE M. BRAIN	911
FIFTY YEARS OF PROTESTANT MIS- SIONS IN CHINA	
.....ARTHUR H. SMITH	912
THE MISSIONARY APPEAL FIFTY YEARS AGO ....STEPHEN J. COREY	921
A HALF CENTURY OF PROGRESS IN HOME MISSIONS .JOHN A. MARQUIS	927
BEST METHODS FOR THE NEW YEAR.....ESTELLA S. AITCHISON	935
WOMAN'S FOREIGN MISSION BULLETIN ...EDITED BY ELLA D. MACLAURIN	942
WOMAN'S HOME MISSION BULLETIN ...EDITED BY FLORENCE E. QUINLAN	945
NEWS FROM MANY LANDS	948
THE MISSIONARY LIBRARY	961
INDEX FOR 1927	967

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1927, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING
COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAN L. PIERSON, *Secretary*

WALTER McDougall, *Treasurer*

Publication office, 3d & Reilly Sts., Harrisburg,
Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post
Office, Harrisburg, Pa., under Act of March 3,
1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

FOR 50 YEARS!

"A Missionary to Missionaries"

FOR HALF A CENTURY our Missionary Bureau has been ministering to the needs of Missionaries in every country in the world—with Food, Clothing, Household Articles and Mission Station Equipment—at a great saving to them in money, expenses and worry.

New Missionaries will find it very economical and convenient to have us outfit them, and forward their personal effects combined in one shipment with goods purchased from us.

Churches may select gifts and donations of supplies or equipment from our catalog for us to send to Missionaries everywhere.

Our Wholesale Department Gives:

Special Discounts on purchases for Missionary Institutions, Schools and Hospitals.

Field Secretaries or Purchasing Agents should get in touch with our Wholesale Department and save money for their stations.

Mission Boards contemplating building campaigns are invited to request our lowest Wholesale prices, on Building Material, Hardware, Paints, Roofing, Fabricated Fencing, Plumbing, Heating and Electrical Equipment.

Write us about your needs. We guarantee safe delivery of every order. If you haven't a catalogue, send for a FREE copy.

MONTGOMERY, WARD & CO.

Missionary Bureau Chicago, U. S. A.

James Livingstone Stewart's New Book

Author of "THE LAUGHING BUDDHA," etc.

The Goddess of Mercy

A Tale of Love and Turmoil in Modern China. A rattling tale, the kind that knows no clock. There hasn't been a prettier idyl of first love since "Paul de Virginia." What a light the story throws on the present situation in China. \$2.00

MISSIONS REAL AND FASCINATING

Conway T. Wharton

The Leopard Hunts Alone

The Life and Ways of the Congo People and How They Welcomed Christianity.

A book of travel, description and missions, a vivid narrative description of the lives, characteristics and customs of unrelieved savagery among the Bakuba people of the Belgian Congo. Illustrated, \$1.25

Belle M. Brain (Compiler)

From Every Tribe and Nation

Fifty New Missionary Stories

Inspiring lives of Christian converts on the foreign field. Workers in missionary meetings and mission study classes will find them very usable and effective. \$1.50

Maude Whitmore Madden

Young Hearts in Old Japan

Author of "In the Land of the Cherry Blossoms"

Japanese-American Interpretations

The color, the fragrance, the delicacy and the indefinable charm of Japan—all these are in this new, vivid and alluring volume by Mrs. Madden. Illustrated, \$1.50

CHARLES A. SELDEN

Are Missions a Failure?

A Correspondent's Survey of Foreign Missions. \$2.50

What sort of people are foreign missionaries? Is their work quite hopeless? To answer such questions as these *The Ladies' Home Journal* sent Mr. Selden, a Journalist of wide acquaintance, on a seven months' tour of the mission stations in Asia.

CLELAND B. McAFEE, D.D.

Changing Foreign Missions

A Revaluation of the Church's Greatest Enterprise. \$2.00

Dr. McAfee, long an authority on foreign missions, writes from a year's first-hand study of missionary principles, methods and prospects as encountered on the foreign field itself.

KATHERINE SCHERER CRONK

Missionary Methods for Church and Home

Principles and Programs Tested in Practical Experience. Introduction by Delavan L. Pierson. \$1.50

After a lifetime of devoted missionary work, during which she became known far and wide as an expert on missionary methods, Mrs. Cronk left the manuscript of this book, now edited by her husband, Dr. E. C. Cronk.

Ferdinand Duchene

Translated from the French by Isabelle May and Emily M. Newton

Thamilla "The Turtle Dove"

A Story of the Mountains of Algeria

Every reader of "Missions" will appreciate the announcement of this amazing revelation of what it really is to be a wife in Algeria. In the French original the story received wide acclaim; to lovers of travel and missions it is a vivid and intimate picture of the lands, peoples and customs of Northern Africa, in the Shadow of the Koran. \$1.75

Isabel Brown Rose

Author of "Red Blossoms"

The Measure of Margaret

A Tale of India. Romance, adventure, humor and vivid characterization combine to make this latest story of Mrs. Rose quite up to the high standard set by her earlier works. Illustrated, \$1.75

Amy Carmichael

Author of "Things as They Are," Etc.

Raj, Brigand Chief

A Robin Hood of Southern India.

Almost incredible in spite of its truth, the book is thrilling in every incident and in every sense of the word. Illustrated, \$2.50

At All Booksellers, or of the Publishers

FLEMING H. REVELL COMPANY

NEW YORK, 158 Fifth Avenue

CHICAGO, 851 Cass Street

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

What Will You Do for Christmas?

Christ came to bring joy and peace to all mankind and His message is still being heralded to the world.

That message is not for Christmas day alone;

It is for all the year.

It is not for America alone;

It is for all people in all lands.

It is not for earthly life alone;

It carries an import for all eternity.

Your Christmas Gift May Help to Spread Christ's Message

You may spread it through the year.

You may send it to other lands.

You may relate it to Eternal Life.

THE MISSIONARY REVIEW OF THE WORLD shows the need of people of all lands and races and conditions for the Gospel of Christ.

It tells the story of how this Good News is spreading and is being received at home and abroad.

It is the leading interdenominational, international, evangelical missionary monthly of America.

Will you send this up-to-date, authoritative, interesting and inspiring storehouse of missionary information to some friend

LAYMAN PASTOR MISSIONARY TEACHER STUDENT SHUT-IN

It will be a welcome reminder all the year.

A true Christmas gift, in the Spirit of Christ.

Send the name and address with check or money order.

We will enter the name immediately and send an appropriate card announcing that this monthly Christmas and New Year gift is coming from you.

One annual subscription \$2.50.

Two subscriptions \$4.00 (regular price \$5.00).

ACT NOW. DON'T MISS OUR JUBILEE NUMBERS

Fill in blank below and mail promptly.

MISSIONARY REVIEW PUBLISHING COMPANY,

156 Fifth Avenue, New York.

Dear Friends:

Enclosed please find { \$2.50 } for { one gift subscription } for the REVIEW,
{ \$4.00 } for { and one renewal }

to be sent for the year 1926 to the addresses given below.

Please send an advance card announcing the coming of the gift.

GIFT SUBSCRIPTION

RENEWAL SUBSCRIPTION

Name

Address

Date..... Sent by.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Buy Income!

When one makes an "investment", what is he actually doing? Just *buying income*—that's all. The average "investor" buys only temporary income. The investor in

M. B. I. Life Annuities

is buying

A Liberal Income for Life

on his investment. The older you are, the more liberal the income. And you have no trouble in collecting it. Of course, you have prime security; twenty years—and through the War—without a loss. "M. B. I. Life Annuities" represent the higher thrift.

This is worth considering. Write to

THE MOODY BIBLE INSTITUTE OF CHICAGO

The Moody Bible Institute,
Bureau of Annuities Y12,
155 Institute Place,
Chicago, Illinois.

Without obligation to me, please send full information concerning "M. B. I. Life Annuities," and quote rate on one life at age indicated.

Name.....

Street or R. F. D.....

City.....State.....

Date of Birth.....

Contracts may be issued to cover more than one life.

Protect Yourself Help Others

By securing Annuity Agreements from Methodist Mission Boards

YOU are protected by a guaranteed income which will not depreciate. Investigation of the security is invited.

OTHERS will hear the Christian message because of your generosity.

For Further information write:

Morris W. Ebnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

PERSONALS

DR. GEORGE S. McCUNE formerly of Pyeong-Yong, Korea, recently President of Huron College, South Dakota, has resigned that position to become President of the Union Christian College of Korea. He is now spending a few months at Princeton, N. J., preparing a book for publication and co-operating with the New York Board of Trustees of the college.

* * *

COMMANDER RICHARD E. BYRD carried with him in his flight on the *America* a copy of the Bible which weighed one ounce. On his return the American Bible Society presented to him and his crew a handsomely-bound copy of the Bible, in honor of their having been "the first to carry the Bible to Europe by air."

* * *

REV. F. W. BOREHAM, minister of a Baptist Church in Melbourne, Australia, and author of many books, is planning for a world tour early in 1928, in the course of which he plans to spend more than three months in the United States and Canada.

* * *

REV. ROBERT E. CHANDLER, recently appointed a secretary in the foreign department of the American Board, is described as "the product of 117 years of continuous missionary service," his grandfather having been the first to go out.

* * *

REV. JAMES W. HAWKES, of Hamadan, Persia, who has been for forty-seven years a Presbyterian missionary, is spending this year in Beirut, Syria, putting his translation of the Bible Dictionary through the American Mission Press.

* * *

DR. MARION TALBOT, former Dean of Women at the University of Chicago, will serve as acting President of the Constantinople Woman's College during the absence of its President, Kathryn N. Adams, who will spend the coming year in the United States.

* * *

REV. WILLIAM McCANCE, formerly of Satara, India, has been appointed by the American Board candidate secretary for men, to succeed Rev. J. Kingsley Birge, who has returned to Turkey.

* * *

MISS GLADYS WOOD is the new field secretary for young women's work for the Reformed Church in America, succeeding Miss Evelyn Zwemer, who has resigned.

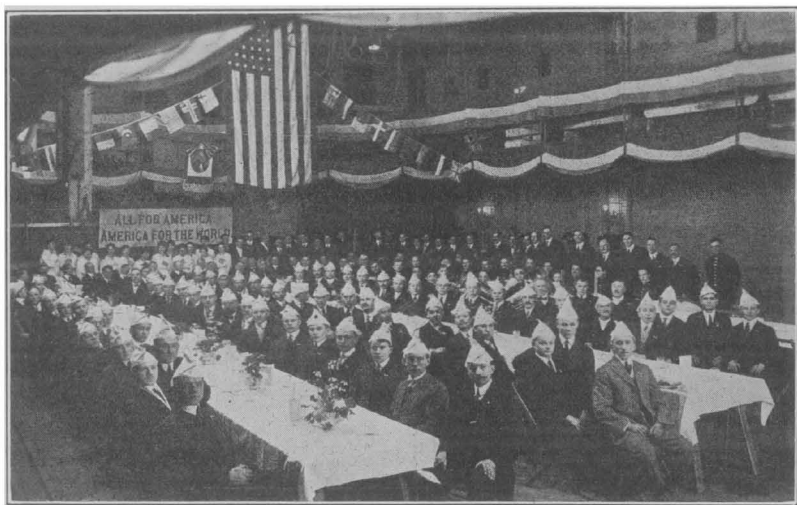
* * *

DR. ALBERT SCHWEITZER, for thirteen years medical missionary of the Paris Evangelical Missionary Society in French Equatorial Africa, and author of "On the Edge of the Primeval Forest," has returned to France on furlough.

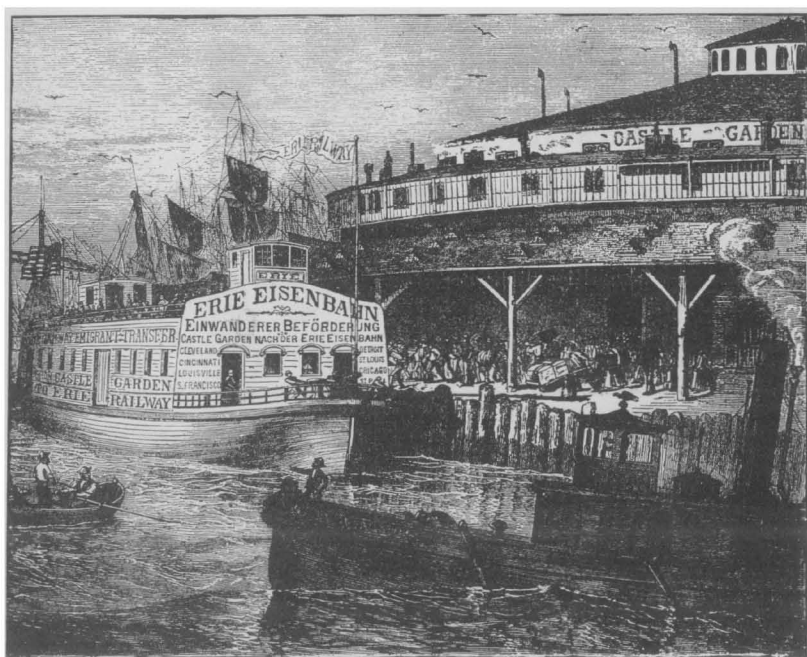
* * *

REV. LEONARD DANIELS, of Wilcannia, N. S. W. has the first airplane constructed for missionary purposes, with which to visit his parish which is as large as England.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



WELCOMING FOREIGNERS OF MANY NATIONALITIES IN AMERICA TODAY



From an old copy of The Presbyterian Home Missionary.

WELCOMING THE IMMIGRANTS IN AMERICA FIFTY YEARS AGO

THE MISSIONARY REVIEW *of the* WORLD

VOL.
I

JUBILEE NUMBER—DECEMBER, 1927

NUMBER
TWELVE

AFTER FIFTY YEARS

GREAT changes have taken place in the world in the past half-century. Many notable leaders have come and gone; influential movements have been inaugurated; governments have arisen and fallen; there have been tragedies and triumphs.

With this issue the REVIEW completes fifty years of life as an independent and progressive missionary periodical. In these years many other magazines have come and gone but, while the REVIEW has passed through many changes in outward appearance, it continues to serve the cause of Christ by disseminating missionary information, stimulating interest and upholding spiritual ideals and methods in Christian service. The main purpose and the standards have been maintained.

In this and in subsequent numbers, a series of articles will rehearse the great events and signs of progress in the world of missions during the past fifty years. The survey is one of exceptional interest. It would be more so if we could see the half-century from God's viewpoint to discover what has been truly worth while and is abiding.

Other notable jubilee anniversaries are coincident with that of the REVIEW. Approximately fifty years mark the life of the Livingstonia Mission on Lake Nyasa, founded by Robert Laws of the Free Church of Scotland. It was fifty years ago (in 1878) that Alexander Mackay arrived in Uganda. It was fifty years ago that the American Presbyterian Board of Home Missions established work in what was looked upon as the ice box of Alaska. In the same year (1877) the women of the Presbyterian Church in America organized for Home Mission work on a national basis. The American Baptist women united for Home Mission work in the same year. In 1877 the Student Christian Movement was inaugurated in the colleges of America after a letter had been sent out by the Student Association of Prince-

ton calling for a conference in connection with the international convention of the Y. M. C. A. at Louisville, Kentucky.

The year 1877 was marked in China by the Shanghai Interdenominational Missionary Conference and the year 1878 in England by the International Protestant Foreign Missionary Conference in Mildmay Park, London. These events of historic significance will be referred to more fully later.

In our January issue—also a special Jubilee number—we plan to show the world situation in 1877 as it stands in contrast with conditions in various lands in 1927. The missionary progress in the past fifty years will be shown by comparing the number of missionaries, the stations, the converts from non-christian religions and the pupils under Christian instructions in non-christian lands, then and now. In those days there were reported at the London conference only sixteen Protestant Foreign Mission Boards in America, twenty-one in Great Britain and seventeen on the European Continent. Today there are 153 such societies in America, (not counting auxiliaries, educational boards and cooperating missionary agencies). British societies today number eighty and there are ninety-six Protestant missionary agencies on the Continent. There are also numerous missionary societies in Africa, Asia, Australasia and Latin America, where Protestant churches were weak or did not exist fifty years ago.

Home missionary work in America has increased and has changed even more radically than foreign missions. Frontiers have been pushed westward and northward and new problems have been presented by the influx of Orientals, Mexicans and other foreign elements. Former Home Mission churches have become towers of strength, while parishes in the eastern states, that were formerly Christian centers, have themselves become subjects for missionary effort.

The world and the Church have been moving generally forward, but at times they have gone backward. The reports and contrasts presented in our special articles are illuminating.

THE WORLD'S RELIGIOUS PROGRESS

OUR cover plate this month represents the comparative number of the adherents of the principal religions of the world nineteen centuries after the coming of Christ and His commission to His disciples to evangelize the world. The chart is drawn in correct proportions.

It will be a surprise to many that professed Christians in the world out-number the adherents of any other religion—Hindu, Buddhist or Moslem. All classes—Roman, Eastern sects and Protestant—number about 640 million, an increase of 60% in the past fifty years. Protestants are estimated to number 180 million, an increase of 80% in the last half-century. The Roman Catholics are estimated

at 300 million (50% increase) and Greek and other Eastern sects 130 million (30% increase).

Of the non-Christian religions the Confucianists and Taoists are most numerous (if the former may be called a religion). They number together only about 300 million—a decrease of 25%. Hindu sects include 240 million—a 20% increase; Moslems number 240 million—a 20% increase (mostly in Africa); Buddhists and Shinto worshippers number about 160 million, an increase of 25%; and animists or spirit worshippers and various atheistic groups number 240 million, an increase of 20%. The strictly pagan or animists have, however, decreased thirty percent in the last fifty years so that the increase has come from the growth of atheism in such lands as Russia or the falling away from faith in other countries. The Jews are difficult to tabulate as they are scattered and many do not avow faith in the religion of their fathers. Those of the Jewish race are estimated at about 15 million—an increase of 150% in fifty years, through their large birth rate.

The total population of the world has increased, in the last half century, from about 1,400 million to over 1,800 million or approximately a thirty percent increase. The Christian converts from other religions have grown from about one million to over four million—or a four hundred percent growth, not including those who have died. The Protestant converts in the mission field were estimated in 1877 to be about 300,000 but today the communicant Protestant church members in those fields number 3,600,000—over a thousand percent increase. The total adherents to Christian churches in mission fields are estimated at over eight million.

While these figures are not exact they serve as a basis for comparison and a long look backward is encouraging as an evidence of the activity of the Church of Christ and the work of the Spirit of God in the world. Yet there remains a vast amount undone of which we may well be ashamed. While nominal Christians have increased over 240 million in number, the non-Christians of the world have increased at least 130 million. Clearly the Christian Church cannot yet rest complacently from her labors. The world of men whom Christ came to save has not yet learned to know and follow Him even in name, much less in daily life and service.

OUR MODERN MISSIONARY OBJECTIVE

IF OUR present-day missionary motives should be examined to see if they are Christian and adequate, it is equally important to examine our modern missionary objectives. Motives and objectives are vitally related but they are not the same. A desire for business advancement or for novel experiences may send a man to a foreign field to sell merchandise but his objective may be to sell goods so as to increase the company's business or to benefit the peo-

ple. A soldier may be moved to enter military service from love of country, from a spirit of adventure or he may be drafted. His objective may be to win the war so as to gain military honors for himself, to enlarge national territory or to right a wrong. The missionary objective, as well as the motive, will largely determine the type of men and women who volunteer, the methods they adopt and the whole plan of campaign.

The response to a second questionnaire recently sent out to missionary leaders in America reveals as great a difference in missionary objectives as in missionary motives. Fifty years ago the prevailing motives were loyalty to the command of Christ and a desire to save heathen souls from eternal death. The objectives were to evangelize the non-Christian world, to win men from heathen beliefs and practices to Christ and His way of life, and to build up a strong, true Christian Church in non-Christian lands. These objectives naturally determined the methods adopted.

Have these objectives changed? If so, are the new objectives better than the old? In response to the questionnaire to pastors, missionary secretaries, teachers and other Christian workers, the objective that received the most votes was "The training of a native Christian leadership," second came "The promotion of universal brotherhood," and then "Sharing with others our personal knowledge of Christ," and the "Christianization of all aspects of national life." The fewest votes were given to the objectives: extending denominational beliefs, the evangelization of the world in this generation, the salvation of souls from eternal death through faith in Christ and "the overthrow of false religions which cannot save and which blind men to the truth."

These answers are illuminating if they represent any considerable proportion of missionary workers and church members. Many other objectives were marked as more or less desirable but were not accepted with any unanimity even among these missionary workers. Among these suggested objectives were—character building through the Christian message, deliverance of individuals from the power of sin, building up Christian communities as a leavening force, extending the benefits of Christian civilization, helping other peoples to make their own interpretation of Christ and "fellowship with people of good will who respond to the Christian message."

Evidently there is a lack of any general consensus of opinion and of any clear understanding of the objective that Christ, the divine founder of the missionary enterprise, set for His followers. If a commercial representative is to look to his employers to understand the objective of his mission; if a loyal soldier is to take as his objective the carrying out of the program of his government or his commander-in-chief, must not the true Christian look only to Christ and His Word to discover and understand the objective that shall mark his or her missionary service?

What is the objective set before us by Christ Jesus, our Lord? The New Testament clearly states that He came "to call sinners to repentance," to save men from sin, to reveal God the Father, to give the abundant Life. He commissioned His disciples to make Him known so that His objectives would be accomplished. With this in view His disciples are:

1. *To lead men to repent of their sins* and to carry to all mankind (while they live on earth) *the Gospel of Life* which Christ came to proclaim and which He made effective by His life, death and resurrection. (Matt. 24: 14, Mark 16: 15 and Acts 1: 8, 13: 32).

2. To teach the people of all lands and nations, races and conditions to *know God as revealed in Christ* and to understand and observe the commands of Christ as He taught the Way of Life and service. (Matt. 28: 19, 20, Mark 1: 16, Acts 5: 42, Romans 1: 5.)

3. *To extend the Kingdom of God*—His sovereign rule—throughout the earth by persuading men to become loyal followers and servants of Jesus Christ and by obedience to the laws of God, as interpreted by Christ, in personal, social, industrial and civic life. (Luke 9: 2, 11, 60, Acts 28: 31.)

4. *To teach and train the followers of Christ*—to "feed the sheep and tend the lambs" of His fold—so as to build up a strong, intelligent Church, with a fulness of life so that young and old, by precept and example will be true, strong disciples and effective, loving ministers to others. (John 10: 10; 20: 21; 21: 15-17.)

What other objectives characterized the ministry of Peter and the apostles on the day of Pentecost and subsequently in Jerusalem and Judea? What objective sent Philip to Samaria and to the Ethiopian on the way to Gaza? Were not these objectives before the apostle Paul in all his labors in Asia Minor and Macedonia, in Greece and at Rome?

Examine carefully the objectives toward which other successful missionaries have moved forward in all ages under the guidance and power of the Holy Spirit (Acts 1: 8). The blessing of God was on the labors of Raymund Lull, William Carey, Robert Morrison, Titus Coan, Henry Martyn, Bishop Valpy French, Robert Laws, Guido F. Verbeck, Adoniram Judson, John E. Clough, John G. Paton, Marcus Whitman, Sheldon Jackson and unnumbered others in home and foreign lands. Were not these their objectives in interpreting the message and program of Jesus Christ? Has high secular education, or the increase of creature comforts, or the cultivation of nationalism, or even the effort to promote human brotherliness, proved as effective as the objective of leading men to know, love, trust and obey God as He is revealed in His Son, Jesus Christ? Such an objective is not selfish and does not appeal to selfishness. It deals with the individual first in order that he may be enabled to live a Christ-like life and may be more ready and better able to serve his fellow-men.

The missionary who truly takes Christ to the non-Christian may also take his books and his school, his surgical instruments and medicines, his gymnasium and his shop, his industrial betterment and his peace program, but he will not depend on these. They are important by-products, not the main objective. "These signs shall follow them that believe."

With the missionary motive pure and the missionary objective clear, methods may change, but all factors will work together to save men by bringing them, individually and collectively, into harmony with God in the Way revealed and made possible by Jesus Christ.

UNION AND DISUNION IN CHINA

WHILE China is being torn into fragments by domestic political strife, a dispatch reports that a conference of leaders in the Chinese Christian Church has announced the abolition of denominationalism and the formation of a United Church of Christ in China. There has been a movement in this direction for some years and the new organization does not reveal any radical or widespread change in the situation. The conference in Shanghai, referred to in the dispatch, was made up of ninety-four delegates representing sixteen denominations—chiefly Presbyterian, Reformed and Congregational. The merger does not yet include Methodists, Baptists and others but involves over 1,000 churches in sixteen provinces, representing about one third of the Chinese Protestants who total over 400,000 communicant church members.

There has been formed a General Assembly for all China, uniting the Congregational and Presbyterian Unions of Canton, South Fukien, Manchuria and churches of these denominations in other parts of the country. The first Chinese Moderator of the new United Church is Rev. Cheng Ching-yi, a well known Christian leader. The organization carries a step further the movement for a united Christian Church for which missionaries and Chinese Christians have been working. Only a few strong denominationalists among the missionaries have desired to perpetuate Western ecclesiastical divisions and few Chinese have been able to grasp the reasons for Christian sectarianism. With the withdrawal of many foreign missionaries it is natural that the Chinese should take matters more into their own hands. Let Western Christians pray that they may be guided and blessed in this undertaking to unite all true followers of Jesus Christ. If the Church of Christ in China is dominated by the Spirit of Christ and is true to His life, work and teachings as recorded in the New Testament, the Church will grow in strength and will be a blessing to China. The present turmoil and the withdrawal of missionaries may yet result in increasing the strength and purity of the Chinese Church, if the people realize that Christianity is not a for-

eign institution and if they will accept responsibility for its support and promotion, and look to God rather than to man for guidance and power.

In the midst of the present disturbed condition, when over one-third of the foreign missionaries have been obliged to leave their stations, the Chinese Christians have been faithfully carrying on the church work. One mission alone (the China Inland Mission) reports 904 baptisms in the first five months of the year. A cablegram from Shanghai also reports that the "British Consul has given consent for the return of men to their stations at their own risk when permission is granted by local officials." Already some missionaries have left Shanghai for Hankow and other points in the interior. Encouragement is also gathered from the fact that the British have withdrawn over two thirds of their military forces from China—a sign that much of the danger to foreigners seems to have passed. The outlook for peace between contending forces is, however, as remote as ever. The war lords cannot or will not come to an agreement. In the meantime the people suffer. They discount Nationalist promises since they find that the promises of the communistic army are not fulfilled. There is no hope for peace and prosperity in China until selfishness is rooted out of national life and the laws of God, as interpreted by Jesus Christ, are recognized and obeyed.

THE NEW UPRISING IN MEXICO

THE present revolt against the Calles Government and the executions of rebel leaders in Mexico have grown out of a bitter presidential campaign. The administration candidate was Obregon, and since he would continue the reform policies of Calles, with probably a little more tendency to compromise with foreign and ecclesiastical opponents, many were ready to accept his imposition in order to continue order and progress. Others believed that they must "fight for their principles" and so the revolt was launched. Such armed protests always come in Mexico before the elections.

"General Calles is facing a difficult situation. He had to choose between two courses. The one was to gain the friendship of the lower classes by carrying out a program of reform, distributing land to the peons, organizing large numbers of new schools, developing irrigation projects to help the farmers, and cutting down the national budget with the elimination of a large number of government and army officials. In this way payment of interest on the national debt and the salaries of public officials may be met continuously. His other course might have been to leave the army alone, to permit the budget to continue unbalanced, to court the favor of large foreign investors, promoting good business and forgetting the promotion of public education, land distribution, laws limiting foreigners, the development of public health and other social reforms that tend to stir

the opposition of certain vested interests. The President has chosen the first course.

"Undoubtedly many officials in the National army and the Roman Catholic Church, along with many foreigners and Mexicans interested in large property holdings, as well as a considerable number of Mexican liberals who resent the seeming approval of Obregon's candidacy by the present government, make President Calles' position a difficult one."

Dr. S. Guy Inman, who recently returned from Mexico, says:

"Calles is a strong executive. He is putting himself enthusiastically into the educational and land reforms and has given a great deal of attention recently to balancing the nation's budget, to reducing the excessive number of employees both in the army and the civil departments of the government. No doubt he has used 'strong-arm' methods. Many believe that Mexico is not yet prepared for a democracy and the maintenance of peace is necessary while the educational processes are speeded up as rapidly as possible."

The church question in Mexico remains about the same as since the beginning of the policy of the Roman Catholics to refuse to allow priests to serve in the churches if they must register with the Government. The Evangelical leaders, foreign and national, continue to obey the laws of the State in religious questions in spite of the difficult situations in which they are often placed.

FREDERICK L. COLVER—AT HOME

ON ARMISTICE DAY, November 11th, Frederick L. Colver, who has been for nearly seven years a beloved and honored member of our Board of Directors, died at his home in Tenafly, New Jersey in the sixty-fifth year of his age. Like David, he "served his generation by the will of God."

Mr. Colver was a native of Milwaukee and moved to Brooklyn, New York, as a boy. In 1884 he and Edward W. Bok organized the New York Syndicate Bureau, chiefly to publish in newspapers articles by Henry Ward Beecher. From 1889 to 1906 he was successively advertising manager of the Frank Leslie magazines, then Treasurer and business manager, and finally President. In 1902, he established the first Periodical Publishers Association, composed of publishers of most of the larger magazines and weekly publications of national circulation. He was its Secretary for five years and succeeded Cyrus H. K. Curtis as President. In 1907-8 he was Secretary, advertising director and part owner of the *Success Magazine* and in 1913 he went to Philadelphia as advertising and business manager of *Lippincott's Magazine*, but returned to New York in 1914 to become business director of the National Boy Scouts of America. Mr. Colver is survived by his wife and son. He was, for some years, the efficient superintendent of the Sunday School of the Presbyterian Church of Tenafly, in which he was also an elder.

The Early Days of the "Review"

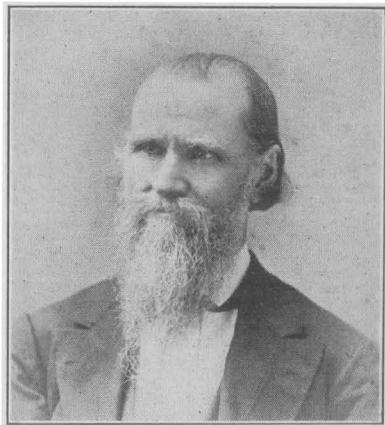
Reminiscences of the Founder, Royal G. Wilder

BY HIS SON, REV. ROBERT P. WILDER, D.D., CAIRO, EGYPT

AFTER thirty years of missionary service in India, the Rev. Royal Gould Wilder retired and went to live in Princeton, N. J., in order to make a home for his two sons while they attended college.

For several years he had been collecting material for a book which he expected to write after his retirement from active service, and planned to publish under some such title as: "Kolhapur—the Kingdom and the Mission." The material for this book, as well as most of his library and other possessions, were shipped in a ship sailing around the Cape of Good Hope to America.

The sailing vessel was wrecked off the African coast and everything on board was lost. This was a great loss to the aged missionary, especially the precious material for the book—much of which had been secured from British and Indian government officials and could not be replaced. In this book, he had planned to present not only the work of the mission which he had founded, but also to give some of his mature convictions concerning the best way of carrying on the missionary enterprise, and the principles underlying effective service.



ROYAL GOULD WILDER

The publication of the book was necessarily abandoned, but after much prayer Mr. Wilder decided to start an interdenominational missionary magazine in which could be presented the work of missions in all lands as carried on by all branches of the Evangelical Church at home and abroad. No such periodical was then in existence. This magazine would give him a better opportunity than the book could have furnished to state the basic principles of missionary service and to voice his deepest convictions as to the policy which missionary societies should adopt.

One day in 1877 he surprised his wife by showing her the proof for the cover of a new magazine called *THE MISSIONARY REVIEW* on

which were the words *Nil Desperandum Christo sub Duce* ("Nothing to be despaired of under Christ as Leader.") This motto represented the spirit in which the REVIEW was started and carried on for ten years until my father's death. It was no easy undertaking for a missionary, who had labored 30 years in a foreign land where his work was in a foreign language, to establish in America an English periodical without any editorial assistance. All the work of culling material from a hundred exchanges, all the editorials and proof reading were done by him. He even wrapped the REVIEWS and carried them to the post office. In those years I never knew him to take a holiday.

THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK, - - -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., - - -	W. G. HOLMES.
BOSTON, MASS., - - -	NOYES, SNOW & Co.
LONDON, - - -	TRÜBNER & Co., Ludgate Hill.

VOLUME I.

(JANUARY, 1878, to DECEMBER, 1878, INCLUSIVE.)

TRENTON, N. J.:
W. S. Sharp, Printer, No. 21 West State Street
1878.

THE FIRST ISSUE OF THE REVIEW

reasons for starting the REVIEW. The following brief extracts from this article will be of interest:

"First of all we aim to help develop an interest in foreign missions which shall speedily double the present amount of giving, praying, going and working in this cause." . . . "We would supplant no existing missionary periodical. Every society and board conducting foreign missions has its own organ, or keeps its patrons posted in church papers. There will be the same reason for these organs notwithstanding this Review." . . . "We do not believe the church can hasten the millenium by abrogation of all denominational distinctions, and enforcing a rigid uniformity in the non-essentials of faith and practice. . . . Let every regiment fight its own battles, ready to help its neighbor as emergencies shall rise. Let each division

His table talk at home during meals was most inspiring. At luncheon he might speak about the latest news from Central Africa. At supper recent facts from China would be given. At breakfast India's problems would be discussed. No wonder that two of his children purposed to become missionaries as soon as their education could be completed, for the facts he furnished thrilled, deepened loyalty to Christ and fired enthusiasm for evangelizing the world. His personal appeals to Princeton students and his editorials in the MISSIONARY REVIEW were important factors in the formation and growth of the first group of Student Volunteers which was formed in Princeton in the autumn of 1883.

In the first number of the MISSIONARY REVIEW the editor published an article entitled "To Our Readers." In this are given his

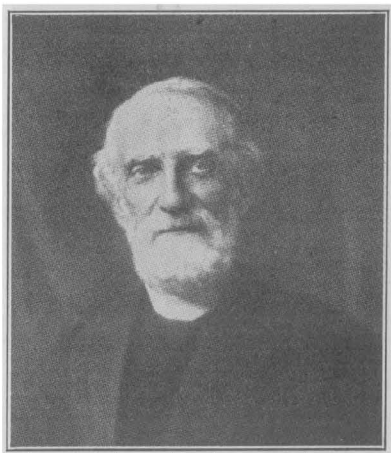
move forward its own lines, in advance of all others, if possible, all provoking each other to love and good works, vieing with each other in self-sacrifice and love for souls, and in supreme love and loyalty to Christ, the great Captain of our salvation." "Very few of the most devout Christians of the church do at all grasp the magnitude of this work, and the immense resources in men and money which must be poured out at the feet of Jesus in obeying his divine command, 'Go ye into all the world and preach the Gospel to every creature.' And yet this command is binding. It has never been abrogated. Its obligation is imperative. It rests upon every redeemed soul with a solemn weight of responsibility which can be exceeded, if at all, only by the exceeding preciousness of the privilege of obeying it."

"Should we continue to climb till we reach a mountain top high enough to command the vision of a world evangelized, we shall see the Presbyterian Church of America sending to this work not less than \$25,000,000 every year, for a generation, and keeping in it not less than six thousand ordained missionaries, and all other denominations enlarging their efforts in like measure. And to this we must come ere Christ shall see of the travail of His soul and be satisfied. And then this, we fear, is not placing this work before the mind in its full magnitude."

"But how are Christians to be brought to understand and feel their obligation and privilege in this matter?"

"Let pastors look well to the spiritual life of their flocks, feeding them with the true bread and water of life, till devotion to Christ in their hearts becomes a reality, love for souls a ruling passion, and this spiritual life flows out in currents full and strong enough to embrace the world. Where this true life exists, all that is needed to give its currents proper direction is information—facts as to the state of the heathen without the Gospel and facts as to the new life imparted to them by the Gospel, when it becomes the power of God to their salvation." "We shall aim, by diligent reading, research, and correspondence, to gather these facts from every heathen nation and tribe, and from every mission field on the globe, presenting them in successive numbers, and occasionally so generalizing facts and results, as to enable busy pastors and intelligent laymen most readily to grasp and understand them, and receive from them the convictions and inspirations inseparable from such knowledge. Of the value of discriminating notices of missionary biographies, and of the many books latterly issuing on Oriental races and religions, heathen philosophy and mythology, and the various treatises bearing more or less directly on the work of missions, we need make here only the briefest mention."

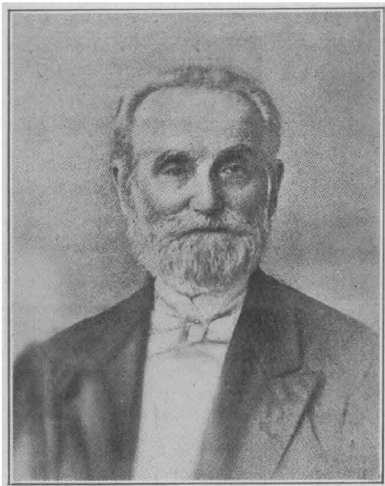
Another reason for starting the REVIEW is given by him in these words: "To review the principles, measures, agencies and administrations of the different missionary boards and societies." Of this he wrote: "Some may fear lest criticism of the measures of good men may weaken confidence in them and do harm. Does not such a fear itself argue a lack of confidence in said men or measures? If they are perfect, the most searching scrutiny and criticism can but reveal and confirm their perfection, and secure to them more



ARTHUR TAPPAN PIERSON

absolute confidence. If they are imperfect, kindly criticisms and suggestions will improve them and make them worthy of more confidence than they now enjoy." . . . "There has been a strange omission, for the most part, of all public discussion of the ways and means employed for evangelizing the world. When have our religious papers and periodicals engaged in any searching investigation of the details of management by the different foreign boards? Or in a faithful 'comparison of the views and experiences' and results of our different American foreign boards, in comparison with those of the great foreign missionary societies of Great Britain and Europe?"

For ten years the MISSIONARY REVIEW was carried on in this spirit, during the last two years in spite of much suffering, since the editor was afflicted with a fatal and most painful illness.

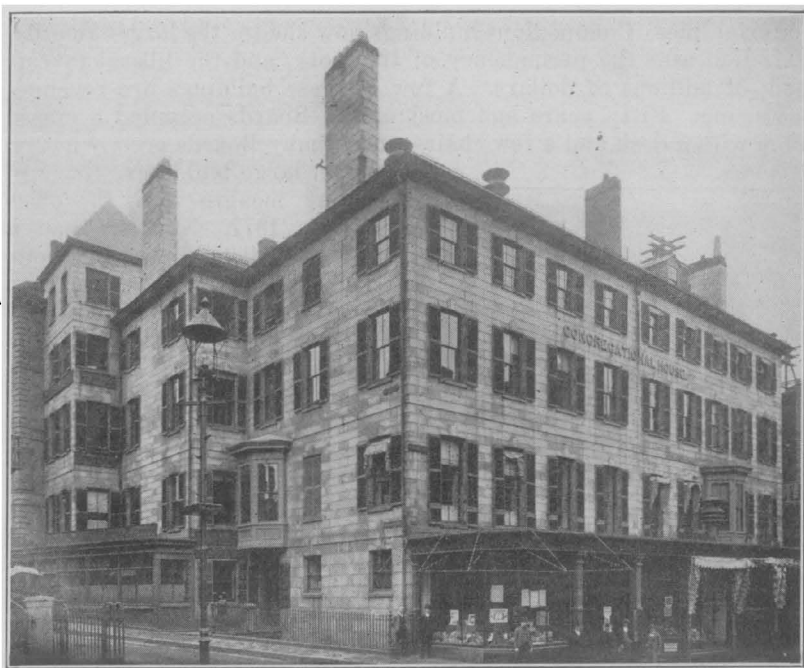


JAMES M. SHERWOOD

It was on a Saturday in late October, 1887, that the last number of Volume X was completed—all but a single page. That very day editorship of the MISSIONARY REVIEW had been made over to Rev. Arthur T. Pierson, D.D., and Dr. James M. Sherwood. The old missionary's quill was laid aside until Monday morning when he expected to prepare the last page for the printer. On the following day, Sunday, he asked my sister and me to sing two of his favorite hymns: "I'm the child of a King" and "We've sighted the Golden Gate." On Monday morning he entered the Golden Gate to see the King

in His beauty and the Land of great distances. The unfinished page of Volume X of the REVIEW was used for a short obituary notice.

The aged editor passed away two days before the date originally set by him for his return to India where he hoped to spend his last days. When my brother said to him "You cannot live long enough to reach India," he replied, "Then they can bury me at sea—the waters of the ocean wash the shores of every land." His love and prayers went out to all lands and the REVIEW was founded and carried on to hasten the evangelization of all lands. He believed strongly in the watchword of the Student Volunteer Movement—"The Evangelization of the World in This Generation"—which he convincingly advocated in the pages of the REVIEW.



HEADQUARTERS OF THE AMERICAN BOARD, BOSTON, IN 1877

Mission Boards Fifty Years Ago

A Half Century of Changes in Missionary Administration and Organization in the Home Boards

BY ALLEN R. BARTHOLOMEW, PHILADELPHIA

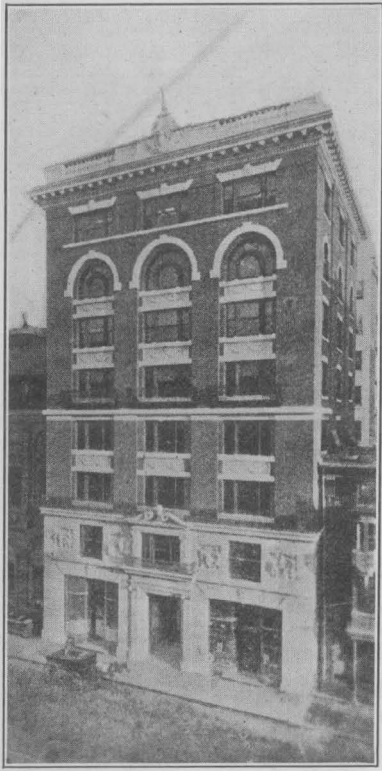
Secretary of the Board of Foreign Missions of the Reformed Church in the U. S.

It was a rare display of wisdom on the part of the Editor of the REVIEW to ask a man, small of stature, to prepare an article in brief form on this very complex topic. Without realizing the task involved, I promised to prepare it. Lacking the necessary material, kind associates of other Boards came to my help, and to them the readers owe much of this information. A questionnaire was sent to twelve secretaries, typical of all the Boards of Foreign Missions in the United States, and their replies would fill a good-sized volume. How to perform the feat of condensation, into the given space, was the problem.—A. R. B.

FIFTY years ago practically every Mission Board had very inadequate secretarial staff and meagre office equipment. With the exception of the Moravians, all the denominations have changed the location of their headquarters. Some relocated in the same city, and a number report removals to other cities, all due, doubtless, to the expanding work. Most of the larger Boards now have their headquarters in New York, but the old American Board still clings to Boston. The South and Middle West also claim a goodly share of administrative headquarters.

So far as one can gather the greatest changes are manifest along

material lines. Commodious buildings now shelter the larger Boards. This indicates the permanency of the work, and the liberal investment of millions of dollars. A few of these buildings are revenue-producing. Fifty years ago most of the Boards occupied a single room with a desk and a few chairs; now many Boards occupy entire floors in large buildings.



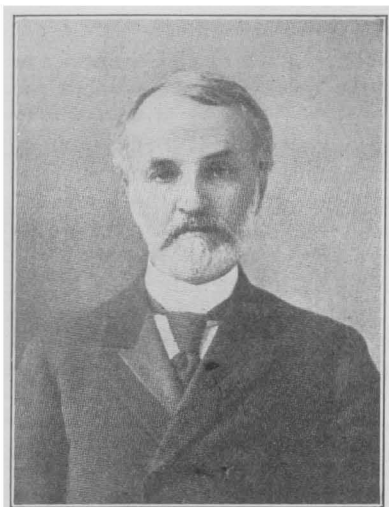
PRESENT HEADQUARTERS OF THE
AMERICAN BOARD

Very meagre were the office outfits in 1877. No office had a typewriter, dictaphone, telephone or addressograph in those days. The letter-press took the place of the carbon paper and the gelatine-pad was used in place of the mimeograph. Perhaps quills and lead pencils were also used instead of the fountain-pen and eversharp pencil. In some offices, no doubt, sand instead of the blotting-paper was used to dry the ink. Those were days of small things. Fortunately the men then did not feel the need of the many modern devices, so indispensable now, in the conduct of their work. It was not the age of mechanics. There were no taxi-cabs, no subways, no electric cars and no sixty-mile-an-hour trains! But the work at that time was in charge of men who were as capable, conscientious and courageous as the men and women now. I add, "women now," for there were very few, if any administrative women secretaries in 1877. Strange to say, fifty years ago women were "the silent part-

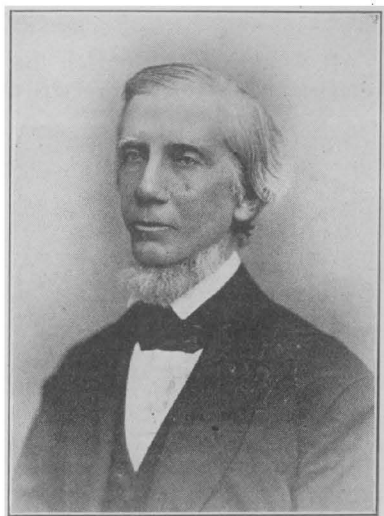
ners" in most of the church work. Experience has since taught the Boards that it was not good for man to be alone in the administrative work of Foreign Missions. The women today form a very vital factor in the conduct of the world-wide missionary enterprise, and we may well sing, "Blest be the tie that binds."

SECRETARIAL STAFF AND INCOMES

The administrative staff then was small. One Board that had only one secretary then has the same number now, but with "ten times as much work." Another secretary was also a pastor and editor. "In 1877," writes the secretary of one large Board, "the little work



FRANCIS FIELD ELLINWOOD
Secretary of the Presbyterian Board of
Foreign Missions, 1871 to 1908



ELDER RUDOLPH F. KELKER
Treasurer of Board of Foreign Missions
of the Reformed Church in U. S. 1877

that was required for the conduct of Foreign Missions was done by the officers of the committee elected by the general body." Lest the present Boards might be accused of a surplus of office force, a sage secretary says, "Considering the growth of the Board there is little difference in the staff now from what it was fifty years ago."

To give a bird's-eye view of the progress made during the past fifty years, without partiality, the writer chose the Boards of the following churches to present a comparative statement as to secretarial staff (including women) and income:

<i>Denomination</i>	<i>Secretarial Staff</i>		<i>Income</i>	
	1877	1927	1877	1927
Baptist (Northern)	2	9	\$225,733	\$1,436,124
Congregational	4	18	433,979	2,137,371
Methodist Episcopal (North)	2	14	560,055	3,766,538
Methodist Episcopal (South) ...	2	11	114,000	2,500
Moravian	1	1	13,054	68,017
Presbyterian Church (North) ...	3	30	511,180	4,609,712
Presbyterian Church (South) ...	2	5	59,947	1,225,635
Protestant Episcopal	6	11	114,976	1,292,553
Reformed Church in America	1	3	58,152	510,977
Reformed Church in the U. S. ...	1	5	200	463,355
United Brethren	2	7	9,027	212,889
United Lutheran .....	.	3	25,000	985,000
United Presbyterian	1	3	77,028	1,062,199

Some of the secretaries and treasurers received no salary in 1877; a few received \$2,500 and upwards; the salaries in 1927 range from \$3,000 to \$8,000.

REPRESENTATIVE LEADERS

It would greatly enrich the missionary lore of the churches in America if the story were written of the lives and labors of all the



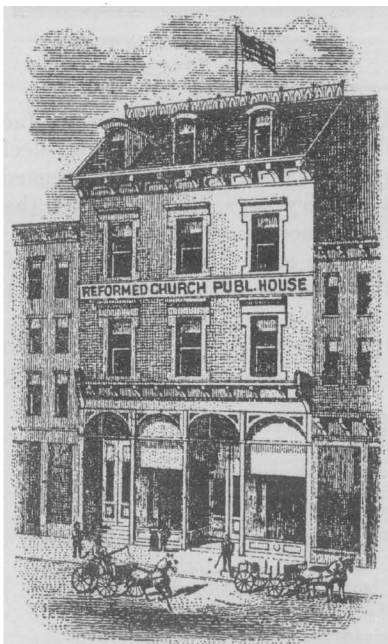
HEADQUARTERS OF THE PRESBYTERIAN
BOARD OF FOREIGN MISSIONS IN
1877, 23 CENTER ST., NEW YORK

Dr. John M. Ferris (Reformed Church in America) was a man of noble ability and peculiar effectiveness in bringing about the opening of Japan to Christian influence, particularly in promoting the coming to America of promising Japanese young men and their education at Rutgers College.

Dr. John B. Dales (United Presbyterian Church) gave the work of Foreign Missions a large place in the heart of the Church by his own vital interest in the cause and by his intelligent and interesting method of presenting the subject through the pages of the *Christian Instructor* and to church courts and congregations.

Dr. J. Leighton Wilson (Presbyterian Church in the U. S.) greatly benefited the cause of Foreign Missions through his writings, having translated a number of the Gospels into African dialects, being editor of *The Home and Foreign Record* and *The Missionary*,

leaders in Foreign Missions fifty years ago. Here is a rich mine of very choice material, and it is of too much value to the cause of Christ to let it remain hidden in the archives of the Boards. We can mention here only a few of the noble men to whom we owe so much for the deep and broad foundations laid by them and upon which we have been building all these years. These saints will live on in the currents of the history of missions.



FIRST BUILDING OF THE REFORMED
CHURCH IN THE UNITED STATES,
ARCH ST., PHILADELPHIA

and preparing many articles for the theological and literary reviews.

Dr. D. K. Flickinger (United Brethren Church) was a keen and constant missionary promoter. He gave many years of faithful and efficient service to the cause of missions.

Rev. A. T. Twing (Protestant Episcopal Church) was at first a traveling missionary agent, but from the very beginning he became a living and organizing power. His commanding presence was a fit expansion of his large heart and generous sympathies. He took special interest in the children, organized the work among women, interested the sympathy of individual laymen in particular fields, and bound all the Church to its missionary work by the strong and quiet influence of his catholic spirit and warm heart.

Dr. Robert L. Dashiell (Methodist Episcopal Church) was one of the most eloquent advocates of missions. He traveled extensively and labored arduously for the work. Dr. John L. Reid of the same church was a very able administrator and left deep impressions on the missionary work of the denomination.

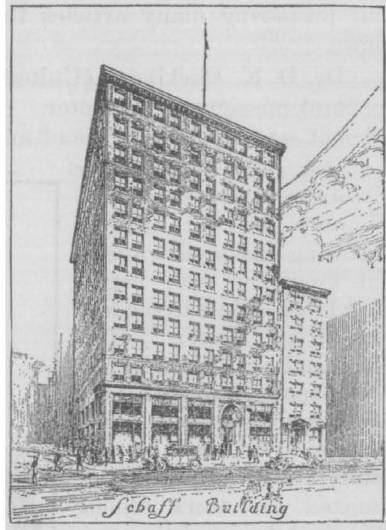
Drs. J. B. McFerrin and D. C. Kelly (Methodist Episcopal Church, South) were for many years brilliant, unique, and very able leaders in the work of the denomination. There is nothing especially characteristic about their methods of work except the brilliancy and forcefulness of their addresses before the Conferences and congregations.



PRESENT HEADQUARTERS OF THE PRESBYTERIAN
HOME AND FOREIGN MISSION BOARDS,
156 FIFTH AVE., NEW YORK



CHURCH MISSION HOUSE, PROTESTANT
EPISCOPAL CHURCH, FOURTH AVE.,
AND 22ND ST., NEW YORK



PRESENT HEADQUARTERS OF THE RE-
FORMED CHURCH IN THE UNITED
STATES, AT PHILADELPHIA

Few secretaries have been of greater constructive help than Dr. N. G. Clark of the American Board and Dr. Mark Hopkins, President, who is too well known among all classes of the present time to require any comment.

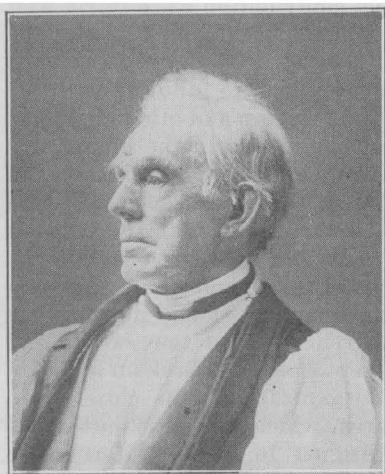
It was a great blessing to the cause of Foreign Missions that for so many years it had identified with it men like the Hon. Walter Lowrie, Dr. John C. Lowrie, Dr. Frank Ellinwood and Mr. William Rankin of the Presbyterian Church in the U. S. A. Of Dr. Lowrie, it is said that he wrote letters to the missions with his own hand, scorning the modern innovation of the typewriter. He was a man of great frugality, deeply consecrated to the missionary cause, and with absolute loyalty to the New Testament ideals. Dr. Ellinwood was a man of rare intellectual power—a true scholar in theology, philosophy and comparative religions, a courageous and honest administrator. Mr. Rankin, Treasurer, was a most picturesque and intelligent personality. He lived to be 103 years of age. When he was over 90 he used to slip away from his home in the suburbs and come into New York alone to visit the headquarters of the Board.

Elder Rudolph F. Kelker (Reformed Church in the U. S.) was treasurer of the Board for many years. He did more than any other man to keep alive the missionary spirit in our church, and bring us into contact with the representatives of other Boards. He was a gentleman of the old school in faith and morals and left a deep impression on many hearts.

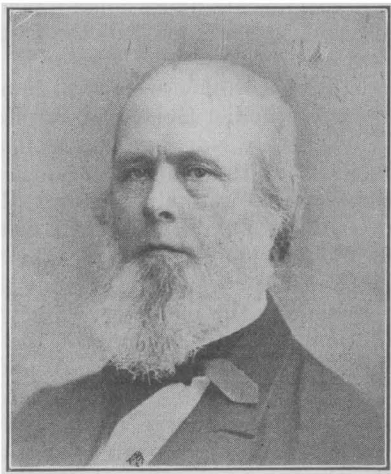
PROMOTIONAL WORK

In 1877 the literature of missions was scant. Very few magazines were published, and but few books, pamphlets, leaflets and tracts. The stereopticon was as great a novelty then as is the airplane now. Imagine the surprise of an audience of fifty years ago to see the face of a dignified secretary thrown upon the screen by a motion picture projector, which in our day causes no comment.

There were no interdenominational missionary agencies then, such as the Student Volunteer Movement, the Laymen's Missionary Movement, and the Missionary Education Movement. The Annual Foreign Missions Conference, the Ecumenical Missionary Confer-



BISHOP BENJAMIN BOSWORTH
Protestant Episcopal Church, 1877



DR. N. G. CLARK,
Secretary of the American Board of Commissioners for Foreign Missions in 1877

ence of 1900, the World Missionary Conference of 1910 and the Foreign Missions Convention of 1925, the summer missionary conferences, missionary institutes, and schools of missions, all of these are products of later years.

The promotional work as now carried on through the educational and field departments was on a much less extensive scale. One secretary writes, "There was in those days less machinery and more direct contacts." Most Boards lay special emphasis on the need of keeping constantly before the membership the scope and service of Christian missions.

A great deal might be said in commendation of the Board members and the Board officers who are devoting their best thoughts and energies to the greatest of all causes in our day, but why speak about the living when their works do praise them?

Woman's Place in Missions Fifty Years Ago and Now

LUCY W. PEABODY, BEVERLY, MASS.

SIXTY Years ago there was very little suggestion of any modification of the principle "woman's place is in the home." Her contribution to missionary work at that time was necessarily through the General Boards or the interdenominational organization known as the Woman's Union Missionary Society.

Fifty years ago woman's place and contribution were fairly well determined since most of the larger denominations had followed the example of this woman's union of '61 led by Mrs. Doremus. The Congregational women were first to organize and were followed by those of the Methodist Episcopal, Baptist, Presbyterian and other churches. Women were learning that woman's place is also in the missionary society. With one exception, the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the ladies' societies were becomingly auxiliary to their General Boards, with varying degrees of independence of action. Neither men nor women considered it quite safe for women to assume the entire responsibility of organization though the men were very willing that they should do the work of their societies. Some of the brethren felt that they would fail in the administration of funds and so kept a careful check on finances. The place of woman in missionary organizations was closely and safely allied to her place in the Church, which still continues to be her place. This morning's paper (August 16, 1927), referring to the Conference on Church Unity in Lausanne brings this question of woman's status vividly before us as a present-day question. Four of the seven women appointed to represent the churches of the world, with 400 men delegates, raise the inquiry as to why, with women in the majority as members and supporters of the churches, only a negligible number should serve as delegates and none be permitted to speak. At a great world council an English bishop stated as the ground for their position that there were no women among the apostles and none at the Last Supper. Yet our Lord was cradled in a woman's arms and women were, we recall, at the Cross, and "very early while it was yet dark" at the tomb. It was to Mary that the Risen Lord revealed Himself. So women were not left out of the divine plan and they have generally been found faithful in the darkest hours.

It has not troubled women very much that they are not officially recognized. It was not for that reason that they organized as women, but because there was special work for women and children which

men could not and did not do, which appealed to women and to many thinking men as important and indeed necessary. So they began 60 years ago and in ten years had made a good start in building organizations, publishing literature, collecting large sums in small gifts, and learning to "speak in meeting" which was, if not out of order in general assemblies, not possible for lack of time. They were usually allowed to meet at the noon hour alone while the brethren were finishing luncheon which was an important woman's contribution.

The early '70s, now derided as the sentimental decade by certain modern writers, seem to those of us who were close to that period new days of practical idealism for women. They stood then in relation to a devastating war where we stand today. Their reaction was spiritual, international, progressive and took concrete and practical form. They cleared away the ruins which war always leaves, healed the enmities and built new world foundations, and they builded well.

The Women's Mission Boards began in the early '90's to seek association with each other through an annual and later a triennial conference which grew in 1911, after the Jubilee, into a Federation of Women's Foreign Mission Boards. On the material side they have saved, earned and invested in 50 to 60 years approximately one hundred and fifty million dollars in the work in foreign fields. This has been accomplished with very small cost for home expenses since women were free to give voluntary service when few men were able so to give their time. Boards, like the Women's Foreign Missionary Society of the Methodist Episcopal Church, with a present yearly income of two and one-half millions with an income of like amount for home missions, are the highest examples of efficient and economical business management. They could do this because they were free for the first time to work out their own ideas. Men had always had freedom to work out theirs and they chose to have their own organizations composed of men and managed by men for good and natural reasons. If women were to develop initiative and responsibility and train executives they could do it only in their own societies for women. They were needed also to select and send women teachers, doctors and evangelists to the Orient and South America. The great value of their organization at home was that it led to a remarkable education in prayer and in the study of fields with their various needs and types of work. This education began in the Cradle Roll and led up, with good grading, through Mission Bands and Junior Societies, Young Women's Societies and older groups.

Twenty-seven years ago the Women's Boards grew into a higher united plan of study through the group organized in 1900 at the Ecumenical Foreign Missions Conference. In these years they have published nearly 4,000,000 study books prepared by the best authors. Twenty-five years ago they inaugurated the Summer School of Missions at Northfield, Mass., which has been the model for some thirty

others throughout the country. The Federations of Women's Foreign and Home Mission Boards have general oversight of these schools, though each works under its own committee. During the year many institutes and study conferences are held, generally interdenominational. Leaders are trained not only for teaching the text books, but missionary methods, and through the now popular Forum, allied questions of international relations and law observance have generally found their place in these conferences. Bible study classes for girls in camps and for women leaders, with opportunity to visit the literature exchanges, make the Summer Schools of great value to all Boards.

Seventeen years ago, in 1910 coincident with the jubilee of the first foreign missionary society for women, the Central Committee on the United Study of Foreign Missions published a book entitled, "Western Women in Eastern Lands." The author, Helen Barrett Montgomery, gave here a remarkable picture of the work of women in foreign missions. Nearly 150,000 of these study books were issued and studied by groups of women of all denominations. The book seemed to have come by a special act of Providence since it was written before any one had realized its historical significance. It was the book of the Jubilee campaign and many eloquent addresses at national meetings and in the local "Jubilees" which followed, were based on the material found in this volume.

On the foreign field growing demands of women, liberated from zenana and the limitations of illiteracy and the need for trained teachers and nurses, have made necessary a higher grade of work. Seven Union Colleges in Japan, China, and India entered into a successful united campaign for funds which resulted in the purchase of land and buildings which are the loving gift of American women to the women of the Orient, a proof of international friendship. In addition to the seven which shared in the three million dollar fund is the Shanghai Medical College of A grade which is going steadily on with its work in spite of war. There are other beginnings of colleges and a long list of normal schools, high schools, Bible training, kindergarten, and industrial classes and best of all the social settlement which is the fine flower of every mission station demonstrating year after year the Christian home. This training abroad is reflected here at home in guilds and leagues and other national organizations of girls who learn their first lessons of international goodwill through their study and work for their missionary society.

Just at present we are witnessing a transition. Several of the women's societies have been merged with the General Boards and most of the others have been affected by the trend toward such mergers and the pooling of missionary interests in the denominations. It is not possible at present to determine just what the effect will be. The experiment is too new. The women who have gone

into the General Boards are women who received their training in the woman's missionary organizations and are their highest product. It remains to be seen whether the united boards will train women who will measure up to these who have developed through responsibility and the power to initiate. It is hardly possible to think of the Y. M. C. A. and the Y. W. C. A., for instance, being able to work as effectively in a joint way as they have worked in their own separate organizations. We are not sure that the men, if they really gave women equal power as well as place, would not lose in their efficiency. On the whole women work rather better with women. While they can hold their own fairly well with individual man on most questions, collective man on a Board is another and a modern problem, and the training of women has not yet fitted them to meet on an equality even if men were ready for full equal status.

We of the '70's were brought up on J. G. Holland's "Mistress of the Manse" and Tennyson's "Princess" which helped to form our feminine complex, inferior or superior as we choose to consider it.

Our place and contribution seem to be at this moment in question. Indeed the whole missionary situation is changing. It is difficult for instance to say what will happen in China. Many Chinese women, educated in our mission schools, are loyal and outspoken in their Christian devotion. They have caught the heroic spirit of their teachers and are realizing, in this day of trial, all that their Faith means and must mean. Christianity is revolutionary in the highest sense and is the only hope for the women of any land. But revolution without the motive and the method of Christ is dangerous. The women of America have worked wisely under divine leadership for the women of the East. Out of their colleges and training schools are coming the leaders of the new world for men and women. What women have done seems to be fully justified. Already, with these strong groups of Christian leaders, we feel a fellowship with no hint of patronage. We are workers together with God.

The World Day of Prayer has become an institution and we pray with greater power here because we feel the presence of the Christian women of Asia and Africa with us. Our prayers are the same, our needs the same. And now we unite for the first time in our Study Around the World. Our study book for 1927-28 in Japanese, Chinese, Urdu and Tamil, Spanish and Burmese, will gather groups of Christian women into one great world study class and we all thrill to the thought that after fifty years we Christian women of the world have achieved our real unity. In Mrs. Platt's book, "A Straight Way Toward Tomorrow," we shall study Child Welfare, The Christian Home, Religious Education, Christian Literature, World Peace and Social Service, great problems for all Christian women.

It is interesting to see that leaders in internationalism now turn to the women of the missionary societies for expert aid. The Vice-president of the League of Women Voters stated in a recent article that women are prepared for citizenship and political organization by their work in their women's missionary societies in the country churches where they learned to work together for a cause. Directly and indirectly women's missionary societies have made a great contribution to the world and have strengthened the Church by this contribution. If we separate from the Church the distinctive work of women in the missionary societies the Church will feel a great loss. The work of the women is less than sixty years old. There is still much to be done and in these days of consolidation and merger, it is well to remember that we need also to emphasize specialization. No great plan of men which weakens or lessens this work of women or removes from them responsibility and initiative really marks a gain. To a certain extent some of the mergers have done their best to perpetuate the work of women and may prove to be a great forward movement. On the other hand the Church must not forget that the very success of the organization of women's societies has led to many other organizations of women who offer to church women fields for womanly service which may appeal to them and lessen their service in the Church. Unless the Church has large tasks to assign to its women with the same freedom and representation given men they would better leave the women to their own methods, which are not exactly like those of men. This is especially true of the missionary task. It is a beautiful divine plan of selection that puts women in charge of children and builds up a sisterhood with other women. Some of us who have lived in this work for fifty years are especially thankful for that privilege and are hoping that all the best may go on. The glory of the work catches the imagination of the girl of today as it did that of the girl of fifty years ago. Bobbed hair and short skirts are externals. The girls of the world need the girls of America and the girlhood of our churches needs this appeal for world fellowship and comradeship and sharing of God's best gifts.

It does not matter so much about the older women who love the work enough to do it under almost any form of organization. Their place and contribution are less important than that of our new generation who must assume some share in the world task if it is to be completed and if they are to be complete as Christians. Will they measure up to the standards of fifty years ago? As we left the summer school at Northfield, last month, with the song of 600 camp girls ringing in our hearts, "Follow, follow the Gleam," we felt that we could "Trust all nor be afraid."

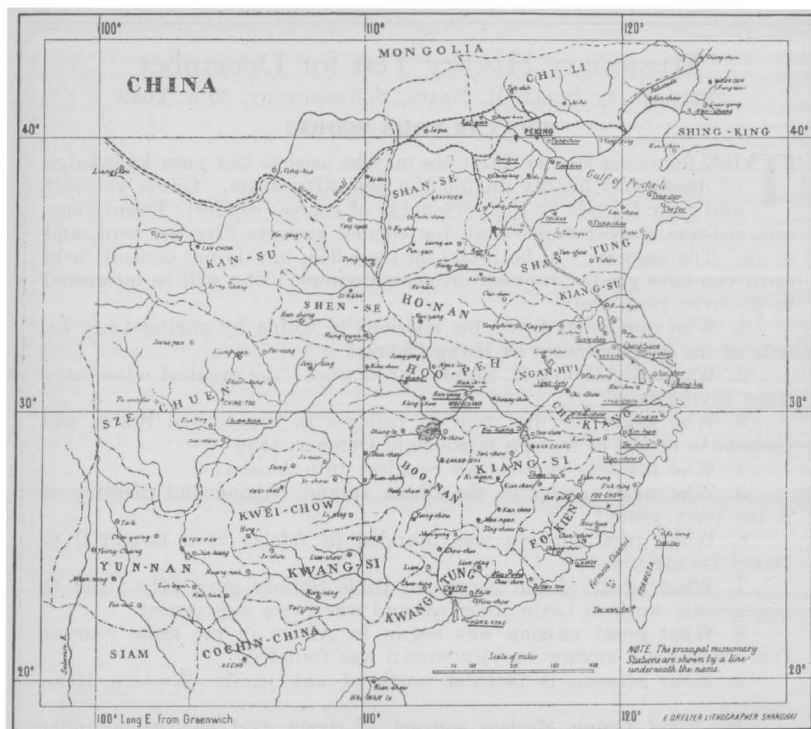
Missionary History Test for December

PREPARED BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

WHAT IS YOUR SCORE?

THE following twenty questions may be used to test your knowledge of missionary history during the past fifty years. Grade yourself and your friends by the percentage of correct replies. Twenty correct answers score 100 per cent, ten correct answers fifty per cent, and so on. The answers will be found on page 944, but do not consult them until you have graded yourself on your answers. You will be interested to discover your score.

1. Who won great favor for missions in China by curing Lady Li, wife of the great viceroy, Li Hung Chang?
2. Whom did Henry M. Stanley pronounce "the greatest missionary since Livingstone"?
3. Who made the first tour of colleges in the United States and Canada in behalf of foreign missions in October, 1886?
4. Who introduced Siberian reindeer into Alaska?
5. Who was founder of the China Inland Mission and director of it for forty years?
6. What great mission was founded in Africa as a memorial to David Livingstone?
7. What agent of the American Bible Society gave fifty years to evangelistic work in Latin America, and was twice imprisoned?
8. What great mission was begun in Africa in the same year as THE MISSIONARY REVIEW OF THE WORLD was founded?
9. What mission is farthest north of any in the Western Hemisphere?
10. What young Moslem convert of Syria died in Arabia under suspicious circumstances that pointed to poisoning, after a brief period of successful work for Christ under Messrs. Cantine and Zwemer?
11. What notable Christian Indian woman founded the Sharada Sadan and Mukti, refuges for Indian widows?
12. What English woman missionary made a heroic journey into Tibet and came within three days of Lhasa before she was turned back?
13. Who were the founders of a Protestant mission to the people of Paris which now operates in many parts of France?
14. Who was George Grenfell and what was the name of his missionary boat?
15. Who is Wilfred T. Grenfell and what is the name of his hospital ship?
16. Who founded, at Canton, the first asylum for the insane in all China?
17. What South Seas missionary earned more than \$25,000 for missions by writing the thrilling story of his life?
18. What native Japanese was educated by a Christian business man of Boston and became a college president?
19. What famous English world traveler became a convert to missions and a large giver to the work as a result of what she saw missionaries doing in non-Christian lands?
20. What event occurred in Korea soon after the arrival of Dr. Horace N. Allen, the first missionary, that gave Christianity its first foothold in that long-closed land?



A MISSIONARY MAP OF CHINA MADE FIFTY YEARS AGO—FORTY STATIONS MARKED

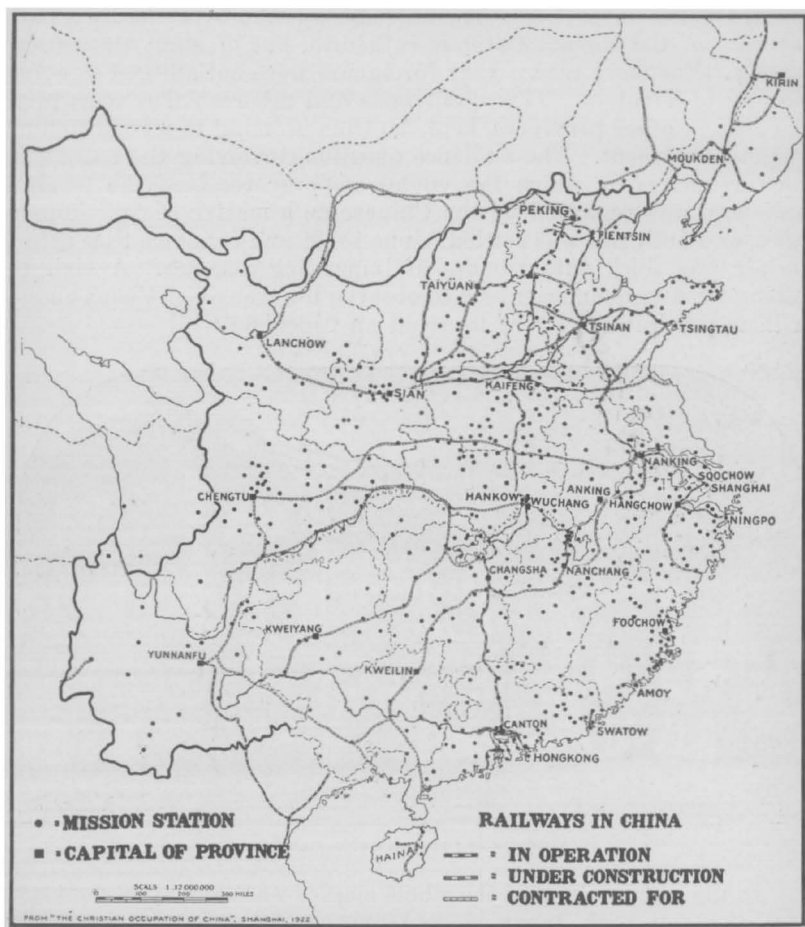
Fifty Years of Protestant Missions in China*

A Bird's-Eye View

BY REV. ARTHUR H. SMITH, D.D.

THE seventh decade of the last century was a very unquiet segment of a very unquiet century. The war between France and Germany had set all Europe in commotion, with far-reaching world effects. The five years of civil war in the United States had recently come to an end. There had been discovered great undeveloped capacities for Christian work, more especially among women. In many of the leading American missionary societies, women's boards had been organized. Important changes had recently taken place in China, notably the suppression of the great Tai-ping rebellion, which lasted for fifteen years, devastating four-

* In a sketch like this it is essential to take note of a long series of events covering practically the whole period under review which constantly hampered and often stopped missionary work. Lack of space forbids explanatory comment but a mere mention will convey to the instructed reader something of the significance of these incidents.—A. H. S.



MISSIONARY MAP OF CHINA TODAY

teen out of the eighteen provinces, incidentally destroying some of the finest cities in China and perhaps twenty million lives.

In 1860 there were perhaps an hundred missionaries pent up in Shanghai awaiting permission to open mission work elsewhere. Some went up the great Yang-tze valley to Hankow, others to the northern ports of Chefoo, Tientsin, (and Peking), as well as to Newchuang in Manchuria. One of the earliest anti-Christian outbreaks was the Tientsin massacre (June, 1870), when ten Roman Catholic sisters of mercy, two priests, the French consul, three other Frenchmen and three Russians were killed. This was due to malicious and libelous reports of the murder of infants in an orphan asylum. The French consul unwisely refused to allow an

official Chinese inspection. The outcome was the wrecking by a mob not only of the Roman Catholic cathedral, but of eight Protestant chapels. For more than a year foreigners were not allowed to enter the city of Tientsin. This occurrence and other smaller ones of a like kind in other provinces, kept the Chinese mind in a condition of perpetual ferment. The audience question, involving the nature of the ceremonies by which the young emperor received the foreign ministers, was regarded by the Chinese as a matter of first importance, and until this was settled (June 1873) and for some time after, the air was thick with rumors of impending disaster. A visit to Peking by American scientists to observe the transit of Venus ended in their precipitate retreat to avoid an "incident."

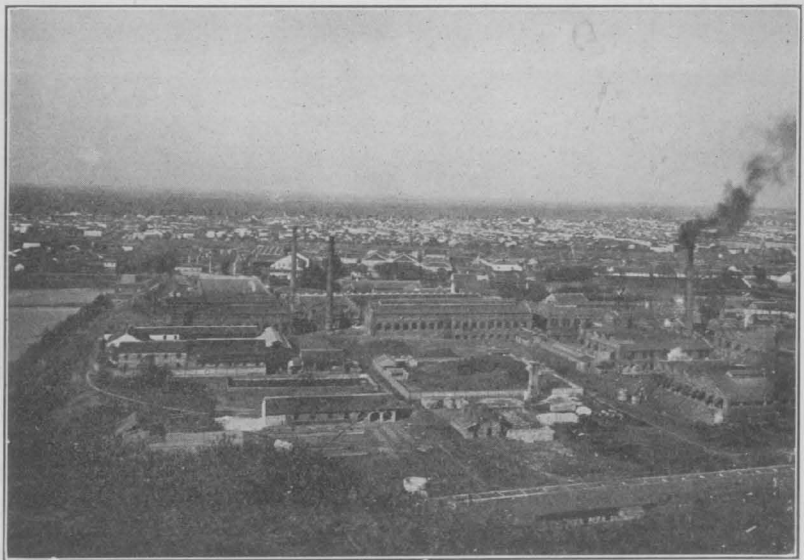


A CHINESE CITY IN 1877—CANTON

In the summer of 1874 the whole empire was excited by the prospect of a war with Japan in consequence of the massacre of fifty sailors in the Liuchiu (Riukiu) Islands, but this was adjusted by the good officers of the British minister, Sir Thomas Wade. In January, 1875, the death of the enfeebled young emperor from small-pox, and the irregular and arbitrary action of the Empress Dowager Tzu Hsi placing her little nephew (who was of the wrong generation) upon the throne, caused general popular perturbation. In the same year the premeditated official murder (on the borders of Burma) of a young British consular officer named Margary, again brought China to the verge of war with Great Britain, but the matter was at last settled, after some dramatic episodes, by a heavy indemnity (silver taels 200,000) and the compulsory opening of several new ports, to the intense dissatisfaction of the Chinese intelligentsia.

In the autumn of 1877 the baleful shadow of famine was thrown

over several of the provinces of Northern China. Many missionaries and some other foreigners threw themselves into the work of giving local relief, but on a scale necessarily limited. The Chinese Government did practically nothing, some officials definitely forbidding foreign intervention, no matter how many died of starvation in consequence! The province of Shansi was the greatest sufferer. Millions of Chinese died of "famine fever" (often a combination of typhoid and typhus) till the population was visibly diminished. The fever was fatal to almost every foreigner who contracted it. Yet this great calamity though deeply disguised was a blessing to



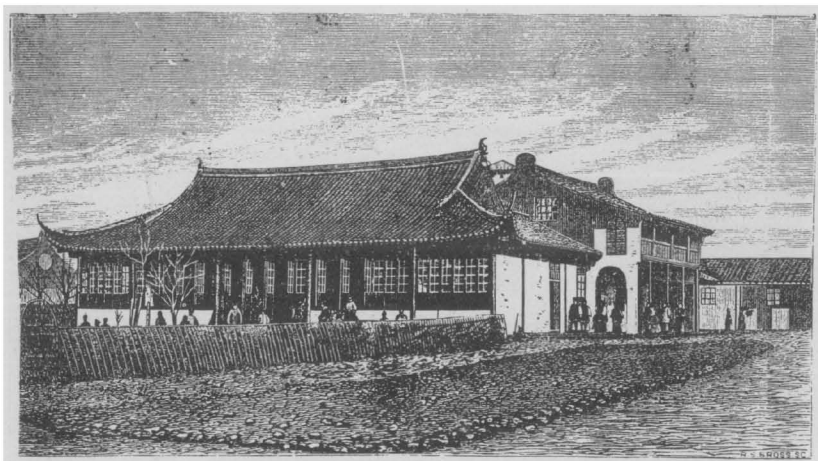
A CHINESE CITY TODAY—HANYANG NEAR HANKOW

China, proclaiming in portentous tones the absolute necessity of introducing railways, but it was not until twenty years later that the first line was opened.

Floods of the great rivers in China have for ages been a destructive heritage from the past. One of the most calamitous overflows of the Yellow River (popularly known as "China's Sorrow") occurred in 1888, when the turbid torrent broke its banks rushing off to the south, as in ancient times. This event again brought foreign relief to the front on a large scale. The only radical remedy would be in scientific engineering of which China had then no experience and for which it had no resources, and no ambition. (The analogy between the problems of the Yang-tze and the Yellow River and the Mississippi and Missouri is at present very striking.)

In the middle "eighties" there was a quarrel between France

and China, accompanied by much slaughter of unresisting Chinese although no war had been declared! This difficult matter was at last mediated (in 1885) by the aid of Sir Robert Hart. In the next decade there was the war with Japan, in which China was decisively beaten at Pingyang (Korea) and lost her navy, paying a heavy indemnity in addition. A little later came the spasm of reform in the young emperor Kuanghsü, his twenty-seven spectacular decrees followed by imprisonment for the rest of his life by his imperious aunt. Then followed in rapid succession the German seizure of Chiao chou, the "Boxer" uprising in retaliation, the fifty-six days of siege of all the legations in Peking, the deliverance (Aug. 14th, 1900) by allied troops, the flight of the Empress Dowager, the slow settlement by



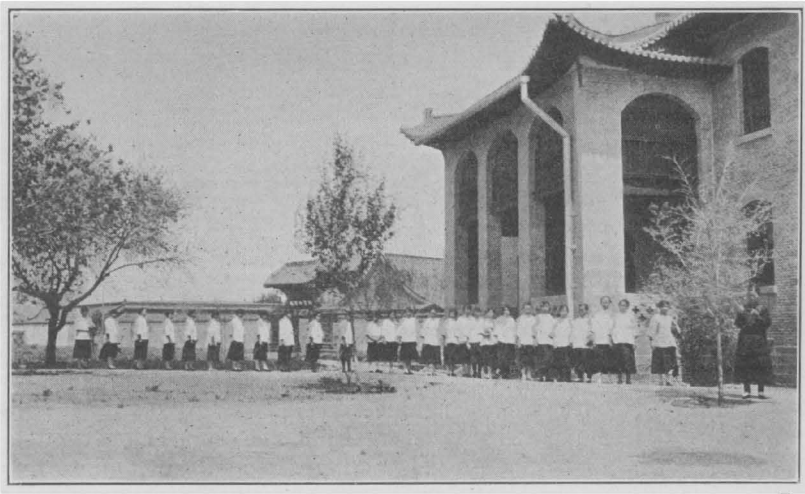
A MISSIONARY BOARDING SCHOOL FOR BOYS, SHANGHAI, IN 1877

peace commissioners fining China four hundred and fifty million taels (\$333,900,000) spread over nine and thirty years, with a view to preventing her further effective antagonism for at least one generation. This was followed by the return of the Empress Dowager with the court, her belated adoption of the very reforms that she had suppressed, a national parliament, provincial councils, and somewhat later the doubtless prearranged death of the emperor, followed at once by the death of the Empress Dowager herself, removing the most prominent figure in contemporary Asiatic history. Then three more years of misrule, the premature and preposterous "Chinese Republic," the disappearance of China's one "Strong Man" Yuan Shih K'ai, the succession of military satraps, followed by the slow evolution under the lead of Sun Yat-sen of the so-called National Party determined to put an end to this ruinous tyranny at whatever cost. This is one of the main issues now turning China

into an armed camp. The other and not less important one is escape from overt and covert foreign domination.

In a mere charcoal sketch of missions in China, only the most general outlines are admissible. Numerical summaries are particularly irrelevant and misleading, for in the crisis through which China is passing it is impossible to forecast the conditions of the next five years, or even two years.

Fifty years ago the interdenominational and international China Inland Mission had but recently entered on its unique enterprise. At the close of the half century its workers, together with those of various affiliated missions, numbered more than a thousand, widely



A MISSIONARY BOARDING SCHOOL FOR GIRLS IN 1927

spread over China. Almost every society of importance has expanded its work and increased its agents.

In 1876 there were in China twenty-nine missionary societies with four hundred and seventy-three workers. In the latest Christian Year Book (1926) there were 8,158 workers, who are connected with more than two hundred organizations of the most varied types. Some of the small societies are sponsored by single individuals, others by solitary churches. In such cases the death of a patron, a change of pastorates, or any one of many other causes might easily result in the suspension of the work, or its submergence in some more stable body. In the Christian Year Book, it is shown that since 1918 eleven units have disappeared (seven having united with others) but on the other hand twenty-one new ones have been listed!

The development of a new national consciousness in China has extended to the Christian Church, which is now effectively taking into

its own hands its complete administration. There are many indications that this means radical readjustments in Christian missions in that land. In *The Chinese Recorder* for May-June, 1927, there was published a Preliminary Statement of the Committee of the Hangchow Christian Union, composed of members of five different churches, that of the Church Missionary Society (low church Anglican), the China Inland Mission, the American Presbyterian North & South, and the American Baptist, North. (At the Edinburgh Conference of 1910 one of the most outstanding Christians in China, Dr. Ch'eng Chingyi, gave as one of the "seven points" of his brief address: "Denominational distinctions do not interest us Chinese"). In view of their future importance it is necessary to quote these findings of this pioneer committee.

- I. SEPARATE FROM THE WESTERN CHURCH. (Basis of freedom and independence.)
 1. A Church with sovereign rights.
 2. Independence in government.
 3. Independence in finances.
- II. ELIMINATE DENOMINATIONS. (Discontinue those religious practices and customs that have been brought from the West which becloud the Christ that we know.)
 1. Follow Christ.
 2. Unify the creeds.
 3. Unify forms and ceremonies.
- III. ESTABLISH THE CHINESE CHRISTIAN CHURCH. (Take over church authority.)
 1. The Chinese Christian Church should have a unified system of organization.
 2. It should meet the needs of the Chinese people.
- IV. THE ATTITUDE TOWARD THE FRIENDLY CHURCHES OF THE WEST. (Ask them to assume the place of a guest.)
 1. Foster the original friendship.
 2. Do not interfere with their preaching the gospel, but they should not establish churches, give baptism, or compromise our sovereignty.
 3. As to the control of schools and hospitals, we will leave those matters to the government to decide.
 4. If the Western churches wish to help in the matter of supplying workers and money, the appointment and distribution of the same must be left to us.
- V. THE METHOD OF INAUGURATION.
 1. This plan will first be tried in Hangchow.
 2. The five churches in Hangchow will each announce their separation from their original relationships.
 3. All five churches will unite and organize the Hangchow Christian Church.
 4. The matters of creed, ceremonies, and the details of organization must be presented and discussed a month in advance, after which they may be passed by the whole body and put into operation.

It has been said that politically the Chinese have "hurdled a century." In view of plans like this (of which there are several) it

might be added that they are also planning to short-circuit Chinese history. If anything like this program is carried out instead of two-hundred different Protestant bodies working in China there may be very few. Those which the Chinese can not or will not assimilate will be obliged to retire.

It is a perfectly rational question. What has the introduction of Christianity done for China? What has Christianity done for any country? What did it do for the Armenians, the first people to accept it? What for Greece, for the Roman Empire, for medieval Europe, for modern Europe? Inquiries like these can not be answered off-hand, nor without prolonged study, and a well balanced judgment.

The benefits of Christianity are not the less real because in every



From an old copy of The Presbyterian Foreign Missionary.

MISSIONARY TRAVELING IN NORTH CHINA IN 1877

age they are ridiculed, undervalued, denied and despised, as perhaps they will be to the end of time. Christianity produces beautiful lives unmatched by anything found elsewhere. This it has done in China as in other lands, alike in the ancient Greek Catholic, the Roman Catholic, and the Protestant churches. It has taught a reasonable as well as a scriptural idea of God, quite new to China. It has given an explanation of sin of which China's religions took little or no account. It brings the news of Salvation, and of the indwelling and outworking Spirit of God in the soul of man.

Christianity has given a new conception of holy motherhood, of the beauty of childhood, and the worth of the individual as taught by the Master, never hitherto within the scope of Oriental thought. The Christian Church with its firm but gentle authority over the inner as well as the outer lives of men and of women, a weekly day of physical rest, mental recreation, and spiritual uplift, its regular

oral religious instruction for old and for young on life's duties and opportunities, opening to all men the spiritual inheritance of thousands of years of Christian and pre-Christian experience in sermon, story and song—all these are God's best gifts to a wearied and discouraged age. Christianity has taught mothers how to care for their infants, and parents how to train their children, supplementing and vastly expanding and uplifting China's ancient system of education. It has taught China to care for her sick and disabled by the aid of modern appliances. It has introduced new therapeutic principles and practice on an unexampled scale. It has taught the importance and the necessity of universal education. Chinese educational ideals have always been lofty but limited. There was practically no provision for teaching girls, the coming mothers of scholars and statesmen, although in a few exceptional instances women in China have attained scholarship and influence. The humble day-school for boys and girls, and also the Sunday-school have been the theory and the practice of each mission station in China, which has in reality been a dynamo radiating in every direction light, heat and electricity, and *doing it all the time*. The Western-educated women in China, who have come in ever-increasing numbers, have been an object lesson, whether as wives, as educators, as physicians, or as trained nurses, wise and winning, strong and sweet, God's best gift to the twentieth century. Chinese girls, at first too shy to leave their humble homes, have now for decades been educated in Christian schools, have gone to foreign lands, and although relatively few in number have exerted immense influence upon their return to China.

The work of any earnest missionary "who seed immortal bears," is never easy. He has this treasure in earthen vessels. It is a truism that his real troubles begin with his first convert. He knows all too well what it is to have coming upon him daily the care of all the churches. He has longed for the time when that burden should be lifted by the evolution of an "indigenous church," now already well on the way to realization, but in widely differing degrees. The many bitter attacks upon the Church in China, and upon Christianity, are not so much due to dissatisfaction with its teachings, although that exists often upon a great scale, as to the behavior of those who have advocated it, but whose actions have not always squared with its precepts. It was once supposed that nations possessing and professing such a lofty moral teaching as Christianity seems to be, must be ideal. That superstition is extinct—extinguished by bitter experience!

The Christian Church in China will endure and come forth from its fiery ordeal purified and strengthened. But it is possible that large successes in Christian work in China will await the time when America, at least, has set her own house in order and has become in a more real sense a Christian nation.

The Missionary Appeal Fifty Years Ago and Now

BY REV. STEPHEN J. COREY, ST. LOUIS, MISSOURI
Vice President of the United Christian Missionary Society

IN ADDITION to the spiritual appeal to prayer for the missionary enterprise there has always been the two-fold appeal for life to be dedicated to the service and for gifts to support the cause.

What were the fundamental factors on which the appeal for missions was based fifty years ago? What is the basis of the appeal at the present time? Some of the elements of the appeal were more clear cut a half century ago, than at present moment when the whole enterprise is passing through a period of change and readjustment.

I. PERMANENT ELEMENTS IN THE APPEAL

There are factors in the missionary appeal which are fundamental and unchanging. They lie at the basis of all sending of the Gospel. The emphasis may have shifted, but they endure in the very foundations of Christianity. These are: The compulsion of divine love, the need of all men for God, the inadequacy of the non-Christian religions, the power of Jesus Christ to save, the imperative call of the Great Commission, the inherent missionary principle of Christianity itself and the results of the missionary enterprise in individual redemption, in social uplift, in education and in the overthrow of human injustice. These permanent factors in the missionary challenge form a broad and enduring appeal. They cannot rightly be discarded because of any change which may take place in human conditions. When the Church came to a consciousness of its missionary responsibility, more than a hundred years ago, all of these elements of appeal were expressed except the last. When measurable results began to be recorded, this appeal for human justice and higher education began to emerge. In the new missionary era of the present day, it behooves us to hold fast the unchanging realities of our missionary faith and appeal. Important as are some of the new elements, here are factors which fit into all periods and all conditions. To abandon them would mean a loss of faith and would bring disaster to the cause.

There are, however, changing factors in foreign missions work, brought about by rapidly shifting world conditions, which not only alter the emphasis in the missionary appeal, but may even bring into it different elements.

Fifty years ago the missionary cause knew nothing of the following realities: the awakened self-consciousness and virile nationalism

of Oriental races; the world awareness of once isolated peoples; the rising indigenous church in mission areas; the emergence of native leadership to take many responsibilities once carried by the foreign missionary; the discrediting of Western leadership through the example of so-called "Christian" nations; the change from expansive to intensive plans on the fields; the active and virulent non-Christian movements in the Far East. No church constituency, no foreign board and no missionary, or missionary leader, can afford to ignore the problems and adjustments necessary because of these changes which are certain to influence the missionary appeal. Changing conditions do not alter the unchanging factors in Foreign Missions, but they supplement and expand the appeal, and affect its impact upon both life and financial support.

II. THE APPEAL OF FIFTY YEARS AGO

The missionary challenge of half a century ago was more subjective and simple than the challenge of today. It reflected the theology and outlook of religious thinking and preaching in those days, just as the present challenge is colored by those concepts of today. Someone has wisely said, "Men did not analyze motives and were not as psychological fifty years ago as now." The preaching then laid more emphasis on the life to come, while today the preaching is largely concerned with the life that now is. The missionary appeal then, dwelt largely on the lost condition of non-Christian people, while today their present intellectual and social needs are emphasized. One of the oldest missionary leaders writes, "So far as I can recall, the prevailing appeal of the missionary meeting and Sunday school fifty years ago was:

Far, far away, in heathen darkness dwelling,
Millions of souls forever may be lost.

Behind it was the awful significance of the words *lost* and *forever*, and all that in the physical sense." He goes on to say that there was also present the higher appeal of our "marching orders." Some no doubt rose into such an intimate fellowship with the eternal Father, who is Love, that they were caught in that great stream of love for a lost world.

Another one of the older men, a retired secretary of one of the oldest Boards who was a missionary fifty years ago, says, "My own impression is that the great change, certainly in our own denomination, is from the emphasis on the future life, to emphasis on life today." He adds, "A secretary of the Board gave an address at one of our annual meetings, in which he pictured the non-Christian populations of the world passing in review for days and weeks, and dropping over a precipice into eternal damnation. It was a vivid picture and I imagine it made a strong appeal at that time."

A general, interdenominational conference on Foreign Missions, held at Mildmay, London, in October 1878, with delegates from thirty-five Boards and Societies, gave one whole session to the "Claims of Foreign Missions on the Home Churches."

The appeal as it was presented in that meeting revealed a number of outstanding elements. The most oft-repeated note was the Great Commission of Our Lord and its imperative obligation upon Christian people.

Next in emphasis was the millions of the lost, without hope, hurrying on to judgment, with the compulsion of the fact that out of every three persons in the world two had never seen the Bible or heard of heaven or hell.

Close to the above in emphasis was the assuring success which had already rewarded missionary effort. Then followed the spiritual need of the church at home for the unselfishness and Christ-like spirit which the missionary passion develops. Some other appeals emphasized were: the duty of taking to others the blessings bestowed upon us; the social and educational uplift provided by missionary effort; the unifying influence of the missionary task among Protestant Christians; the new means of communication and a more accessible world; our compassion for suffering humanity; our debt to the nations for past neglect. The duty was also emphasized of carrying the Christian elements of our civilization to the uncivilized and unChristian lands.

The literature of forty years ago had a strong element of the crusading spirit in it. The thought was that Christ's policy for His Church was not one of concentration, but diffusion and that the "regions beyond" should be our cry in a holy and enthusiastic crusade upon the kingdoms of darkness in all the earth. This was followed a little later with the electrifying call of the Student Volunteer Movement, "The Evangelization of the World in this Generation."

III. THE APPEAL OF TODAY

The change of emphasis in the appeal from fifty years ago, as far as theological convictions are concerned, can be accounted for by the different emphasis in modern teaching and preaching, and by the changed views of child psychology. Most religious work today, both at home and abroad, emphasizes the proper training of the child, rather than the snatching of adults from the burning. But other factors in the relation of the missionary cause to a shifting world cannot be so explained.

Fifty years ago, and even in more recent times, the missionary task seemed relatively simple. It had to do with the conversion of non-Christian people to Jesus Christ and its chief objective was emphasized as the winning of converts and adding them to His Church. Types of missionary work not directly evangelistic, such as healing

and education, were considered mainly as keys to unlock the hearts of people for evangelism. Today the work of Foreign Missions is decidedly complex. The closer contact of the East with the West, the presence of many foreign students in America, the nationalistic movements in nearly all mission fields, the handicap to the Christian appeal because of the unChristian political and industrial relationships of so-called Western Christian nations with the East, have all added to the problems of the work.

The missionary enterprise cannot longer be looked upon only as a crusade to bring the whole world in line with Christianity as interpreted in the West. It is now recognized as including the task of penetrating the Oriental world with the spirit and teaching of Christ, for both individual and social life. Its base line is the conversion of the individual to Christ, but its imperative circle includes the transformation of the entire area of Oriental thinking and living, through the cleansing power of the Christ life. This is a vastly greater undertaking than missionary work as conceived of by most people a half century ago. It demands a more comprehensive appeal that must challenge a consecration both in life and substance, commensurate with the larger undertaking.

Our Lord said to His disciples, "Pray ye the Lord of the harvest that he thrust forth laborers into his harvest." That call to prayer is as insistent today as in the first century, but we must pray wisely. Until recently most of our praying has been as though the laborers were all to go out from the home base. It is now evident that such is not the case. While missionaries must still go to foreign lands, they must be fewer and better equipped, and proportionately greater numbers of native leaders must take up the work. Perhaps the greatest challenge to our faith in missionary effort today, is for a new realization that our support must be invested more largely in the service performed by brothers whom we have not seen. Our giving for the spread of the Gospel must find its objective increasingly in the wise undergirding of native Christian work on the field. The major part of the enterprise can no longer center in the support of the foreign missionary. We should frankly face the issues involved. This is due the work itself, the home constituency, and the young American life which stands ready to go and serve in distant lands.

The major factors affecting the number of new missionaries needed at the present time for service abroad may be catalogued as follows:

1st. While the expense of carrying on missionary work has greatly increased since the World War, due to changed economic conditions throughout the world, missionary giving has remained very much at a level for the last six years. Missionary budgets have therefore either remained stationary, or have been cut—some of

them drastically. As a result fewer new missionaries have been sent out. This decrease has also affected the native work on the fields. This cannot be longer endured if the work is to be preserved. Boards are, therefore, receiving the message from their fields, "Send us no new missionaries, except to fill emergencies, until our budgets can be largely increased for the regular work."

2nd. We formerly thought of missionary expansion largely in terms of new missionaries, new fields occupied, and new stations opened. Most Boards and missions are now thinking of enlargement in terms of strengthening what has already been established. In other words, for the time being at least, the Foreign Missions program must be intensive instead of expansive. It is quite generally recognized that to put large additional sums of money into an enlarged staff of missionaries just now, would jeopardize instead of help the work.

3d. The prayers of the past are being answered. An indigenous church, self-supporting and self-directing, is arising. It is a slow process and foreign missionaries will be needed for many years, but the change is taking place. It is doubtful whether a largely increased staff of missionaries would help in this readjustment, even though the money was available to send them.

4th. Then we have China and the great crisis in Christian missions there. Even at the very best, with missionaries invited back within a comparatively short period, it is evident that China will need no increase in the present number of missionaries for years to come.

Thus the appeal for enlargement and more adequate support for Foreign Missions, cannot at present go hand in hand with a call for a largely increased missionary staff. This perhaps is the most vital change in the missionary challenge. What ever may be the reason, the call to "evangelize the world in this generation," which was the stirring appeal of thirty years ago, no longer successfully challenges the Church to give, or its young life to go. Any such plan of wholesale evangelization seems now to be both impracticable and superficial. Evangelization does not go by generations even at home and the kingdom builds infinitely more slowly in non-Christian lands.

THE CHALLENGE OF THE HOUR

What then must be the distinctive challenge of this hour? From every side comes the answer, "It must be Jesus Christ Himself." This is of course not a new appeal, but a re-emphasis in singleness of devotion and inclusiveness of purpose, of the fundamental call which is at the heart of all appeals. Our line of attack must be shortened and the diffused factors in our appeal must be brought to a focus. While retaining and proclaiming the majority of the elements in the challenge of former years, we must make them all center in Christ. To live His life in America is the one great vindication

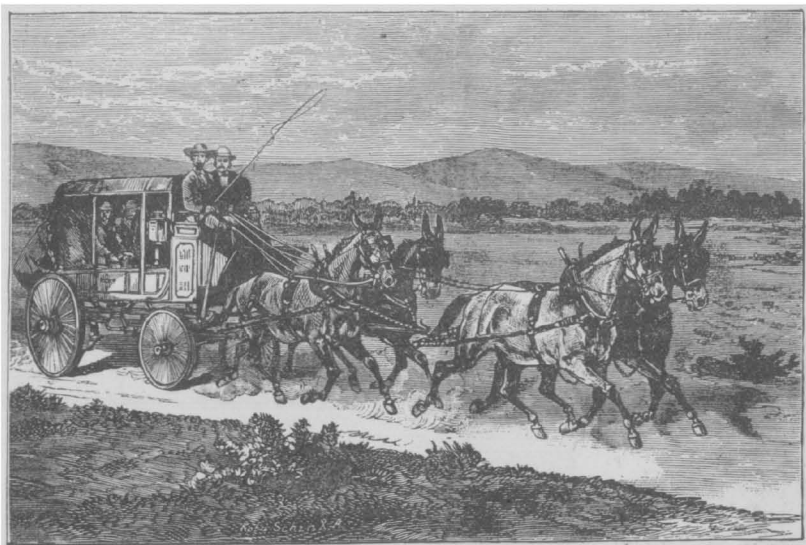
for carrying His message abroad; to make Him known to those who know Him not is the one challenge and inspiration of the Christian missionary. Handicapped as we are by the pagan elements in our Western civilization and revealed to the East more surely in our sins than in our grace, what have we to take that will endure the fierce fire of present day refining, other than Jesus Christ, the Son of God and the life of men? The appeal to young life to go out to this task of revealing Christ must not be to a militant crusade, but to a supreme devotion to the living Christ who is indispensable to the West as well as to the East. The appeal to the Church at home must be the same—the call to take Jesus Christ, the only adequate answer to fundamental human need and the only dynamic and apologetic for the missionary task.

We must *emphasize this appeal*. Here is where a crusade is in order. The mechanism of our budget systems is leaving a multitude of the Christian people of this decade without light. In many churches no worthy appeal for missions is made whatever, and the fact that *the Cause* has been written into the budget, is taken for proof that the problem of giving for missions is settled. No appeal is effective unless it is presented. Even the command of Christ to go into all the world finds its imperative obligation only in knowledge. In many a church a sermon on the Great Commission and its adaptation to the modern missionary situation, would be a startling novelty. The budget system for missions is not an appeal, but a helpful mechanical device. It makes education even more necessary than before, because the sharp point of specific and definite appeal is largely gone. If the missionary banners ever needed lifting, the present hour demands it. A new crusade is imperatively needed at home to set forth Christ as the one Hope of all the world, and the universal penetration of His life and teaching as inherent in Christianity, basic in the teaching of the New Testament, and imperative in our Lord's command.

CHRIST CALLS FOR BOYS AND MEN

Christ's plea as it was heard by J. M. Coon at St. Petersburg, Fla.

For My world task, greatest of all the tasks	Men, true men like Paul, are sorely needed now
Of earth, I need great men and gifts to match.	In this earth's crucial hour. Awake, O Church and hear!
Render unto God the men who are God's	Send Me your men, your princely, venturous men;
E'en though it mean a taking of the cross.	Send <i>men</i> ; for they give <i>all</i> who first give self.
I am ready, My great apostle said,	I must have men—the Lindbergh type of men;
Going the way of sacrifice and death;	Only so can I win this lost world.
Nor counted he his life a thing to spare.	Now so in need of glorious achieve- ment.
	Send men of prayer, obedience and towering faith.



From The Presbyterian Home Missionary.
HOW MISSIONARIES TRAVELED ACROSS THE WESTERN PRAIRIES FIFTY YEARS AGO

Half Century of Progress in Home Missions

BY REV. JOHN A. MARQUIS, D.D., NEW YORK

General Secretary of the Board of National Missions of the Presbyterian Church, U. S. A.

IT IS difficult to distinguish between progress in Home Missions and progress in the Church at large. Home Missions is simply the vanguard of the Church. Its business is to introduce the Church and to so establish it that it will become self-functioning and self-sustaining within definite areas. This accomplished, Home Missions within these areas ceases. The height of progress in Home Missions, therefore, is to work itself out of a job, and this it has been doing in one area after another from the beginning, and especially during the past fifty years. Its mandate is to furnish the privileges of the Christian religion to the religiously underprivileged communities and peoples of the home land. These privileges include the whole gamut of the service that the Gospel of Christ is intended to render to mankind, of faith and worship and welfare, and institutions competent to promote them. These are the mission of the Church to the world:—to call men to faith, to maintain worship and to advance the well-being of man in all the relationships of his life. When a community, or a people, have been brought to the place where they are able and willing to do these things for themselves, they are

no longer religiously underprivileged and pass beyond the boundary of Home Mission responsibility.

A study of the efforts of the Church within these fields, that is, in Home Missions, reveals lines of undoubted progress, among which we mention the following:

1. *Placing the Church.* During the fifty years just past the American nation has gone through one of the most remarkable developments of history. Its population has more than doubled, for one thing, and for another, its people have penetrated to every nook and corner of its vast territorial extent. Still more, it has gone through an equally remarkable transition in type, and instead of be-



HOW MISSIONARIES TRAVEL ACROSS THE PRAIRIES TODAY

ing prevailingly agricultural and rural, as it was fifty years ago, it has become prevailingly industrial and urban. It has been the task of Home Missions to keep up with these developments and changes. New communities were created by the hundred almost over night, some of them of the old type of rural community, and in recent years there have been many of a new type of industrial community, peopled largely by immigrants of a class entirely unknown to America before. It has been the task of Home Missions to furnish these communities with churches and to maintain them until they were able to maintain themselves. In view of the magnitude and difficulty of the task it has been creditably done, not fully by any means, but it has been done as well as could reasonably be expected. More than 90% of the new Protestant churches created to meet the growth and spread of the population during this period were organized by

Protestant Home Mission agencies and supported by them until they were able to go alone; not a few of them are now among the strongest and most influential churches in America.

Unfortunately in many places the matter was overdone. Communities that needed but one church were supplied with several—to the weakening of religion and giving occasion for ridicule by the ungodly. We may as well confess that much of this overchurching was due to sheer denominational rivalry—or if rivalry be an offensive term, call it denominational zeal. Each denomination was afraid to be left out. Expansion was a mania. Every little town on the prairie or in the mountains was sure that it was going to be another Chicago or Denver. The land agents said so, the first settlers believed it, therefore it must be true. Few Home Mission superintendents were willing to take the risk of leaving their denomination out of the first grand rush. So they generally all entered on the ground floor—to discover later that it was a very small floor with slim prospects of its ever becoming roomier.

While much of this needless multiplication of churches was due to miscalculation of the future, some of it, perhaps a good deal of it fifty years ago, had conscience of a sort behind it. There were then, and there are still, denominational representatives who feel it their religious duty to place a church of their persuasion in any community, no matter how well churchied it may be already, where a handful of its adherents call for it. They seem to be possessed of the notion that God is a member of their denomination, and will not enter a community unless it is represented. Happily such leaders are a diminishing element today, and ere long will doubtless disappear altogether; so we thank God and take courage. One of the big problems that Home Mission leaders are struggling with today is to rectify these mistakes, and they are doing it. Fifty years ago the statesmanship of a superintendent, and of a denomination, for that matter, was gauged by the number of new churches organized. Our guess is that it will not be long until the test will be the number of needless churches closed and the amount of energy and money put into them that is transferred to places where there is both need and room.

Despite all this, the Home Mission forces during the past fifty years did a great piece of work in following the American people in their migrations with the Church, including all that the presence of a church in a community means of religious instruction, public worship and evangelistic appeal. What the civilization of the new states in the West owes to this fact is beyond appraisal. It is worth noting also that it is from these states that our American civilization gets its strongest Christian emphasis. We are thinking at this point, to be sure, only of what has been done during the past half century for what we may call people of our American stock, those who speak

the English language and generally cherish Protestant traditions. In the main, Home Missions has cared for them well as they have spread over the continent. When they have trekked to the fastnesses of the Rocky Mountains, or to the gold fields of Alaska, the home missionary has gone with them and done his best to care for their souls.

2. *Ministering to the Diaspora.* America has had many such during our fifty-year period, and has them yet, people so scattered on the prairie or the mountains that a church among them is impossible. In many cases they are so far apart that they cannot be said to have a community. Then there are those who live in temporary communities, such as lumber cutters, seasonal workers such as migrant harvesters and toilers in canneries, and the foreign-speaking immigrant, who because of his language disability is more isolated than any of them. Among these throughout the whole of the fifty years the itinerant missionary has been going, establishing Sunday schools, distributing religious literature and visiting them as he could. The achievements of these years could not have been won without the Circuit Rider. He is still riding in widening circuits, and to remote corners, the mightiest kingdom builder the American Church has yet produced.

3. *Collateral Service.* From the beginning the Church has carried educational and humanitarian institutions as a necessary part of her program. In the field of American Home Missions the establishment and maintenance of schools, hospitals, dispensaries, houses of neighborly service, etc. is almost wholly a development of the last fifty years. At the beginning of the period they were practically non-existent as Home Mission enterprises. Today they bulk large in all our programs. They are confined to communities and peoples who could by no sort of consideration support such institutions themselves. They are among the American Indians, in Alaska, in the mountains of the South and Southwest, in isolated immigrant communities and particularly among the vast Negro population of the South. They are rendering an immense humanitarian as well as religious ministry to the neglected and underprivileged peoples of the country. The evangelistic programs of the churches in the regions they serve are vastly stronger because of them. Hundreds of workers are employed in this form of Home Missions today, and millions of dollars raised and expended in its support, and practically all of it the contribution of the last fifty years.

Coincident with this, and largely because of it, has been the emergence of organized Home Mission work on the part of the women of the churches. Perhaps the most outstanding and challenging mark of progress in the period under discussion is the educational and medical work carried on by the women's missionary societies. It has grown and prospered and served under their management in a way that has a right to be called providential.



From an old copy of The Presbyterian Home Missionary.

MORMON FAMILY LIFE IN UTAH FIFTY YEARS AGO

4. *Specialization.* Another product of the fifty years in question is the development of specialized forms of Home Mission service, the discovery, to speak after the manner of scientists, of a new technique for attacking new problems. As already intimated the population of the country during the period has been in a state of flux. The American finds it hard to stay put so far as his place of habitation is concerned. The opening up of the rich agricultural lands of the West caught the imagination of the old type of farmer in New England and the Middle Atlantic States, and he took the advice of Horace Greeley and trekked westward by the thousand. Into his place, if his place was taken at all, there moved, in many localities, a man from Eastern or Southern Europe who knew nothing about, and rarely could be interested in, the church he found there. Along with this came the rise of industrialism. Factories and mining companies took possession of the corn fields and meadows and were manned nearly altogether by foreign labor.

This shift of population and occupation created two problems for the Home Mission forces: One to follow the old American to his Western home, and the other to take care of the new Americans who

swarmed in from Europe to take his place, or to work in the "infant industries." The former could generally be solved by the old methods, but the latter was impervious to them. It was, and is, a bewildering business, and it would be going afield to say as yet that any Home Mission leader clearly sees his way out. But experiments have been made and new methods of attack invented which have made some dent on the problem. Such ventures as the specialized rural parish plans and the community center projects in immigrant settlements have shown an encouraging degree of success where they have been seriously tried. At any rate there is now in process of development a technique for getting the old Gospel into these new situations which promises enough success to warrant a more vigorous trial than it has yet received. The Apostle Paul approached people with the Gospel on the basis of their psychological and sociological conditions, and the Mission Boards are simply trying to do the same thing in pursuing the new methods of which they are often suspected and for which severely criticised. Paul preached the same Gospel in Athens he did in Jerusalem but with a different approach. Our conviction is very deep that all this development, which is the product of the last few years, means progress for Home Missions and the Church among the most difficult people they have to deal with.

Another progressive step of recent years deserves prominent mention, viz., the vastly more effective organization for Home Missions now obtaining in the cities of the country. In many of the major cities definite and well-manned church-extension movements have been set up which are attempting to deal with their problems in a scientific and thorough-going way. The modern city in America is a heart-breaking affair for Home Missions. It is a new phenomenon in both our church and national life. In most of the larger ones the foreigner and his children constitute from 50% to 80% of the population. They herd together in ghettos and districts which give them a solidarity of resistance exceedingly hard to break or even to crack. But here, again, the church extension agencies have made themselves real boards of strategy and are trying out everything they can think of to get the Gospel of Christ in all its fullness before the polyglot minds of these dense populations.

5. *Interdenominational Coöperation.* This is the most heartening and hopeful sign of progress above the horizon today in Home Missions. It is a conviction that year by year has been ripening into a policy. Less than two decades ago there were formed the "Home Missions Council" and the "Council of Women for Home Missions," whose specific purpose it was, and is, to promote coöperation among the agencies at work. Today these councils comprise more than nine tenths of the Boards and Agencies of Protestantism. They are well organized and officered and well supported by the agencies which belong to them. Fifty years ago such an arrangement would not have

been possible, had anybody thought of it, which nobody did. In the short period of their existence these Councils have done some notable things. They have brought their constituent Boards, for one thing, to a knowledge and appreciation of what each is doing. If a stranger twenty years ago had read the report of any one of the Boards to its denomination he would never have suspected that anything was being done by anybody else. Presbyterians, Baptists, Methodists, and so on to the end of the list, each reported their own work without any hint that others were in the vineyard. This is all changed today. The reports without exception, so far as I have been able to examine them, contain sections devoted to coöperative work and agreements, together with statements of the amount of money appropriated to these ends.

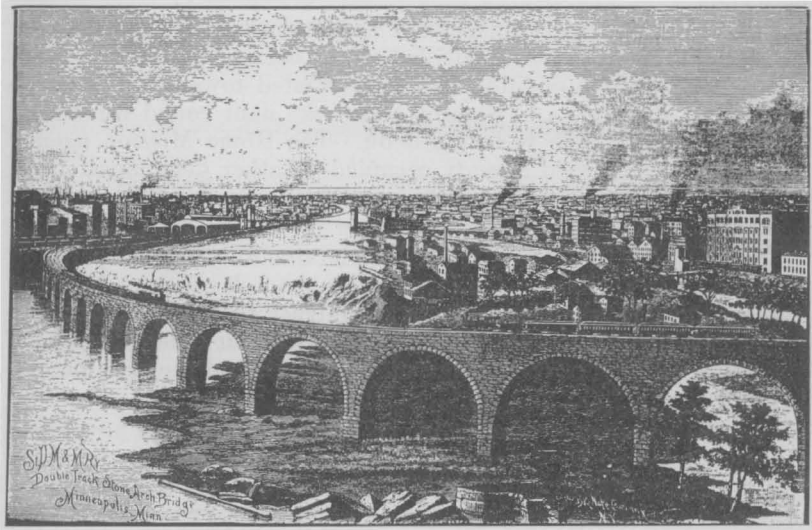
To be sure competition has not been remedied, it has not been entirely prevented in new fields, but it has been abated. More than that, a new attitude of mind has been created toward it. We are ashamed of it today, and when it occurs we hunt round for an excuse or somebody else to blame it on. The Home Mission agency that pushes into a field already occupied by other denominations is on the defensive, which is a new thing under the sun in interdenominational relations.

The movement toward mutual understanding and coöperation has gone much further in the large cities than elsewhere. In many of them there is what amounts to a contract that new enterprises shall be located by mutual consent. Inter-church federations have been formed to foster comity and united effort, and they are becoming increasingly influential and dominant.

A notable instance of effective coöperation is what is now going on in the Republic of Santo Domingo, probably the most neglected spot in the two Americas. About six years ago a proposal was made to go into the Island jointly. It was immediately accepted by five Boards: Two Methodist (men's and women's), two Presbyterian (now one) and the United Brethren. An independent Board, called "The Board of Christian Work in Santo Domingo" was chartered, the members of which are elected by the participating Boards. The participating Boards also furnish the necessary funds, but they do not administer the work; that is done entirely by the new Board. The enterprise is prospering under this arrangement, and no one concerned with it would think of going back to the old denominational way.

As a matter of sober fact denominational over-lapping is disappearing from the field of Home Missions. There is today far more of it among self-supporting churches than among those receiving aid from Home Mission funds. The remedy is public opinion within the churches. Due to the precedents set by the Home Mission forces such public opinion is rising and is already making itself felt.

These are some of the lines of progress that characterize the Home Mission work of the evangelical churches in America during the past half century. Others deserve mention and treatment did space permit; the contribution to evangelism, for example, and to the growth in church membership during the fifty years. While the population of the country has doubled the membership of the evangelical churches has quadrupled. The Home Mission churches have led the procession in this gain, their percentage rate of increase on profession of faith being from two to three times that of the churches at large. Mention should also be made of the development of a body of forceful and well-trained Home Missions local executives, who are more and more being looked to for leadership within their



From an old copy of The Presbyterian Home Missionary.

MINNEAPOLIS A HALF-CENTURY AGO

areas in all that pertains to the general welfare of the churches, such as evangelism and benevolence.

In a large sense these years in America, like the whole of the nineteenth century, bear a significant resemblance to the first year of our Lord's earthly ministry. They have been a time of preparation, a period granted us by the Captain of our Salvation to gird and equip ourselves for a vaster, nobler service to all mankind in the years to come. The whole history of America thus far means this if it means anything in the providence of God: getting ready for a planet-wide, human-deep campaign of redemption such as has been carried forward by the Christian forces of no other nation before us. Will the next fifty years see this campaign fully launched?

BEST METHODS

BY ESTELLA S. AITCHISON, GRANVILLE, OHIO

EFFICIENCY POINTS FOR A NEW YEAR'S WORK

The Peace of Goodwill

The distinguishing note of Christmas is comprehended in the message that marked the advent of Him who was born in Bethlehem—"Peace and Good Will." Peace can come only from good will. Ill will produces discord, bitterness and strife. The world's yearning today is for peace. Every experiment has been tried, every nostrum suggested to effect it, but it seems still an evanescent dream. Perhaps that is because we have lacked the good will that alone can produce it. Said the late President Harding to me on one occasion: "The Gospel of Understanding alone will insure a tranquil world." The Gospel of Understanding, yes, understanding that is based upon good will. That is the Gospel of Christmas. With an increasing desire for peace, with world interests fast becoming more common and its relations more intimate, shall we not believe that through men and women of good will a better and happier understanding is presently to be reached? Better than all the gifts we give or receive is that sense of happiness and security that proceeds from the consciousness that men all the world over are coming to a better understanding. Shall we not hope, as we enter into the spirit of a new Christmas day, that there shall come that reign of universal peace and good will of which the heralding angels sang?—BISHOP JAMES E. FREEMAN.

Proclaiming the Message through the Local Church

Nowhere do we find more indisputable evidence that "the world do

move" than in present-day activities of church missionary organizations. "The faithful few"—all honor to their genus—are fast becoming extinct as we line up the whole church for missions and the recruiting goes cheerily on, from the wee cradle rollers to their grandparents. Goose-flesh sentimentality is being replaced by a sensible estimate of the missionary as a person of normal psychology, in a going concern, subject to the same laws as those that govern any other high spiritual endeavor. "Fling out the Banner" and "The Morning Light is Breaking" have drowned out certain oft-used old-time hymns that used to die a doleful death after five or six stanzas of quavering pathos. "The usual monthly missionary meeting" of twenty-five years ago was often to be taken, like castor oil, not for the taste but for the effect. Nowadays missionary meetings are becoming *normal* and correspondingly attractive. Speed the day when we shall have to hang outside the door the sign, "*Standing Room Only*." On January first, resolve to bring your missionary department a step nearer that ideal during 1928. The following pointers are culled out of reports from some of our most successful missionary organizations:

Gearing for Efficiency

Progress in any organized endeavor is marked by ever-increasing correlation of homogeneous parts, to conserve power and eliminate lost motion. Only the most incorrigible champions of "yesterday forever" still insist on making women's work in the local church an exception. Our ideal should

be the creation of a local Board of Missions, with an elective or appointive membership, this board to be the general planning and promotional body for all missionary endeavor in the congregation. By no other means can we secure correlation of effort and unified, comprehensive planning, thus ending the haphazard presentation which has been called "the kangaroo method." But our approach to this must be synthetic, building up bit by bit. The writer has yet to learn of one instance in which the amalgamation of the Women's Home and Foreign Missionary organizations and the Ladies' Aid Society failed to accentuate the efficiency of all three—after a reasonable period for convalescence from "growing pains." The usual gearing provides for one president, with vice-presidents heading each subdivision of the work. Some progressive churches have effected even a higher gear—and, mark you, their number will increase.

Mrs. Lathan A. Crandall, of the Hyde Park Baptist Church, serving the University of Chicago, writes:

"Some years ago the young pastor's wife became the leading spirit in organizing The Young Married Women's Group, which afforded interest and work for the element not attracted to the regular Women's Society. So successful was the venture that advancing years brought the membership no inclination for promotion. So, capitalizing her own experience, the organizer in a master stroke of diplomacy proposed that all who had been married ten years should voluntarily go into the senior society, not making age or motherhood or any of the usual talismans the touchstone.

"Later, certain mothers of adolescent children engaged a psychological expert in child study to conduct a class, out of which grew a flourishing Parent-Education Group that attracted community women from all churches and no church at all. Recently—a new and thrilling feature—wives of missionaries home on furlough have asked the expert for

material to take back to their fields, for use not only in their own families but among the native mothers. This opens a realm of wonderful, world-wide possibilities.

"A third group, chiefly with a social objective, was formed from among business and professional women obliged to meet in the evenings. Still a fourth group, which we like to think of as auxiliary to the Women's Society, consists of the King's Daughters of high school age—the chief timbers from which we must build our future organizations.

"There was inevitably some overlapping, both of membership and interest, with the same broad Kingdom objective. Tactfully and carefully these groups were brought closer together until finally they responded with a cordial affirmative to the question, 'Would you like to be affiliated as a department of the Women's Society and make a report at its annual meeting?' Then it became almost a task for an efficiency expert to arrange the several group meetings to avoid conflict of hours and to effect a mingling of the women from all the groups in programs, study and business: but the growing spirit of cooperation proved wonderful, and the work, though incomplete, is progressing.

"At present, the Women's Society has two meetings a month, at the first of which the women—mostly the senior element—come together for a program at 2:30, followed by afternoon tea. At the second, the Parent-Education Group, meets at ten a.m., and simultaneously another group (with time-honored 'Ladies' Aid' functions) assembles for White Cross or other benevolent sewing. At the ensuing luncheon these two groups are joined by the Young Married Women's Group, the president of the Women's Society conducting the business before leaving the table, as the relation of the entire gathering to the financial budget entitles all to a voice in the voting. After the luncheon, the Women's Society has its mission study, and the Young Mar-

ried Women's Group its individual program meeting. Improvements are in the air and we hope to be able to report an even more efficient gearing later."

Winning the Workers

"Every able-bodied woman in the church an active worker in the Women's Society" is the modern slogan, and we may almost glimpse the day when it will be activated. A missionary meeting, for instance, is not a thing set apart, a candidate for a modern miracle. It is subject to the same laws of repulsion, attraction and neutrality as any other aggregation of people. We cannot rely to any great extent on "duty" to drive but rather on "attraction" to pull. One of the strongest lures is that of a "job." The problem of attendance might be solved if we could command the services of a vocational expert to assign each woman the task for which her tastes fitted her. To approximate this, it is desirable at the first meeting of the autumn (a super-attractive meeting heralded by personal invitations) to pass out enlistment cards whereon each guest may check her preferences on a list of all possible activities, from passing the singing books, arranging the room attractively, preparing the light refreshments and serving as hostess, up to holding an office, serving on committees and taking a part on a program. Active brains sufficiently cudgeled can set the scenes for a much greater variety than is usually afforded; and then with cards marked, the committee of amateur experts may make their selections and adjustments, and follow up the enlistment vigorously by assigning the tasks and seeing to it that they are attempted. Two mission circles used very successfully "The Butterfly Enlistment," for recruiting. Here it is as described by Mrs. Lucy S. Kyle, Redlands, California:

"At the first meeting of the mission circle year—called 'The Migration of the Butterflies'—each person was given a little card in a sealed envelope not to be opened until she was

alone. This card contained the name of some woman not yet interested in the work of the organization, who was to be wooed (but secretly) by every possible legitimate means, through all the remaining months. The wooer mailed unique and attractive invitations to all the meetings, sent Christmas, Easter and, if possible, birthday cards, signing one and all with the curiosity-tickling *non de plume*, 'Your Butterfly Friend.' Imagine the stress of keeping such a secret; and what a craning of necks and Sherlock-Holmesing there must have been at the meetings. A Butterfly Luncheon, at which all butterflies came out of their cocoons, was the brilliant roundup. It proved one of the most successful rally functions ever held. In charming invitations the Butterfly Friends lured their proteges to the church parlors under promise of revelation of identity, and later sat beside them with said proteges as guests of honor. The tables were beautifully decorated with flowers over which hovered butterflies of every description. Paper napkins bearing gay butterflies were used. The toasts were all in terms of butterfly development and life, and the general effect was delightful. To connect missionary interest with attendance, the committee plans presently to give each woman the name of a home or foreign missionary whose birthday falls on the same date as her own, and to ask the recipient to cultivate her missionary in every way possible. Thus what was at first a mere butterfly interest may develop into something permanent and enduring 'Butterfly Friends' will become 'Birthday Friends.'"

(Naturally this topic overlaps that of successful program building, wherein may presently be found more concrete plans for solving the problem of church unemployment.)

Sugar Coating Mission Study

Meaty as our mission study books are, only high-class catering can make them appetizing to every member of the church family. But inasmuch as the best detached program is to the

study class as a "snack" to a square meal, the catering is well worth while. How is this for the triumph of a missionary chef, as described by Mrs. Stella M. Ogden of the First Baptist Church, Galesburg, Illinois?

"Our school of missions was a great success, lasting six weeks with no diminution of interest. We began each evening session (which took the place of our mid-week prayer meetings) with a fifteen-cent supper, at a quarter past six, and it would surprise you what wonderful meals can be served at that price. Under a competent permanent chairman, various group organizations or Sunday-school classes served suppers which proved a marvel to everybody. There followed a fifteen-minute recreation period at which a simple group game, like 'buzz,' was played, and then the mission study classes were held using 'The Christ of the Indian Road.' Separate groups were formed for men, older and younger women and for young people in general, with a story-telling group for the younger children. A different leader presented the lesson chapter each week, and discussion was free and animated.

"Following this we were called together in the assembly room for a ten-minute 'pep period.' One meeting had 'Peppy Pointers from Burma'; another, 'Some Pertinent Facts from the Missionary Quiz Book'; another was a map lesson on the mission fields of India, and at another, a returned missionary and wife gave a Chinese fairy story, the missionary relating it in the native tongue and his wife translating sentence by sentence.

"We aimed to make our last night a climax. The beautifully decorated tables were designated for our several fields in India. The menu was, so far as possible, an Indian one—including rice, of course. Each guest upon arrival was furnished with pencil and naper and bidden to make a collection of forty facts from among those typed and strewn over tables and church parlors. Then the several supper tables were presided over by 'stunt leaders,' each responsible for leading

off in a missionary demonstration. One leader asked five successive questions, the answer to one and all being 'Bengal-Orissa,' all shouting the answer in unison until it took on the character and enthusiasm of a college yell. At another table a young lady sang, 'In the Secret of His Presence'—a hymn composed by a Hindu woman.

"After this the guests visited elaborate booths which we had prepared in the Sunday-school classrooms, each booth representing a mission field in India and their inspection constituting a tour in miniature. We had collected a great variety of pictures, curios and interesting bits of visualized information, made colorful posters, etc. Well-informed guides or demonstrators presided in the booths. Thus a vast amount of otherwise 'dry' information was made inspiring. I do not recall another series of missionary studies of as general interest as the foregoing."

Successful Program Building

Inspiration and information, mobilized always by interest, must be balanced on effective programs. A prayerful, consecrated spirit must be maintained throughout; but let no one think the North Star will skid from its course if the normal, wholesome elements of humor, impersonation and dramatization are introduced. Above all things, do not think a deeply spiritual leader must look like an undertaker or the chief mourner at her own funeral. No suspension of natural law is to be counted on inside a missionary meeting. People will be attracted only along the line of their natural interests, and you may as well study and prepare to cater to these first as last. You are safe, however, in presupposing a mixed appetite, even to the craving for a sprinkle of paprika or a dash of Lea and Perrins Sauce; but first make sure that the food supplied is worth the seasoning. Inasmuch as desire for freshness and variety is normal, keep the old-time traditionalists off the program committee. Make the meetings short. Ordinarily a program

should be limited to an hour, exclusive of business (even that should be "snappy"), and the participants should be held to time though the heavens fall. "Talked to Death" is the unseen inscription on many a mission circle monument. "The field is the world"; but it is a mistake to try to get it all into one capsule. Giving everybody something to do is a sure appeal to natural interests. Here is an excellent suggestion from one of our best known workers, Mrs. Helen Barrett Montgomery:

"*An Alphabetical Roll Call* affords a pleasant variety in a missionary program. A scrambled alphabet is passed around from which each person draws a letter to be used as the initial of some important qualification of a Christian worker. If the size of the audience justifies it, more than one alphabet may be given out and called for as 'capital A and small a', etc. The leader should preface the roll call with forceful remarks on the importance of each member activating some quality of a successful worker, the variety rounding out the ideal service that a church or a mission circle should render. The letters are then called for in rotation, their holders rising and responding in something like the following:

- A—Accept limitations.
- B—Be a Bible Christian.
- C—Circle the globe by your prayers.
- D—Don't pull down: build up.
- E—Eliminate non-essentials.
- F—Follow Christ: fear nothing.
- G—Give your best: get other folks' best.
- H—Have a well-made plan.
- I—Inhale power and exhale blessings.
- J—Joy and give thanks always.
- K—Kindly respond to letters, courtesies, requests.
- L—Let your love be genuine.
- M—Manage little: pray much.
- N—Never give up.
- O—Obedience is the eye of the soul.
- P—Pray your plans through.
- Q—Quality means more than quantity.
- R—Responsibility shared means development.
- S—Sincerity is the seal of power.
- T—Think things through before acting.
- U—Unedea vision.
- V—Verify rumors before repeating.
- W—Weights may be your wings.
- X—X-cept your disabilities.
- Z—Zenith seers look upward.

"The letters may be collected at the close and used again at subsequent meetings, possibly throughout the year, guests drawing different letters each time and thus getting the basal idea of universal service fixed."

A Unique Investment: "At any convenient landmark of time—as the first autumn meeting or the first one of the calendar year—give out numbered envelopes inscribed with the following rules:—

Put me in a conspicuous place where you will see me every day.

Get acquainted with me and what I am doing for the Kingdom.

After knowing me for—months, come to the Woman's Missionary Meeting to be held on the lawn of Mrs. J— B— September 2d, and tell what you know about me.

"Inside the envelope a daintily decorated card bears the name and station of a missionary in present-day service, and the verse,

When you see me day by day,
Though my work lies far away,
Learn about it all you may,
While for it and me you pray.

"The round-up meeting should be attractively planned, with plenty of music interspersed among the time-limited talks. Well-known hymns of which unannounced stanzas are started by a leader, serve excellently."
—MAUDE A. BROOK, *Fanny Doane Home for Missionaries' Children*, Granville, Ohio.

The following program briefs suggest plans for special occasions:—

Christmas: Carols, instrumental selections, stories and talks on the observance of the season on home and foreign fields; sketches of women and children in other lands not in the atmosphere of the blessed day; Christmas Hope—stories of schools and hospitals built with offerings from givers who have the Christmas spirit; articles and stories from Christmas numbers of missionary magazines; plenty of holiday decorations, even to a tiny tree. If gifts have been assembled for use among the needy, have groups of women bring them forward—some in decorated baskets, some in huge tarlatan stockings carried, like

the grapes of Eschol, on a pole borne by two women—each group displaying its gift-offering with a merry, home-made jingle or song set to a familiar air, as,

"Christmas stockings, Christmas stockings,
Filled with toys we bring"—

set to the tune of the chorus of "Jingle Bells."

Thanksgiving: After a hymn of praise, ask each person to give a Bible verse of praise and thanksgiving or lead in a short prayer of gratitude (prime some beforehand for definite themes). Then on blackboard, display causes for local, denominational or national gratitude, having members previously appointed speak one minute each, without announcement, on the themes. Close with dramatic sketch or well-told story.

Summer Meetings: For a musical porch meeting or picnic, have as The Air, a song; the Notes, secretary's report; the Staff, Scripture; the Key, prayer; the Treble Clef, brief stories of outstanding missionary women; the Bass Clef, stories of missionary men; the Score, a missionary contest or game; the Signature, names of very well-known missionaries pinned on backs to be guessed by wearers from answers to questions they propound; the Rest, refreshments or dinner.

A fagot meeting or missionary bonfire: Have either one long story subdivided, or a series of snappy short ones, the narrators being provided with fagots, each throwing her stick on the fire and continuing her narration while it is burning.

"Removing the Masculine Inferiority Complex"

"Finally, brethren," let us return to our original keynote, viz., lining up the whole church for missions. If you can go no farther at first, have an open meeting with plenty of men on the program, at least once a quarter. But where possible, why not join hands with churches whose Women's Missionary Society is dropping its gender and becoming "common"? One such tells how the thank-offering meeting was observed as a Sunday morning service with address by the pastor and ensuing offerings; men conducted the regular meetings from time to time, once having a free-for-all discussion of Foreign Missions by men from a local club, those of indiffer-ent interest having arguments assigned in favor of missions and becoming so enthusiastic that one bought the books used for reference. another subscribed for THE MISSIONARY REVIEW OF THE WORLD from which he had culled his points (note the strategy) etc.; debates were indulged in on such questions as, "Resolved, that industrialism has rendered Africa a more important mission field than those in Asia," and general subject matter was handled which commanded the interest of men and women. It is simply a question as to whether women are willing to sacrifice something in order to extend to the whole church the good things to which they have long devoted themselves. Is it not worth while?

KATHARINE SCHERER CRONK. Sketches from her life by her sister, Laura Scherer Copenhaver. A charming story of our friend Mrs. Cronk, especially beautiful as a Christmas gift. 48 pp. Illuminated vellum cover. Price 25c. Published by M. H. Lewis, Box 4, North Cambridge, Mass.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. McLAURIN, 419 FOURTH AVE., NEW YORK

THE TREASURE CHEST

The possibilities of this intensely interesting age in which we live are so startling as to be fairly breathtaking. Through all the countries of the East today the fresh wind of freedom is stirring, and the hearts of men and women are opening to strange new influences. All of this awakening life in Asia makes a compelling demand upon us. For underneath all the unrest among the peoples of the East is a yearning for a spiritual force more powerful than any they know, a force that will transform human character and give it "power to become."

To make Jesus and His transforming power the possession of all the peoples of the world is the passion of all of us who have experienced that power in our own lives. Many different agencies must be used for carrying our message, and among them one of the greatest is the power of the printed page. Literature opens up a neglected line of approach to the Hindu and Moslem heart, and voices a new challenge to us. We are only beginning to glimpse the enormous possibilities for good that it holds.

In India the way for a great work has been prepared by the system of education. There are 21,000,000 literates, (half of whom are children and young people), and about 300,000 are being added to this number every year. But against this apparent progress we must set the fact that 39% of the children of India who learn to read and write eventually lapse into illiteracy for lack of reading matter after their school years.

Perhaps it is indicative of the indifference to children's interests in India that in the bookshops of the nation the only books for children are readers and school textbooks. When we remember the hunger of all chil-

dren for stories, it seems almost unforgivable that the children of India should so long have been deprived of their birthright in this regard. It must always be remembered that if good people do not produce good literature for children, bad people will produce bad literature. Fortunately, the forces for good have been the first in the field in India. For the past five years the Committee on Christian Literature has supported the magazine, *The Treasure Chest*, now published in English and three vernaculars. The Methodist Board has sent out three women missionaries as editors of the English edition and provided an editor of one of the vernacular editions, while the Congregational Board has furnished editors for two other editions.

The first edition was in English. There were two reasons for this, because there were two classes of children to be reached. First of all, the Christian children. The standard of literacy in the Christian community is the highest of all. For Moslems the proportion is 8% among men and half of 1% among women; for Hindus it is 15% among men and 1½% among women; but for Christians it is 32% among men and 18% among women. And the standard is rising among Christians more rapidly than in any other class. It is necessary, then, to cultivate in Christian children a love of reading, as well as to provide them with good reading. If there are few Christian books the children will read whatever they can find, bad as well as good.

Non-Christian Children

The other class of children for whom *The Treasure Chest* is intended are non-Christian children, and to them the English edition generally makes a greater appeal than one in

their own language. For educated non-Christians throughout India English is *the* language of approach. Dr. MacNicol, of the National Christian Council, says "It is especially in English that the battle of ideas is being and will be fought out in Indian religion," and he quotes the fact that more editions of the "Bhagavad-Gita," the favorite religious book of Hindus, are appearing in English than in the vernaculars.

Believing that everything good in India's heritage should be conserved and ennobled, and that Christian literature should deepen the love that Indians feel for their own land, the magazine has put its emphasis upon national literature and biography, and has shown its sympathy with the best of India's aspirations. It has endeavored to present ideals of social service saturated with the spirit of Christ, and to interpret the social, national and international problems now confronting India from the Christian point of view.

The present struggle of old and new, the struggle of heart and brain that the new ideas are producing, the restlessness and ferment of young India, call imperatively for Christian literature of the right sort. Many in whose spirits is deep disquietude and questioning are likely to be reached by the quiet message of the printed page. The weakness of India's national life openly deplored by so many of her leaders makes it necessary to show that character is the basis of all national greatness, and that in Jesus Christ can be found, as in no one else, the power to transform character.

The cordial reception given *The Treasure Chest* by a number of non-Christian magazines and newspapers, and their frequent use of articles from its pages are evidence that it makes a wide appeal. One of the papers not long ago gave a very favorable review of the magazine, ending with the word, "*The Treasure Chest* is bound to mould the minds of

its young readers in such a way as to produce character."

Rabindranath Tagore, whose name from the beginning has been on our subscription list, supplied to the paper an original poem called "Time." The majority of schools in India, of every faith—Hindu, Moslem, Brahmin, Samaj, Arya Samaj, Jain and Parsee—subscribe to the magazine, and many of the members of the Imperial Legislative Council at Delhi as well as those of the Provincial Councils take it for their families.

A very interesting class of subscribers is made up of the rulers of Native States, a number of whose names appear on our subscription list. One of the Maharanis of South India, now acting as regent for the co-wife's son during his minority, who has been making a very courageous fight against "untouchability" and against oppression of the low-caste people, is reported to be a most interested reader of the magazine. The Queen of Bhopal, the only Moslem woman ruler in India, the first in India to abolish the drink evil in her State, and very progressive in educational matters, takes the magazine for her three granddaughters, who are three as charming little princesses as can anywhere be found. The Maharajah of another State was one of the earliest subscribers to the magazine, and the English tutor of his son wrote the editor that the young Prince was a constant reader of the magazine, and especially enjoyed the articles on social service. When it is remembered that this boy will some day be the ruler of several million people, the extent of the influence of this silent messenger can be the more greatly appreciated.

The Boards of Examiners of three of the universities of South India, most of whom are non-Christians, chose this year as one of the textbooks for the Matriculation Examination "*The Golden Company*." This book, consisting of biographical sketches from *The Treasure Chest*, has been published by the Indian Branch of

the Oxford University Press, and today about 25,000 boys and girls in several hundred high schools are studying it.

Christian literature in India is on the eve of a great opportunity, the greatness of which we have realized only in part. Wider ranges of view are demanded in making the program of the future, than were needed a decade ago. More thought and greater liberality must be exercised towards literature. We cannot be sufficiently thankful that literature for children and young people in India is in Christian hands. Only by a great output of energy can we keep this initial advantage, and also put Christian literature far ahead of all possible competition from debasing sources. It is for us to spend ourselves lavishly in a program of daring adventure.

RUTH E. ROBINSON, *Editor*.

India.

URGENT AND IMMEDIATE

These words represent the need in China.

Many are thinking of China as closed to our missionary approach, and feel that we must wait for a fitting time to give her again the greatest thing we know for her national and personal up-building, namely, the Christian truths.

Today the printed page is carrying the message into many areas, from which missionaries have been withdrawn, and where the Chinese Church is in need of a generous supply of the right kind of books and magazines.

The appeal comes from Mrs. MacGillivray, the editor of *Happy Childhood*, a magazine read in almost every province of China, by young and old, rich and poor, for us not to let this avenue of approach be given up.

In this time of special need the magazine is being sent out, though in many cases no money may be received for it. In the words of Mrs. MacGillivray, "It is going, money or no money. We must venture and adventure in these days. Will you back us up?" The magazines are sent with

a stamp on the outside requesting the Post Office to deliver them to the Christian Church. Again quoting Mrs. MacGillivray, "We believe this will be done." In many places, graduates of our mission schools are in charge of the post offices.

In December Mrs. MacGillivray wrote us that \$5.00 would place the Chinese Children's Bible—just off the press—in twelve homes. An appeal to the Foreign Missions Conference brought \$50.00 for the purpose. On the day this money reached Shanghai, in the midst of distress and confusion, Mrs. MacGillivray addressed the 120 Bibles and placed in each a little slip saying that the Bible was a gift from American friends to assure these Chinese Christians of sympathy and friendliness in their time of trial.

Later an order came from an interior mission station for 100 or more copies of this book.

The Chinese Christians of the future may have to do without the personal help and inspiration of the missionary and the spoken word, but a strong influence through the printed page is still available, opening up a new path of development through which we can be of service to the Chinese.

Are there a hundred women who will be glad to give five dollars each and put the Bible in twelve homes?

*The LORD is good unto.....
the soul that seeketh him. Lam.
3:25.*

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again never, perhaps, *sees* God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—*Arthur T. Pierson.*

Answers to Missionary History Test

(Questions on page 911.)

1. John Kenneth Mackenzie, the "Beloved Physician of Tientsin."
2. Alexander M. Mackay of Uganda.
3. Two Princeton students: Robert P. Wilder, son of Royal Gould Wilder, missionary to India and founder of THE MISSIONARY REVIEW OF THE WORLD; and John Newton Forman, son of Charles N. Forman and grandson of John Newton, both distinguished pioneer missionaries to India.
4. Sheldon Jackson, Presbyterian missionary to Alaska.
5. J. Hudson Taylor, a medical and evangelistic missionary.
6. The Livingstonia Mission of Central Africa developed by Dr. Robert Laws and now under the United Free Church of Scotland.
7. Francis G. Penzotti, a native of Northern Italy.
8. The mission of the Church Missionary Society to Uganda. The first missionaries arrived on June 30, 1877.
9. The station of the Presbyterian Board of National Missions at Point Barrow, Alaska.
10. Kamil Abdul Messiah, who was led to Christ by Dr. H. H. Jessup, Beirut, Syria.
11. Pandita Ramabai, founder of the Christian home for child widows, at Bombay, India, and later removed to Kedgaon (about 100 miles from Bombay).
12. Miss Annie Royle Taylor, author of "Pioneering in Tibet."
13. Dr. and Mrs. Robert Whittaker McAll.
14. A famous English Baptist missionary and explorer in the Congo country in Africa. *The Peace.*
15. A famous British missionary doctor who ministers to the fisher folk of Newfoundland and the Labrador. *The Strathcona.*
16. Doctor John G. Kerr, an American Presbyterian missionary.
17. Doctor John G. Paton, Scotch Presbyterian missionary to the New Hebrides.
18. Joseph Hardy Neesima who was educated by the Hon. Alpheus Hardy and became President of Dozhisha University.
19. Mrs. Isabella Bird Bishop, author of books of travel on Persia, China, Japan and Korea.
20. An insurrection in which a nephew of the king was badly wounded. He was so skillfully treated by Dr. Horace N. Allen that the superiority of western medical science was at once apparent.

Missionary Thoughts for the New Year

A bold resolve to grapple with the whole of its task would signify a rebirth of the Church.

In recognizing and courageously accepting the whole of its task the church will discover anew the true meaning and riches of its own faith.

It cannot be expected that the faith of missionaries should soar far beyond the general level of the Church of which they are the representatives.

Only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application, can hope to evangelize the world.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 105 EAST 22ND ST., NEW YORK

ORIENTALS AND HAWAIIANS

BY GEORGE W. HINMAN

One of the most important forward steps taken in years in the Christian program in Hawaii has been accomplished in uniting the Filipino work of the Hawaiian Board of Missions and that of the Methodist Mission. This is not a mere federation of activities but an actual uniting to carry out a definite piece of work. Advance and development are reported even in work for Hawaiians, which many incline to regard as a closed chapter in missionary history. There has been an encouraging start in church work in a new home colony of Hawaiians on the sparsely-settled island of Molokai. For the first time last year a systematic effort was made to secure contributions for missions from churches of Hawaiians and Orientals in the Islands through the Every Member Canvass plan.

The Hawaiian Board made a community survey of typical interracial communities in its territory. One of their secretaries says: "We are becoming aware of the increasing race-consciousness of various people with whom we work and it will doubtless be of great importance for us all to study the situation and analyze it without prejudice and with the highest type of scientific method of which we are capable." Professor Romanzo Adams of the University of Hawaii has published very valuable studies of races in Hawaii, which will help to supply the basis for a better-planned Christian program of service with Orientals and Hawaiians.

Serious consideration should be given to the need for scientific surveys of Oriental communities in mainland United States as the Hawaiian Board is attempting in the territory of Hawaii, so that Oriental mission work

may be less adventitious and opportunist and represent a scientifically based and efficiently coordinated program to cover the country. At present there are areas of competitive work, areas of complete neglect and areas of unsupervised and misdirected effort. There are indications that volunteer workers who are carrying on the large amount of mission work for Chinese east of the Rockies would welcome suggestions about methods and needs such as might come out of a true community study of segregated Oriental groups in many Eastern cities. Such a great volume of consecrated effort as is being put into Chinese mission schools in the East deserves the wisest guidance and direction by our boards even if they do not put a cent of appropriation into such enterprises.

The work among Chinese in Canada has been greatly strengthened by the work of a general superintendent, born of missionary parents in Canton and speaking the language of the special group of Chinese who have come to America. The United Church of Canada has transferred its Chinese missions in the home land from the Foreign Board to its Home Mission Board, and has placed Rev. Wm. H. Noyes, of Toronto, in charge. Mr. Noyes and Rev. Charles H. Shepherd, of San Francisco, have done much to change the whole character of Chinese mission work in the United States and Canada because they are able to give time to development of many scattered and more or less independent Chinese missions, and are also able to talk to the Chinese in their own dialect.

Nothing would mean more for Chinese mission work in the United States than the securing of a consciousness of unity among Chinese mission workers and Chinese Chris-

tians all over the United States. Chinese tongs and other societies have their national organizations and realize their strength. But there is very little group consciousness among Chinese Christians in America, even denominationally, with the result that the large number of units of Chinese mission work are pitifully conscious of their separate weakness.

It is worth noting that city church federations in places where there is a considerable Chinese population are beginning to consider the problem of their Chinese group as a whole, not merely as denominational units (when denominational missions have been established), and are asking for counsel in meeting the whole situation. Sacramento Church Federation, Chicago Church Federation and Washington Church Federation have given serious attention to Chinese work, either in uniting existing missions or in supply of unmet needs, and have asked for suggestion and advice.

There has been very little study of community conditions among Orientals in the United States, though this ought to be a preliminary to any understanding of relations.

There are many reasons why special attention should be given now to Chinese in the United States: they are all Cantonese and the Cantonese are the dominant factor just at this moment in the struggle for a national government in China; there is a recrudescence of prejudice against the Chinese; there is an increasing recognition of the social unsoundness of Chinese community life in the United States, which our religious programs have not considered or affected. Recently American-born Chinese made a strong appeal for relief from conditions of the immigration law which make it impossible for them to seek wives in China. If Chinese communities in America were normally constituted, half male and half female, this would not be necessary. But in New York and Chicago there is only one Chinese woman of marriageable age to fifteen or eighteen men.

The limitations of economic opportunity force Chinese in America into parasitic occupations, like running disreputable hotels, mostly used as places to meet prostitutes, or chop suey houses, which very often serve the same purpose. It has been discovered that our religious work among Chinese has had so little social power that a church deacon could run one of the most notorious hotels and chop suey restaurants in a large Chinese community. Why is it true that Chinese students are coming to America Christian and returning without any faith? Partly because many of them have to find employment in places frequented by prostitutes who solicit them and take their earnings. Ninety per cent of the Chinese who come to one Chinese pastor for medical help are diseased as a result of such relations. It is hard to realize that we have gone on for fifty years conducting missions for Chinese in America, without remedying the intolerable social conditions of Chinese communities.

Reports have come from Oakland and San Francisco that determined efforts have been made to keep Chinese students out of higher public schools, which, we are glad to say, principals and boards of education have steadily and strongly resisted. A contractor and builder in the same section, to blackmail people from whom he wanted financial help, put up big sign boards advertising that fine residences in an exclusive district were being sold to Chinese.

Money made by Chinese is being spent in their own communities instead of being sent to China. Fine new buildings are erected with Chinese funds. There are many more social organizations. One list gives one hundred and sixty-five community organizations in San Francisco Chinatown having their own headquarters, besides churches, hospitals, public schools, theatres and newspaper offices. Large sums are paid to Chinese actors in theatres of the San Francisco Chinese community. The Chi-

nese in the United States are not poor and unable to support their own community institutions. They have not been asked to do so in any effective way by mission boards.

Mexicali is a remarkable example of interdenominational cooperation. The work was begun by Congregationalists, developed by Presbyterians and established by Methodists, with a thoroughly cordial spirit in all transfers of responsibility. The question of union work in the San Francisco Chinese community has been brought to the attention of readers of the Review. During the past year there has been steady progress in development of a union spirit among young people in spite of some hindrances. The United Christian Missionary Society decided to confine its Oriental mission work to Japanese and to sell its building in San Francisco, which for more than a year had been generously granted to the use of the Chinese young people's group for their language school and boys' and girls' club work. It was necessary to move the work to new rented rooms, but the union work has gone on increasing in interest and effectiveness, and now four boards are cooperating and have appointed a specially trained Chinese principal of the school work. The enthusiasm of the group for this cooperative enterprise is its biggest asset. Among older Chinese there is still a divisive spirit. They are influenced further by the fear that any union movement means cutting down appropriation from boards.

A prominent Japanese pastor, Rev. S. Abe, of Seattle, has given his impressions of some chief difficulties in the way of work for Japanese in America. He mentions first, denominational separation; second, the supposed identification of Christianity with Americanism; third, the historic prejudice against Christianity brought from Japan; and fourth, the fact that Japanese in America have less enlightenment and stimulus to modern ideas through the public

press than do those who remain in Japan.

It is evident that the migratory seasonal Japanese laborer, living in rude shacks, is still largely unreached by missionary agencies. The effect of anti-Japanese legislation is to increase this class or else force Japanese into cities where often they must go into parasitic occupations in order to support themselves. The employment problem is becoming serious since they have been shut out of farming except as day laborers.

An exceedingly important work of mission boards for Orientals is the provision of homes for Chinese and Japanese women and girls and for Chinese boys, the latter a new departure by the Baptist board. The Methodists have important institutions in Honolulu, Seattle, San Francisco and Los Angeles; the Presbyterians in San Francisco and Oakland; the Baptists in Berkeley. In some cases the service of these institutions is changing.

The Filipino work in Honolulu has been mentioned. There is also an interesting work among three thousand Filipinos in New York City, as well as among those in California. If we are to win and serve these large numbers of Filipinos in the United States, it is proper for administrators of mission boards to give sympathetic consideration to their aspirations for independence and to their passionate devotion to the memory of Rizal.

The second edition of the Oriental Missions Directory* is an attempt to bring together names and addresses, without further statistical data, of all Christian institutions for Chinese, Japanese, Koreans, Filipinos and Hindus in United States, Canada, Cuba and Mexico. It has been published by the Councils and distributed through mission boards.

*Obtain from Council of Women for Home Missions, 105 E. 22nd St., New York City; 10 cents. Annual Report of Council containing this report by Dr. Hinman and much other missionary information will be sent free for postage to anyone in the United States or Canada upon request.

World Day of Prayer, February 24, 1928

NEWS FROM MANY LANDS



AFRICA

Not Easy in the Nile Valley

THE fourteenth annual report of the Nile Valley Colportage Committee quoted in *Blessed Be Egypt*, says of the qualifications of colporteurs: "This work is not easy. There is not only a vast amount of illiteracy, so that very few of the hundreds can read, and consequently have no use for literature of any kind. There is also religious opposition on the part of most of the minorities that can read. Of these, there is frequently as much opposition from the Coptic Christians as there is from the Mohammedans. A colporteur has, therefore, to be not only a keen trader among other traders, but he has also to have much grace and spiritual insight, as well as great patience, tact and perseverance, to get his books looked at, at all. He has to have the pleasant word that turns away wrath and fanaticism, and to know very intimately the manners and the thoughts of the people, their sore points and their weak ones, and how best to induce them to buy."

Abyssinian Frontiers

DR. TOM LAMBIE, formerly a missionary of the United Presbyterian Church, and physician to the Regent of Abyssinia, and now field director for the new Abyssinian Frontiers Mission, writes of his new field: "On the southern and eastern borders of Abyssinia and in Somaliland (French, British and Italian) and in northern Kenya, the southeastern Sudan, there is one great continuous area of country that has hardly been ex-

plored, much less civilized. Thousands of square miles of territory have not been mapped and concerning the inhabitants almost nothing is known. Needless to say the Gospel has never been preached in this great area. Many of the people are nominally Mohammedans. It is believed that this is one of the largest if not the largest area of like population in the world today that is without a single gospel witness."

Scriptures in Nigeria

REV. JOHN HALL, of the Sudan Interior Mission, writes of the arrival at Kaltungo, Nigeria, of the Gospel of Matthew printed in Tangale: "This is the fifth book of Scripture to be put into print in the speech of the tribe, which had to be caught from their lips, reduced to writing and made the vehicle of the message. How does a reader, of the average type known here, act when a new book like this comes his way? For one thing, he would sell nearly all he has to have the wherewithall to buy it. He does buy it, not exactly at cost-covering price, yet with something more than a whole day's wage. His hands are out for it more quickly than you can take it out of its package. Then all smiles, he fondles it as a miser his gold. Presently, too, to protect and preserve the precious little volume, he begs from you a piece of stiff paper and, perhaps, a bit of thread, with which he makes a permanent cover. Then, eagerly and faithfully, he seeks every possible opportunity to sit before you in a pew or at desk and learn the golden teachings of this book of God."

Stalwart Liberian Christians

REV. WALTER B. WILLIAMS, of the Methodist Episcopal Church Mission in the Kru Coast District of Liberia, says that in the town of Sobobo there is "a splendid band of mature Christians, many of whom have suffered great persecution in the past for their loyalty to Jesus Christ. They have built up a fine Christian settlement where there is no drinking, no smoking, no dancing nor Sabbath breaking. They will not allow anyone to pass through this town carrying a load on his head on the Lord's Day. These men at times have become literally saviours for their heathen brethren. When the flames of violence are at their height in a neighboring town, some heathen woman is sure to run to the mission town and beg these 'God men' to come quick and save the town from slashing knives and flaming torches. Our Christian men are big, burly fellows, and quite without fear. They grip hold of the contestants and run them back to their houses; snatch torches, knives, cutlasses from their hands. The heathen chiefs curse and struggle and fight, but to no avail. These Christian Krus of Sobobo save the heathen town again and again from bloodshed and destruction. They force peace and quietness upon the people, but without injuring anyone."

Leprosy Widespread in Africa

THE Secretary of the British Empire Leprosy Relief Association, Mr. Frank Oldrieve, has recently completed a tour of over 15,000 miles in and around Africa, visiting leper settlements. He reports that leprosy exists practically all over the continent, and estimates that in British East and Central African territories there are at the present time some 60,000 lepers. Mr. Oldrieve reports that the old idea of hopelessness still dominates the native mind in innumerable instances, with the consequence that many victims of the disease fail to come up for treatment until too late. This is particularly so

in the villages, and only by slow processes of education can the necessary change of mind be brought about. Already much is being done in this direction by patients discharged cured from the leper colonies and settlements. They return to their own people with a wonderful message of hope, and the tendency to hide the disease is being gradually overcome.

Whole Families at School

THE Congo Evangelical Training Institute at Kimpese was founded in 1908, when English and American Baptist missionaries united for the purpose of training teachers and evangelists from the areas covered by their Congo-speaking work. From the commencement emphasis has been laid on the fact that the Institute received for training such as are actually engaged in and pledged to the work of educational evangelism, and this practical aim has guided the entire work of the institution. Wives as well as husbands are enrolled as students; that in its turn brings many children to the mission station, and thus the whole family becomes the unit in planning the training to be given. For the current year there are thirty-five families in training at Kimpese, who live a natural community life sharing a common weal and seeking a common good. The whole station assembles for public worship every morning.

Rev. W. D. Reynolds writes:

All men students are required to undertake manual work which comprises the felling of trees and sawing the same into planks, building in brick and stone, simple carpentry for house building and all household purposes, and, to keep them in touch with common work, every student takes his turn at digging, clearing, road work and all the general upkeep of the station.

Missions in South African Church

FOR the first hundred and fifty years of its existence the Dutch Reformed Church did very little missionary work. Like the Church in India it was under the control of a company that had its first duty to the

white men in its employment. For the last hundred years the church has been missionary, and the sum of £80,000 a year is raised locally in South Africa for the work of evangelizing the inhabitants of South Africa. It even extends its operation into the Western Sudan. It has a definite policy, trains men and women missionaries and educates native workers as pastors, teachers and evangelists. The native churches cannot do much to contribute in their present condition of poverty to self-support. The record of the Church during recent years in dealing with the racial problem proves that Dutch Christians are anxious that justice should be done to the natives.

THE NEAR EAST

Urges Work for Moslems

THIS statement by a pastor in Syria shows that some Christians in the Near East are obeying the command of Christ, "Love your enemies." He says: "The Gospel and the loving tidings of Jesus Christ must be preached to all nations. This is just the time to begin gospel preaching among the Moslems. The activity of missionaries is indispensable. Steel is warmed in the fire and is ready to be made into tools. We should go near to them with a pure, Christlike life. The general attitude of the Christian churches in the Near East should be the attitude of Christ, that of forgiveness, sympathy, love, prayer and brotherhood. Every Christian church that is conscious of her calling cannot stand aloof from this task but will be ready to cooperate and work with prayer. I would like to have some Turkish Bibles and pamphlets for distribution among Moslems."

A Moslem Child's Influence

THE British Syrian Mission has been at work since 1869 among the Moslems and Greek Catholics in the ancient city of Tyre. In the school, which is largely in the hands of Christian Syrians trained in Beirut, first place is given to the teaching of the

Bible. Nor is the Bible lesson confined to the schools, but the missionaries and Bible women visit in the homes, not in Tyre only, but in the neighboring villages as well. As a rule, these visits are eagerly welcomed and sometimes the children have prepared the way. "I spent an hour in a sailor's home at Tyre," writes the senior missionary. "It was evening, and the lamp was brought in. The little daughter of seven, who has learned to read with us, read aloud clearly and accurately the tenth chapter of St. John, and when I asked her who the Good Shepherd was, she promptly answered: 'Christ.' 'And who are the sheep?' 'We,' she replied, pointing to herself. It is a Moslem home, but Christ is becoming known and loved there. The hymn book was brought out, and we sang together. The little daughter was the first messenger to that home."

A Reading Room in Constantinople

AMONG the newer types of service being initiated by American missionaries in Turkey is that of providing interesting and worth-while reading matter through the mission press, the bookstore, and a reading room in Constantinople. The Turkish manager of this last is, according to the *Missionary Herald*, an interesting man, nominally a Moslem, who has a spirit of service and cooperation, and who prepares the ground for friendly intercourse on the part of Americans with the people who frequent the reading room. He writes:

This year we have succeeded in getting many new friends, who come daily to read the various books and papers we are putting at their disposal. So the worth of the place is felt by the people on all sides. Not only schoolboys but men of the first rank in the city—judges, professors, doctors, engineers, etc., come and read the books and papers, talk with us, and in terms of respect tell us how they regard this service with delight and pleasure. Our friends who come most frequently are the students in the boys' school. The reading room now is provided with eight Turkish daily newspapers, together with some French dailies published in Constantinople, twenty-five Turkish weekly and monthly periodicals, and a few English publications.

A Bethesda Scene in Arabia

PAUL HARRISON, M.D., of the Arabian Mission of the Reformed Church in America, described in the November REVIEW one of his recent trips. How his work impresses a fellow medical missionary is thus told by Dr. Sarah L. Hosmon:

We were privileged to have Dr. Harrison spend a month at Muscat, though most of his time was really given to Mattra, where he had a large house, empty as to furnishings except one little room in which he operated, and that contained only a table and a chair or two. On the shelves were a few drugs and some supplies. In a hall adjoining he had a "primus" stove, an oven for sterilizing, some basins and instruments. These were all, but I never saw such a sight in my life! The whole building was filled with men and women everywhere lying on floors and verandahs, some were even outside at the front of the house. It reminded me of the porches of Bethesda in Christ's time, only there was no pool near by. The difference in the two crowds was that at Bethesda all were anxious fearing there would be no one to put them in the pool, but the crowd at Mattra had received relief and showed contentment in spite of the fact they had no beds nor any of the comforts that are really necessary. Drs. Harrison and Dame are wonders in the way they can accomplish so much with nothing.

Life in a Kurdistan Hospital

IN SOUJBULAK, Kurdistan, where the Evangelical Lutheran Orient Mission Society has a hospital, Dr. Herman Schalk is having some unusual opportunities to compare Christianity and Islam. He writes of the callousness of Mohammedan men to the sufferings of their women folk, and their unwillingness to pay even a nominal fee charged for a necessary operation, and comments: "Of what value is a wife? If she dies, which seems right to the man, then he can obtain a young healthy wife for 15 tomans. Oh, the sad lot of Mohammedan wives!" The hospital has treated successfully a number of opium addicts, and of them Dr. Schalk writes: "The happy men tell far and wide that they have been healed. This attracts others. How the poor invalids open up and tell me of their bondage! And when our testimony presents the Gospel, how

quickly they notice the mighty difference between the power of the living God in Christianity and Islam!"

INDIA AND SIAM

Women Students Win Honors

ISABELLA THOBURN COLLEGE, in Lucknow, India, is not only one of the Union Women's Christian Colleges in the Orient, but is also the women's department of Lucknow University. A member of the faculty writes: "We have won several academic honors this year, of which we are quite proud. For the second time we won the university gold medal for the best essay presented in the final English examination, about one hundred men and our ten or fifteen women competing. One of last year's class is studying for the M.A. in English and she received the scholarship offered in the English department of the university to the student making the best marks in the first term examination. We had never done anything in the way of public competition with men's colleges, but this year we accepted an invitation to send two representatives to an inter-university debate organized by the Moslem University in Aligarh. The question is not decided by judges here as at home, but the judges indicate who makes the best speech—first, second and third places. The university had offered gold medals to the winners of first and second places and one silver trophy which goes annually to the college gaining the highest aggregate marks. One of our girls won the first place, the other won second and their aggregate marks won the trophy."

Shut Out from Hindu Temples

ONE of the movements which, in the opinion of *Dnyanodaya*, is threatening the Hinduism of Western India, is the widespread angry protest of the Mahars and other so-called outcast classes against the pretensions of a Hindu nationalism that can exclude fifty-five millions of India's 'untouchables' from the temples of

religion. Even Vithoba's temples are coming in for their share of this growing wrath of the common people. For although Vithoba is one of the most democratic of Hindu idols in that he receives all castes, high caste and low caste alike, one has yet to learn of the first outcaste being admitted into even Vithoba's temples. In a letter addressed by Gandhi to Mr. S. D. Nakarni at Karwar, where an agitation has been going on for the past three months in favor of securing admission for the depressed classes into Vithoba's temple at Karwar, he says: "God will reenter our temples only when we have opened not merely our temples but our hearts to these fellow-countrymen and fellow-religionists."

General Booth's Leper Colony

A CABLEGRAM from London to the *New York Times* stated that a Salvation Army leper settlement, financed with American gifts to General Booth, will be established on the banks of the Ganges near Benares. The suggestion that the army should establish leper colonies in India was made to General Booth by King George. Writing from India the General says: "The King, whom I saw before I set out on my tour of India in 1922, said: 'Can't you do something for the lepers of India such as you have been doing in the Dutch East Indies?' I am now beginning on the banks of the Ganges. The expense of the initiation of the settlement will come from a portion of my seventieth birthday fund raised by my friends in the United States. The greater part of the land necessary has been given by the Maharajah of Benares."

Aryas Fear Effect of Bible

A RELIGIOUS festival or *mela* at Hardwar in the Punjab which occurs only once in twelve years gave Miss Clara Lloyd, Presbyterian missionary at Saharanpur and her Indian helpers unusual opportunities for evangelistic work. She says: "We sold books and did personal work

among the people. It was a joy to find many women who could read. The Punjabi women, especially, were very friendly and many were the opportunities for conversation. I was very happy to find many, many men and women who knew the name of Christ. There was some opposition, mostly from the Aryas (a reformed sect of Hindus) but even here there was room for encouragement. They feared the effect of people reading the Bible. Sometimes they would say to the women, 'Do you want to become Christians? If you don't, you should not read that book.' Daily there was preaching at our headquarters, which were splendidly located to get the people. The preaching was all done by Indians, and good messages were given."

A Christian Temple in Siam

S IAMESE Christians have great respect for their place of worship. So reports Rev. J. L. Hartzell, of Prae, Siam, who writes: "The words 'This Temple was built in 1927,' are written on a board and nailed on a small wooden building in a country village in Prae Province, North Siam. Since returning from furlough in May, I have been hearing about the Christian community in this district. The chapel is a rough wooden building without walls that would hold about thirty people. It is what would be called a shack in the United States, but these Christian people have dignified it with the name of Temple. And it is so to them because they meet there to worship the Lord Jesus and they have built it themselves without any outside aid whatever. To the missionary this humble building looks better than many of the fine churches built in Siam out of American money."

Bible Read in Ceylon

O WING to the widespread knowledge of English in Ceylon workers of the Ceylon and India General Mission have been able to distribute thousands of English tracts,

Scripture text-cards and gospels, and supply their native workers with much helpful Christian literature which is not available in the vernacular. They also conduct an English day school and a night school. The latter is regularly attended by seventeen Buddhist young men, who are now reading the Gospel by St. John. In addition to this, various services are regularly held in English. Of one part of their work Mr. Ker writes: "One colporteur came to a village where the headman angrily forbade him to sell. The colporteur, however, was tactful enough to engage the headman in conversation about the Gospel. So interested did the latter become that he finally bought several gospels for himself and promised to read them. On a later day when the colporteur went that way again, the headman himself went with him and helped him to sell the gospels."

CHINA AND TIBET

A Christian Economic Conference

FIFTY men and women, almost all of them Chinese, and all actively connected with varied aspects of Chinese industrial problems, spent ten of the last days of August in conference in Shanghai considering the general topic of how to Christianize economic relations in their country. The conference was preceded by investigations of industrial and rural conditions and their relationship to principles recognized as Christian. Coming as it did at a time when China is seething with economic ideas both good and bad, and when international experiments in adjustment of economic conditions are being tried out, the conference had more than ordinary significance. One of the most helpful visitors at the conference was Kagawa, the noted Christian leader of social and economic reforms in Japan. In reporting some of the considerations and results of the conference Dr. Henry T. Hodgkin, secretary of the National Christian Council writes:

Three main divisions were followed, industry, agriculture, social thinking. In the

first consideration centered on the minimum wage and the principles for determining wages, on hours of work and rest, child labor and women's labor. The rights of the worker were stressed as it was clear that the conference stood for these. But it realized that a sudden jump to ideal conditions, such as an eight-hour day, would dislocate industry and make more evils than it cured. The findings therefore claim the rights of the worker while advising a gradual progress towards their full expression in industrial law and custom.

Chinese Home Missionary Work

DR. C. Y. CHENG, General Secretary of the National Christian Council of China, writes as follows of the loyalty and steadfastness of purpose of the Chinese Christians: "You will be happy to know that, at a time when missionaries have evacuated from their posts and much of the work of the Church has come to a standstill, the Chinese Home Missionary Society is planning to send out a new band of missionaries to Yunnan province. The secretary of the Society, Rev. C. K. Li, is going to accompany four or five new missionaries in starting for Yunnan this fall after visiting such centers as Foochow, Amoy, Swatow, Canton and Hongkong, visiting the churches and meeting church leaders in these centers in the hope of rousing a greater measure of zeal for this missionary outreach. We hope to have two medical workers, two teachers and one evangelistic worker among those who go to the field. It is very gratifying to know that these people have decided to serve Christ and their fellow-men in that distant place, well-knowing that political upheaval and open banditry are awaiting their coming. It is very inspiring to read the letters these people wrote to us offering their services for the evangelization of the Southwest."

Chinese Debt to Mission Schools

REV. E. N. FORSTER, of the Protestant Episcopal Mission in Yangchow, Kiangsu Province, writes of the government regulations regarding religious instruction and services as "a deliberate thrust at the Chris-

tian schools." He continues: "They have no applicability to schools conducted by Buddhists, Mohammedans, or Taoists, which do not exist so far as I know. A great many of the Chinese who have studied abroad have directly or indirectly benefited by mission school education, so that they are not pure products of their own civilization, culture, and training, as many people in Europe and America who are fascinated by their brilliant intellects and suave manners are fond of believing. Many of these young men and women, though they claim that Christianity has no power in the West, nevertheless know in their hearts that the thing which has given Christian schools in China their preëminence is their Christian character: the integrity of those who have administered them, and the integrity of character which they tend to develop in the students. There is a large group of substantial Chinese, merchants, gentry, etc., who have no hesitation about admitting this, and are anxious to send their sons and daughters to Christian schools in preference to government schools because the latter in many cases produce slipshod education, morals, and character in the students who attend them."

JAPAN-KOREA

Kagawa on Christianity in Japan

AN INTERVIEW with Rev. Toyohiko Kagawa, Japan's foremost social reformer, has been reported in the *Christian Century*. When asked the question, "What progress is Christianity making in Japan?" he made the following reply: "Not a great number of people are entering the churches, but never before has the spirit of Jesus been so widespread and powerful as it is now. The successive misfortunes which have befallen Japan have made her introspective and humble. We are dissatisfied with the philosophy of materialism and are turning to more spiritual bases of living. The writings of Emerson, Thoreau, Tolstoi, Whitman and Dumas are being widely read. I recently

preached for three nights in Osaka to audiences which averaged three thousand. Most of the Imperial household is now Christian. There are 180 Christians in the social service department of the Tokyo imperial government. The newspapers have become as friendly to Christianity as to Buddhism. I am optimistic over the future of true Christianity in Japan."

Won by Newspaper Evangelism

REV. HARVEY W. BROKAW, D.D. and his wife have been missionaries in Japan since 1896. Mrs. Brokaw writes of two callers at their home in Kyoto one recent Sunday afternoon—"a young man and woman, both school teachers but from different places, both thirty to forty miles out in the mountainous country districts of this prefecture. There is no church near either one of them. They had become Christians through newspaper and correspondence evangelism. This is what Dr. Brokaw calls his specialty. But I think his real specialty is getting land and church buildings and manses, and pushing churches up to self-support. He says that is the most fundamental thing a missionary can do. Through this newspaper evangelism, with its course of study leading up to baptism, these two fine young people had become Christians and wished to be baptized."

Building a Japanese Church

THE efforts that Japanese Christians are making to build churches in their communities are praised by Rev. Charles W. Iglehart, Methodist missionary in Hiroaki, who says: "There is a little town called Tanabu with just a handful of members, who decided a year ago to have a church, and who came to me with the request that I find a yen for every one they could raise. I never thought they would get enough to build a church, but when they got through, more than two hundred non-Christians were signed up for the new Methodist church! I dedicated the

trim, pretty little building, when they read the financial report I learned that they had actually raised double their quota—two yen for every one they had asked me for—and said nothing about it to me. At that service men from most of the best homes in town were there to show their moral support of the Christian movement. I looked into their faces, wondering which might prove to be another Nicodemus, or Joseph of Arimathea.”

New Power for Korean Leaders

REV. W. SCOTT of the United Church of Canada writes: “Until a few years ago all mission funds were administered by the missionary in charge without any reference to the autonomous Korean presbyteries. Then followed a period when the missionary sought the advice of the presbytery and its committees. Last year we took the further step of transferring all evangelistic funds direct to the presbytery, to be administered by that body, the missionary sitting in the presbytery—as he does—on the same basis as his fellow Korean presbyters. This year we have decided to invite the presbyteries to cooperate with us in a general board which shall deal with all matters relating to evangelistic and educational work carried on directly with mission funds. The duties of this general board will finally be decided in conference with the presbytery representatives, but we feel that it should prepare estimates for presentation to the home board, and decide upon the distribution of all funds granted by the latter for general work purposes. The board will be composed of an equal number of Koreans and missionaries.”

Christian Zeal of Lepers

THOUGH the leper home in Fusan, Korea, has cared for five hundred lepers during the past year, the superintendent, J. N. Mackenzie, an Australian, reports: “We have never had to turn away so many pitiful and helpless cases in any previous year...

Our leper congregation is a really good going Christian concern. Two Sabbaths ago I had the happy privilege of admitting by baptism forty-four lepers to the membership after about a year's probation as catechumens and a searching examination in essential points of Christian doctrine. Some of our discharged lepers, finding it impossible to get any other place to live in, set up a village of their own about half a mile from the home, and one of the first things they did was to set about building a church.”

ISLANDS OF THE SEA

Pioneering in Papua

THOUGH the achievements in twenty-five years of Australian Methodist missionaries among the people of the New Britain archipelago were referred to in the October REVIEW, Rev. J. H. Margetts of the same mission writes of “half-wild nomads coming in from their mountain fastnesses.” A layman who is in charge of the work on another island writes: “A number of new teachers from Malakuna and Raluana Circuits enabled us to open up the Kaiamo section with three teachers, two of whom we placed inland. As this section was practically unknown by the white man or any outside natives, we had to explore for these inland villages, having only vague details to go on. We have been pleased to discover twenty-five villages, one of over 300 population and several of about 100 each.... Many heathenish customs have been discovered among these people, some of the worst known on the Gazelle Peninsula fifty years ago still existing in the inland villages of Nakanai to-day.”

Filipinos Great Bible Readers

BEFORE the American flag flew over the Philippine Islands, the only way to get a Bible in, as one writer points out, was to smuggle it. The latest figures, however, compiled by the Philippines Branch of the American Bible Society show that

there are more than 2,000,000 Bibles in use throughout the archipelago. The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos seldom read any other book and many of them believe the Bible is the only real book in the universe. The annual distribution of the Bible in the Islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year. More than one third of these Bibles are in English, the others being in various native dialects. Most of them have been printed in Manila since the earthquake in Japan destroyed the plates, and the work constitutes the first publishing done in the Islands.

NORTH AMERICA

Aim of Men's Church League

A CAMPAIGN to pledge 1,000,000 laymen who are members of Protestant churches of all faiths in the United States and Canada, each of whom will promise to try to win to the Christian life at least one other layman every year "until the whole world is evangelized," was launched in New York City September 15th by the Men's Church League at a session called to reorganize that body. The original organization was formed in 1924. A budget of \$20,000 was adopted, of which \$5,000 to \$6,000 had already been pledged. Frank H. Robson, a New York business man, whose home is in Elizabeth, N. J., was elected President. He is an elder in the Westminster Presbyterian Church, Elizabeth, where he has for a long time been practicing the "win-one-a-year" doctrine. Dr. J. Campbell White, Vice President of the Biblical Seminary, was elected General Secretary. If he accepts he will resign the latter office.

Step Toward Presbyterian Unity

A CONFERENCE, between educational leaders of the Northern and Southern branches of the Presbyterian Church held in Philadelphia on October 5th, was hailed by officials

as one of the greatest steps made in recent years toward unity between the two groups. The conference was part of the bi-centennial celebration of the founding of Log College, the original Presbyterian educational institution in the United States. Its purpose was not the discussion of church unity, but the singleness of purpose and cordiality of feeling which prevailed led the churchmen to remark that an excellent basis had been provided upon which to press for complete union. The meeting was the first of its kind held since the separation at the time of the Civil War.

Missionary Furlough Cottages

SOME years ago a Pennsylvania medical missionary society established some cottages at Ventnor, N. J., near Atlantic City, for the use of missionaries on furlough. The work was first undertaken thirty-seven years ago as an aid to medical missionary students. In 1909 a cottage was bought for the use of medical missionaries returned on furlough with no home in view. Other cottages have since been added until now there are five. The missionaries are allowed to use these for a month at a time in the summer free of rent or during the school period each winter. The chairman of the cottage work is Mrs. John W. Patten, 26 Pine Street, Philadelphia, Pa. The charge for upkeep is twelve dollars a month per cottage. Their expenses are paid from voluntary contributions. Each of these cottages is fully equipped and they are greatly enjoyed by the occupants.

Y. M. C. A. Foreign Work

THE wide interests of the Young Men's Christian Associations of the United States were presented to the members of the National Council, at the fourth annual meeting held in Chicago October 24th to 28th. The Foreign Division reported briefly: Continuance of work in China has been difficult because of radical and anti-Christian attacks, while the As-

sociation exists nationally as a principal stabilizing force; the Japanese Association is heroically meeting earthquake rehabilitation and economic crisis problems; the Philippine Association has expanded beyond Manila to the provinces; a national Association movement is coming in Egypt; in India the Association is increasingly commanding young men's confidence religiously; the leaders of the movement in South America are overwhelmed with demands for extension into new countries, while in Europe the Y. M. C. A. is spreading good will.

Radio Missionary in Alaska

THE farthest north broadcasting station in America is at Anchorage, Alaska, and the generosity of a group of people in the community has made possible the broadcasting every Sunday of the evening service at the Presbyterian Church. The pastor writes: "We consider our broadcasting program our main missionary movement, the most effective thing within our power in this our great new day of development in 'the last frontier'—Alaska. Word has come from many places in Alaska, and far beyond, that all of the programs broadcast by the station are heard perfectly and are very much enjoyed. I have met a number of people from different places in the territory who have remarked, 'We listen to your church service every Sunday night, and we usually have our house full of friends listening with us.' They report from many distant places, including Hudsons Bay Company stations along the Arctic coast and employees in government and territorial educational centers where no regular religious services are provided."

Spiritual Need in the Navy

SPECIAL prayer has been asked by a Home Mission Board secretary for the men of the U. S. Navy and for the chaplains in the service. Recent communications from the captain of the chaplain corps of the Navy show

that though the authorized strength of the corps is 149, only eighty-four chaplains are at present in the service. Only a few of the men come to church on board ship because they desire to worship. Others come out of personal loyalty to the chaplain or to hear a good sermon. The chaplain therefore, limited as he is by the resources of shipboard, must be an exceptionally good preacher or an exceptionally good friend, or both, in order to win the initial interest of men to the Gospel. Last year, statistics show, 5610 divine services were held by chaplains in the Navy, and 35,660 men at some time received communion; there were 22,000 attendants at Sunday school, and 24,000 at Bible classes; yet the total number of men from the Navy joining any church during the year was only 189. It is suggested that in this year, when evangelism and evangelistic campaigns are being urged by several denominations, American Christians may well pray for the Navy chaplains and the men to whom they minister.

Negro Young People Teaching

BETWEEN four and five thousand pupils of Negro Presbyterian schools in the South served voluntarily last summer in teaching and organizing Sunday schools. Growth both in number and in quality of Sunday-schools has been one of the most encouraging developments in the colored work of the Presbyterian Church during the past few years. "In North Carolina," writes Rev. Frank C. Shirley, Sunday-school missionary, "the next few years will show an unprecedented growth of our schools in Sunday-school efficiency. The school of methods conducted each summer has given the people of the local churches a vision of the possibilities of the local church parish. Calls are coming even now for the setting up of the 'Presbyterian program for young people,' and advice is being sought by those planning to build on how best to house the Sunday-school. Other churches are asking for children's

divisions that will have their own worship services and a special place to meet. This year has broken all previous records in daily vacation Bible schools. Five years ago we had to go into the schools and virtually beg a chance to do this or that; today they are begging us to come."

To Evangelize Navajo Indians

THE new program of evangelization of the Navajoes which finds its center in the Presbyterian Mission, Ganado, Arizona, contemplates the establishment of five new outstations. In the district surrounding these stations are one hundred trading stores to which the Indians go for supplies. It is the plan to bring the gospel message to the constituency of each of these stores once a year and thus it is hoped in five years to evangelize the whole tribe of 30,000 Navajoes. "Scores of Indian young people," says Rev. F. G. Mitchell, who directs this work, "come back from the different non-reservation schools with eighth grade and high school training to be re-submerged in heathenism. The atmosphere into which they return should be modified by the establishment of these community centers where they may keep in touch with the civilizing influences out of which they have come. They need a place to bathe and launder their clothes, have their hair cut and see a magazine occasionally, use the sewing machine and other facilities which cannot be given them in their homes." For this Navajo work the Presbyterian Board of National Missions is planning to devote \$50,000 of the fund to be raised this year by the Presbyterian Church in honor of the 125th anniversary of National Missions.

LATIN AMERICA

Faithful Cuban Christians

THE economic situation of the people of Cuba is very pressing right now, says the Rev. J. A. Fuentes, pastor of the Presbyterian Church at Cabaiguan, Cuba. People who were formerly good contributors to the

support of the church are actually themselves in need. This situation arises from the fact that Cuba is a country of one crop, sugar, and today the price is below the cost of production. In Cuba at present it takes three pounds of sugar to buy one pound of potatoes. Notwithstanding this discouraging economic situation, the churches in Cuba are more and more showing a truly evangelistic spirit and are striving, so far as they are able, to keep their work developing. Frequent services of prayer among his people during the past summer have, Mr. Fuentes reports, resulted in excellent church attendance, despite the frequent rains which usually detract from summer attendance; and the Sunday-school which during the best season of the year is rarely two hundred, reached that record for several successive Sundays.

Colombia's So-Called Prophet

MISS MARGARET DOOLITTLE, Presbyterian missionary at Cartagena, Colombia, tells of a recent visit to a little village which had sprung up only the year before, because of an unknown man who mysteriously appeared and who was called "The Prophet." He bathed in a little stream in this remote region, and the people styled the water miraculous, and believed that all who came to bathe in its waters would be cured of their infirmities. Because of the superstitions of the people, its fame increased until, from a radius of many miles, came men and women suffering from all the ills of mankind. Houses were built rapidly, and the little village thus formed was called Santa Ines. A roof of grass covers the Roman Catholic altar, and there is a charge of twenty cents for every candle lit and for "Our Father" said before the altar. "We parked our car near the stream, and in view of the altar, and there we had our service," writes Miss Doolittle. "Many of these people are hungering for the bread of life; and oh, how they enjoyed the simple preaching!

As one man listened, the tears ran down his face, but his eyes shone as he heard the good news."

Cuban Peddlers Gives Gospels

PELLON, formerly a soldier, but now a peddler of tinware in the city of Santa Clara, Cuba, is witnessing for Christ in a unique way. It is the custom in Cuba for the merchant to give some trivial article to each customer who makes a purchase. This is called the *contra*. Pellon has consecrated this old custom to a missionary purpose. When the woman who has just bought a pan demands her *contra* he gravely hands her a small gospel. If she protests that she has no use for that, he will earnestly say: "But you do not know the value of it! This is the most precious thing in the world." Down upon her doorstep he will sit, to show her the exceeding great value of his *contra*. So is the Gospel preached from house to house as Pellon sells his wares to the housewives of Santa Clara. When Pellon was asked to pose for a picture with his little cart and donkey, he would not be content unless he might have his hands filled with his tracts and gospels, for, said he, "This is my real business."

A Guatemalan Onesimus

ROMAN MACU, a new Guatemalan worker, is called "a modern Onesimus" by W. C. Townsend of Panajachel, who thus tells his story:

When he was converted he was a runaway "peon." He owed money on two plantations and had run away from each. When Christ came into his heart he couldn't stand the thought of being a fugitive from justice for fraud. He returned to the last plantation from which he had escaped, and gave himself up. When the debt had been paid he told his boss he was going to quit. The man told him he was too valuable a workman to be spared. He even offered him a better job, but Roman refused it, saying he would have to go and pay off another debt. Leaving his wife, he journeyed to the other plantation. When he presented himself the administrator did not remember him, it had been so long since he had run away. Roman told him that he was sorry for what he had done and said that he had come back to work

off his debt. The administrator was greatly surprised at such an unheard-of thing, and of course was delighted. Then Roman told him the thing which had made him return, of how Jesus Christ had come into his heart and had made him want to do the right thing. Upon being asked for permission to hold services on the plantation, the administrator readily granted it.

Peruvian Bible Students

ABIBLE Convention, held for four days in Lima, Peru, is thus described by John Ritchie: "Several native and foreign preachers and laymen took part in the varied program. The 7 A. M. prayer meeting was held daily. The morning session was devoted to a series of Bible studies. Señor Aldama gave a course on 'Bible Teaching Perverted by Romanism,' the writer, a course on 'The Gift of God: Eternal Life.' The afternoon sessions were given to methods of Christian work and problems of Christian life, such as 'The Christian Conception of Woman and her place in the Home, the Church, and Society' (a matter on which both sexes need education in our native congregations), and 'Our Relations with and Attitude towards the Anticlerical Forces in the Country.' The evening meetings were mainly evangelistic. On the next to the last evening eleven persons were baptized on confession of faith in Christ. The closing session was a call to personal effective consecration."

One of Venezuela's Problems

A MISSIONARY in Venezuela reports the following conversation with his Spanish teacher, who is also a pastor: "He asked me, 'How do you address a woman in your Sunday-school classes in the States who is an unmarried mother? Is she called "Miss" or "Mrs."?' When I told him that we probably never have to face such a problem, he could scarcely understand it. At the Session meeting the other evening three of the candidates for membership were young mothers of this type who, because of hearing the Gospel, have left the men with whom they were living.

For a woman to set out by herself to earn a living for her children is not an easy task in this country. But it can be done if the Holy Spirit is present in the heart."

GENERAL

World's Week of Prayer

THE first seven days of 1928 will be observed in more than fifty countries as a week of prayer. Since 1846 the World's Evangelical Alliance has sent out each year from its headquarters in London a call to united prayer by followers of Christ in every land. This year the Federal Council of the Churches of Christ in America has joined in the call, stating, "The supreme need of the hour is for a personal experience in the things of God." The daily topics suggested are: Monday, Thanksgiving and Humiliation; Tuesday, The Universal Church; Wednesday, Nations and Governments; Thursday, Missions; Friday, Families, Schools and Universities; Saturday, Home Missions and the Jews. For sermons and addresses on the opening Sunday, January 1st, the following texts are proposed:

"Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55: 3). "Let not your heart be troubled: ye believe in God, believe also in Me" (John 14: 1). "Ye are My friends, if ye do whatsoever I command you" (John 15: 14). "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. 4: 5).

International Student Service

THOSE who remember the early days of the World's Student Christian Federation which was founded in 1895 with the motto, "*Ut Omnes Unum Sint*," may not realize that the executive committee of the Federation now has an American president; Irish and Indian vice-presidents; a Dutch treasurer; Swiss, French, New Zealand and American Secretaries; and Chinese, South African, French, New Zealand and American committee members. An important instrument of the Federation is the International Student Service, which is a sort of "work-fellowship," a body ready to

give practical assistance to students in need in any part of the world, irrespective of race, color, creed or nationality. Through its initiative a great many self-help activities have been promoted, such as clubs, hotels, refectories and employment bureaus. Its annual conference held this year in Switzerland, brought together 150 students representing thirty-three nationalities.

COMING EVENTS

ON DECEMBER 2ND, in New York City, the Trustees of the Near East Colleges will give a dinner at which President Angell, Dean Gildersleeve of Barnard, and Rev. Harry Emerson Fosdick, D.D., will be among the speakers.

ON DECEMBER 4TH, Universal Bible Sunday will be observed as the 118th anniversary of the founding of the New York Bible Sunday.

ON DECEMBER 4TH Golden Rule Sunday will be observed by "frugal dinners" and contributions in the interest of the Near East Relief.

DECEMBER 11TH-12TH the Lord's Day Alliance of the United States will celebrate its thirty-ninth anniversary.

DECEMBER 14TH-18TH the Interdenominational Council on Spanish-Speaking Work will meet in San Antonio, Texas.

ON DECEMBER 27TH-28TH there will be held in Detroit, Michigan, a National Conference of Theological Students. The theme will be "Fellowship Among the Churches." It is promoted by the National Council of the Y. M. C. A.

DECEMBER 28TH-JANUARY 2ND the Student Volunteer Movement for Foreign Missions will hold its tenth quadrennial convention in Detroit.

JANUARY 1 TO 7, 1928 will be observed as the Universal Week of Prayer. Programs may be secured from the Federal Council of Churches, 281 Fourth Ave., New York.

JANUARY 6-10, 1928 the Federation of Woman's Boards of Foreign Missions will meet in Atlantic City, N. J.

JANUARY 10-13, 1928 the Foreign Missions Conference will hold its annual meeting in Atlantic City, N. J.

JANUARY 15-19, 1928 the Third Conference on the Cause and Cure of War will be held in Washington, D. C.

JANUARY 20-22, 1928 a conference on "Comity and Cooperation" will be held in Cleveland, Ohio, under the auspices of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches.

JANUARY 28-30, 1928 will be observed as "Child Labor Day" for the twenty-first time. Posters and leaflets may be secured from the National Child Labor Committee, 215 Fourth Ave., New York.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Fifty Golden Years. The First Half Century of the Woman's American Baptist Home Mission Society. 1877-1927. Bertha Grimmell Judd. Illus. 281 pp. 60 cents, paper; \$1.00, cloth. New York. 1927.

This record of a half century is a vivid picture of the labors and achievements of hundreds of women. The story is told topically and by fields—evangelism among Negroes, Indians, immigrants, and in Cuba, Porto Rico, and Central America; education, the Baptist Missionary Training School in Chicago in which many of the workers were prepared; Christian centers, neighborhood and community houses; Christian Americanization; and the organization and history of each of the organizations which have shared in the financial support.

The author has attempted to mention hundreds of missionaries and scores of institutions of various kinds, so that no faithful work shall go unrecorded. The effect is almost that of a catalogue, but so well has the condensation been done and so many are the concrete illustrations and incidents, that not only do the general achievements of the Society stand out, but the reader is led to see how many devoted, courageous lives have contributed to the whole and how the best results have been in thousands of transformed lives rather than in piles of brick and mortar or in bare statistics.

K. S. L.

New Paths for Old Purposes. Margaret E. Burton. 204 pp. \$1.00. New York. 1927.

"Protestant missions are experiencing the most pronounced transition they have yet undergone." It seems strange that so many minds appreciate the marked and rapid changes among the people of other lands from a commercial, political or international

viewpoint, and recognize the necessity for corresponding changes in methods of work, yet fail to react to the same situation from a missionary standpoint. Some clear, up-to-date information concerning these changing conditions with indicated changes or adaptations of policies, seems badly needed. This is provided in Miss Burton's missionary study book for 1927-1928. The author is well able to present the new opportunities, new problems, new duties that must be met in the loving sympathetic spirit of the Master.

M. A. L.

Nigeria, the Land, the People and Christian Progress. J. Lowry Maxwell. 156 pp. 3s 6d. London.

This in the World Dominion Survey Series is a survey of an important section of Africa. It's attractive type, and with proper headings for all sections, help to make it a satisfactory handbook on Nigeria—The Land, the People, the Customs, the History, the Commerce and the Religion. Part II presents five short chapters on the origin and problems of Protestant missions; the societies at work; a summary of the Christian forces; the occupation of British Cameroons; and the facts about Bible translation and circulation.

There are three folding maps, a dozen pages of statistical tables, and a Calendar of Important Missionary Events. To carry the Gospel throughout the vast territory of Northern and Southern Nigeria, there are 525 missionaries, with nearly 5000 native workers, and there are 102,000 communicants. Protestant mission work was begun in 1842 and there are now fourteen missionary agencies there. We give thanks as we read: "The rapid and striking progress in this

field constitutes one of the great triumphs in the progress of Christ's Kingdom. The fact that this great work has arrested the advance of Mohammedanism among the pagan tribes is of great encouragement." (Page 77) "The events of the past twenty five years point to the conclusion that the hunger after God is increasing. Its paganism is utterly satisfying and its Mohammedanism is equally so. Although the primitive Moslem community in less advanced districts, is more open to Christian propaganda than the pagan. God is in our day calling the lands of West Africa to come and find in Christ the Bread of Life. It would be surprising indeed if the experience of the next few years does not surpass all our hopes and justify our wildest ventures of faith."

Two large provinces, and four small ones, in Northern Nigeria, with a total population of 2,750,800, are still unoccupied by Christian missionaries.—F. L.

The Life of Buddha as Legend and History.

By Edward J. Thomas, M.A., D.Litt. Illus., map, XXIV, 297 pp. New York: Alfred A. Knopf. 1927.

While brief volumes on Buddhism, written in a popular style by scholars, fill a very important place, it is refreshing to see such a work as this which is one of "The History of Civilization" series. The tendency in recent years has been to depend upon Pali sources, neglecting Sanskrit, Tibetan and Chinese translations. Dr. Thomas pursues the better plan of combining with those canons the Sanskrit works and to a less extent the translations of Tibet and China, thus proving that he is worthy of Mrs. Rhys David's dictum—"at last fit to pull down the super-structure and seek for the man." He has certainly found the man, in large part at least, and here we see his portrait in the original colors.

The scope of the volume is hinted at in such chapters as these: Buddha's ancestry, home and family; birth, infancy and youth; the Great Renuncia-

tion, austerities and enlightenment; the first preaching, spread of the doctrine and legends of his twenty years' wandering; the rival schools of Devadatta and Ajatasattu; the last days; and the establishment of the Order.

The chapters that follow are even more important as an account of original Buddhism: Buddhism as a religion, and as a philosophy; Buddha and myth; Buddha and history; Buddhism and Christianity. In the appendices, Dr. Thomas has done an unusually good piece of work in his annotations to the Buddhist Scriptures of the Theravad (Pali) canon, —235 in number—and in the reference to works of other schools. But even more helpful for non-Pali students is the Bibliography of discussions and translations in several European languages.

While the main facts of Buddhist history and doctrine are widely known, many of the items found in Dr. Thomas's chapters upon "Buddha and Myth," "Buddha and History," and "Buddhism and Christianity" are out of the usual order and deserve a careful reading, particularly the last chapter. In that he takes up sixteen of the leading parallels between Buddhist legends and the Gospel stories, and makes a fairly clear case against those who argue for the incorporation of these legends in the Gospels. This is partly due to the fact that Seydel's fifty "cogent parallels" are reduced by van den Bergh to nine, while Dr. Hopkins discusses only five of these, and Garbe assumes direct borrowing only in the case of Simeon, the Temptation, Peter walking on the sea, and the miracle of the loaves and the fishes, and Charpentier reduces the entire list to Simeon as the only unobjectionable example. Yet the reader, after comparing the parallel with the Gospel story of Simeon in the temple, will probably agree with our author that there are two considerations that might lead to a firmer ground, "firstly, whether there is enough reason to think that Buddhist legends can have

reached Palestine in the first century A. D. (and second) the Gospels all belong to the first century A. D. Even in this case the question whether Indian legends contributed to the resulting structure is a question of literary history that has never been convincingly decided, and in many cases never seriously considered." He makes it clear that we are not justified in holding to any borrowing by Jesus. The volume magnifies Buddhist character, beneficent deeds and helpful teachings.

H. P. B.

Seven Sunday Night Talks. J. C. Massee. 124 pp. 25 cents, paper; 75 cents, cloth. Chicago. 1926.

One cannot get away from the three major appeals of these seven sermons, namely, (1) the necessity of Christ as the only Saviour from sin; (2) the danger of postponing open and public decision for Christ; (3) the inadequacy of any philosophy or religion that discounts or ignores God as the source of soul life and soul satisfaction. This threefold appeal is stated in forceful language and is supported by scriptural statements and striking experiences.

J. McD.

Pearls, Points and Parables. F. E. Marsh. 8 vo. 297 pp. 6s. Glasgow. 1926.

Over two thousand Scripture texts are illustrated or expounded in these notes for preachers and Bible teachers. They cover some two hundred and fifty subjects and the viewpoint is thoroughly evangelical. Excellent suggestions are given for Bible readings, comparing Scripture with Scripture, and illustrating truths with poems and anecdotes.

The Letters to the Seven Churches. Jno. Gibson Inkster. 83 pp. 75 cents. New York. 1926.

The author's viewpoint is premilenarian, yet he is fair-minded. He sees the Church today impotent because she has lost her first love. This greatest tragedy constitutes the theme of the book. One finds such striking statements as "The Protestant Church . . . never enthroned the

Holy Spirit as her leader." P. 49. The book is interesting even to the reader who does not agree with all the author's views.

H. A. A.

The Credentials of the Cross. Northcote Deck. 133 pp. 3s. Glasgow. 1927.

These deeply devotional messages from the director of the South Sea Evangelical Mission in Solomon Islands, show the place of the Cross in God's plan of the ages. They quicken one's faith and inspire one's service, and give a clearer vision of the meaning of the Cross of Christ and Calvary as revealed in the Bible.

C. B. N.

The Christ We Know. Arno Clemens Gaebelin. 126 pp. Paper, 25 cents; cloth, 75 cents. Chicago. 1927.

This is an effective answer to "The Man Nobody Knows." The twenty-nine short articles originally appeared in *Our Hope* and are as spiritually refreshing as a cool breeze wafted over desert places. The author of the volume "The Man Nobody Knows" may find much profit through a study of "The Christ We Know." People cannot come to know Him by reading only Mr. Bruce Barton's popular book.

C. B. N.

The Magic Formula, and other Stories. L. P. Jacks. 367 pp. \$2.50. New York. 1927.

Dr. Jacks, editor of *The Hibbert Journal* and head of Manchester College at Oxford, is one of the foremost thinkers of today. This volume of twelve stories, selected for American readers, are those that he thought "most likely, or least unlikely, to have a human interest irrespective of time and place."

The opening story which gives title to the book, and which relates a charming discovery of the boy "William X. Plosive," will perhaps appeal to as large an audience as any of them, and is as tender and elusive as Barrie or Hawthorne. The darker side of Hawthorne is suggested by some of the others. In none of them is the love element developed unless in the

whimsical Professors Mare and the equally whimsical "Bracketed First."

The English rustic, the canny Scot, the mystic dreamer of Damascus, and others, all come in for their respective shares of the author's sympathy and insight. Theology, metaphysics, primitive piety, the irony of fate and circumstance, alike pay tribute to his discriminating pen.—W. G. H.

Missionary Marionette Plays. Martha Rice. 8vo. 65 pp. Ill. \$1.00. Boston. 1927.

These four playlets, to be given by children, although intended for marionette production, could be adapted so that parts may be taken by the children themselves. The marionette method, however, because of its novelty, would probably appeal to the children and would make a considerable amount of memorization unnecessary. Careful directions are given for the making of scenery, costumes, puppets, and the necessary mechanism as well as illustrations of the stage with characters and scenery.

The scenes are laid in India, China, the Philippines, and in Japan, and all are about children.

A friendly interest in the people of other lands, with a genuine desire to be of service, is what leaders and teachers desire to see in the children with whom they work. M. A. L.

A Guide to the Study of the English Bible. Spence and Cannon. 187 pp. \$1.25. Nashville, Tenn. 1927.

It is hard to become enthused over a syllabus. It is like getting excited about some bare bones. These outlines are an attempt to cover the entire Bible, and are as well done as could be expected in such an endeavor. The value of such a book depends upon the personality of those who use it, or teach it. The maps are a real help.—J. F. R.

The Adventure of the Church. Samuel McCrea Cavert. 256 pp. 60 cents, paper; \$1.00, cloth. New York. 1927.

It would be easy to grow enthusiastic about this pungent little volume—an excellent epitome of the general program of the Church, from an interesting and up-to-date point of

view. For pastors and leaders in schools of missions, this work should prove of especial value. The general reader will find in it a new panorama of the world. While the book does not attempt to startle, it does stimulate. The task is put in fresh terms, and holds the attention by the strong presentation of the issues and the real grasp on facts.

The chapters are An Adventure in Fellowship; The Basis of the Adventure; The Enlarging Horizons of the Adventure; The Adventure in America; A World Adventure; An Adventurous Task for Our Generation. A carefully selected reading list is appended.—J. F. R.

What Christ Means to Me. Wilfred T. Grenfell. 82 pp. \$1.25. Boston. 1927.

Dr. Grenfell of Labrador is worthy of the honor conferred upon him as Companion of St. Michael and St. George, for he is a slayer of dragons that menace human lives. Humanitarian considerations alone would never be sufficient as a motive for such labors. Dr. Grenfell shows that it is the love of Christ that constrains him. This little book awakens new hope, new faith, new courage, new purpose to live in daily practical fellowship with the Divine Son of Man who went about accomplishing good.—W. G. H.

Points Beyond Price—for Sunday-school Teachers, Busy Christian Workers, Bible Students, etc. John Gray. 194 pp. 2s. Glasgow. 1927.

A prayerful, thought-out compilation of illustrative helps and suggestions for Christian workers, whatever their sphere of service, made up of "brief records of servants of God, Bible class and home study subjects, eye-gate lessons for young people, original ideas for preachers, subjects for Sunday poetry and tales worth telling." This attractive, handy-size volume is full of suggestive material for any Christian worker. The biographic sketches of present-day servants of God are especially worthy of note.

C. D. N.

NEW BOOKS

Are Missions a Failure. Charles A. Seldon. 270 pp. \$2.50. Fleming H. Revell Co. New York. 1927.

Barak: The Diary of a Donkey. F. H. Easton. 90 pp. Hulbert Publishing Co. Ltd. London. 1927.

The Christian Approach to the Jew. Being a Report of Conferences on the Subject held at Budapest and Warsaw in April, 1927. 203 pp. Edinburgh House Press. London. 1927.

Changing Foreign Missions. Cleland Boyd McAfee. 288 pp. \$2.00. Fleming H. Revell Co. New York. 1927.

The Church in the Changing City. Case studies illustrating adaptation. H. Paul Douglass, 453 pp. \$4.00. George H. Doran Co. New York. 1927.

Eradication of Leprosy from the World. E. B. Steiner. 175 pp. \$2.00. Orissa Mission Press. Cuttack. 1927.

Wilfred Grenfell—The Master Mariner. Illustrated. A life of adventure on sea and ice. Basil Mathews. 178 pp. \$1.50. George H. Doran Co. New York. 1924.

The God of Gold. Arthur E. Southon. 183 pp. \$1.50. Fleming H. Revell Co. New York. 1927.

The Human Body—Its Source, History and Destiny as Told by Its Maker. F. C. Jennings. 206 pp. \$1.50. Publishing Office "Our Hope." New York. 1927.

In Storied Palestine. Along the Fascinating Highways of the Holy Land. Rev. John R. Turnbull. 101 pp. Christian Alliance Publishing Co. New York. 1927.

Lessons from Moses Bible. Illustrations with over 200 engravings and blackboard sketches. Alexander MacKeith. 80 pp. 2s. 6d. Pickering and Inglis. London. 1927.

Overcoming Handicaps. Archer Wallace. 140 pp. \$1.00. George H. Doran Co. New York. 1927.

Pegs for Preachers. Subjects in outline for preachers, workers, students, teachers, etc. Charles Inglis. 149 pp. 2s. Pickering and Inglis. London.

The Sacred Scriptures. Concordant version. 383 pp. \$1.00. Concordant Publishing Concern. Los Angeles. 1927.

Stewardship Stories. Guy L. Morrill. 91 pp. 50c. George H. Doran Co. New York. 1927.

Truth and Tradition in Chinese Buddhism. A study of Chinese Mahayana Buddhism. Karl Ludwig Reichelt. Translated from the Norwegian by Kathrina von Wagenen Bugge. 330 pp. \$3. Mex. Commercial Press Ltd. Shanghai. 1927.

Baptist Missionary Society. Annual Report and statement of accounts for the 135th year ending March 31, 1927. 195 pp. The Carey Press. London. 1927.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

DRUMS in the DARKNESS

By
REV. JOHN T. TUCKER, D.D.

THE romance of the Dark Continent graphically thrown upon a back-ground of reality.

A book which never allows the reader's interest to flag. It supplies him plenteously with material on native lore and custom, and stands as a monument to the transforming work of Christian missions in Africa.

Illustrated. \$1.75

Available early in January:

LIBERIA OLD AND NEW. James L. Sibley. \$1.50
THE GOLDEN STOOL. Edwin W. Smith. \$1.50

At your religious bookstore

DORAN BOOKS

Let Your GIFT to Foreign Missions PAY YOU a Life Income

Do you know that you can contribute to the support of Foreign Missions without sacrificing money needed for yourself or others?

Do you know that gifts ranging from \$100 to \$65,000 and totaling more than one million two hundred and fifty thousand dollars are now held by the Board as a reserve fund guaranteeing annuity payments?

During the forty years in which the Annuity Gift Plan has been in operation annuity payments have always been made promptly. It guarantees the absolute safety of principal, relieves you of the uncertainty and worry of investment and provides a definite income of

**4½% to 9% per year
for the rest of your life**

Protect yourself against loss from unwise investments and at the same time send the gospel to foreign lands.

For further information, write

Ernest F. Hall, Secretary, Department of Annuities

BOARD OF FOREIGN MISSIONS

of the Presbyterian Church, U. S. A.

156 Fifth Avenue, New York

Nelson Bibles to Meet Every Need

TO choose exactly the right Bible for home, for school, for every purpose, you really should have a Nelson Bible List—over five hundred styles, with every variety of binding, all sizes and all styles of type. Send for it. To learn more about the

Nelson American Bible

(Edited by American Revision Committee)

ask for a copy of that interesting booklet "The Wonderful Story of the Bible." It will tell you why the American Standard Version is easier to understand, and clearer in all doubtful meanings than any other. You owe it to yourself, and to your spiritual comprehension to know all about this version. Write today.

THOMAS NELSON & SONS

385P Fourth Avenue, New York City

Please send me a copy of Nelson's Bible Catalog and the "Wonderful Story of the Bible."

Name _____

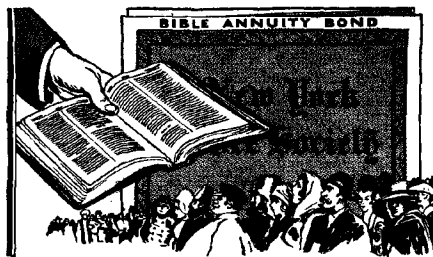
Address _____

OBITUARY

DR. CARL PAUL, of Leipzig, the former director of the Leipzig Missionary Society, died on October 11, 1927, at his home near Leipzig, aged seventy. He was one of the most prominent and deserving missionary leaders of Germany, a scion of an old Saxon ministerial family. As pastor, he gave his time to missionary studies in a way that brought him into prominence in the mission work of Europe. He early succeeded in gathering a circle of pastors which developed into the Saxon Mission Society now 40 years old. He was the secretary of this organization until 1911, when he became the successor to Director Van Schwartz of the Leipzig Mission. Later he was appointed professor of missions at the University of Leipzig, the first professor of missions in his native state. In the severe trials of the World War, his wise guidance benefited his own society and was for the advantage of all German missions. He was also well known as a writer on mission subjects and was in demand as a lecturer on the theory and history of missions.—C. T. B.

DR. ORVILLE REED, the beloved Recording Secretary of the Presbyterian Board of Foreign Missions, died at his home in New York City on Thursday, November 3d. Dr. Reed was born in Lansingburg, N. Y., in 1854. He taught in Robert College, Constantinople, from 1880 to 1883 and subsequently was pastor of churches in Springfield, Mass., and Montclair. He became associated with the Presbyterian Board in 1913.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



MORE INCOME for You from Gospel Spreading Bible Annuity Bonds

THE rate of income is higher now on Bible Annuity Bonds. Your money invested in them will pay you as long as you live from 4% to 9%, depending on your age.

In addition to yielding you a dependable income, your money performs a great Christian service. It helps provide Bibles to immigrants in their own language, to seamen, to the sick in hospitals, to prisoners and to the needy blind in raised type. Your money goes on doing this good work on earth when you are gone, bringing the Word to those who hunger for it but cannot get it otherwise.

You can arrange to have your Bible Annuity Bonds pay a yearly income during the life of two people, such as husband and wife, mother and daughter.

Find out more about this Christian Service investment. Mail the coupon for free booklet and new rate schedule.

New York Bible Society

DEPARTMENT 34

5 East 48th Street, New York



New York Bible Society, Dep't. 34,
5 East 48th St.,
New York City.

Gentlemen: Without obligation, please send me descriptive pamphlets about your Bible Annuity Bonds.

Name Age

Address

City State