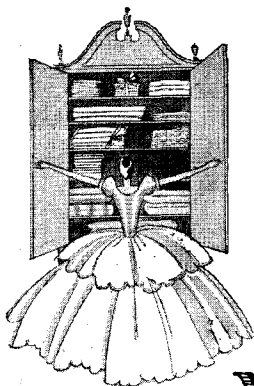


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# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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## OBITUARY

MRS. WILLIAM W. SCUDDER who, with her late husband, was a member of the Arcot Mission (South India) of the Reformed Church in America from 1858 until 1894, died at Glastonbury, Ct., February 6th, at the age of ninety-seven.

\* \* \*

REV. ROBERT CASE BEEBE, M.D., medical missionary in China of the Methodist Episcopal Church for thirty-nine years until his retirement in 1923, died in Clifton Springs, N. Y., on March 13th, three days before his seventy-third birthday.

\* \* \*

MRS. RICHARD HURST (Florence Scott Hurst) passed away on Tuesday, March 6, 1928, after a brief illness. She is survived by a husband and daughter. She brought to the foreign missionary enterprise the combined advantage of rich spiritual background, extensive knowledge and deep personal interest. She was a regular contributor to the *Junior Missionary Friend* (a publication of the Woman's Foreign Missionary Society of the Methodist Episcopal Church) and, as noted in a recent issue of the REVIEW, had recently succeeded Mrs. E. C. Cronk as Chairman of the Department of Children's Work of the Federation of Woman's Boards of Foreign Missions of North America.

## COMING EVENTS

*National Conference of Social Work, the Municipal Auditorium, Memphis, Tenn., May 2d to 9th inclusive.*  
\* \* \*

*Interdenominational Bible Conference, New York City, May 13th to 18th. St. Nicholas Collegiate Church, under the auspices of the Moody Bible Institute, of Chicago.*  
\* \* \*

*International Missionary Union, Clifton Springs, New York, May 30th to June 3d.*  
\* \* \*

*General Assembly of the Church of the Nazarene will meet in Columbus, Ohio, June 13th to 26th.*  
\* \* \*

*World's Sunday-School Convention, at Los Angeles, California, July 11 to 18, 1928.*  
\* \* \*

## Conferences and Schools of Missions

Affiliated with Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. Dates and Chairmen.

<sup>1</sup> *Baltimore, Maryland—Oct. 31-Nov. 1.*  
Mrs. Peter Ainslie, 10 Hills, Baltimore, Md.

<sup>1</sup> *Beaumont, Texas—Jan. 11-14.*  
Mrs. J. D. Campbell, 390 Emile St., Beaumont, Texas.

*Bethesda, Ohio—July 16-20.*  
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.  
Mrs. Love Sheets, 5th and Jefferson, Moundsville, W. Va.

*Boulder, Colorado—In June.*  
Mrs. Henry F. Hoffman, 1318 E. Dakota St., Denver, Colo.  
Mrs. Frank I. Smith, 515 E. 11th Ave., Denver.

<sup>3</sup> *Chautauqua, New York—August 12-17.*  
Mrs. John Ferguson, 105 East 22d St., New York, N. Y.

<sup>2</sup> *Chautauqua, New York—Aug. 19-24.*  
Mrs. Wm. A. Montgomery, 144 Dartmouth St., Rochester, New York.

<sup>4</sup> *Dallas, Texas (Negro)—October 1-5.*  
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

*Dallas, Texas—October 1-5.*  
Mrs. Merwin A. Stone, 4807 Swiss Ave., Dallas, Texas.

*De Land, Florida—Jan. 30-Feb. 5, 1929.*  
Mrs. Dora Smith, 135 East New York Ave., De Land, Fla.

*Houston, Texas—Oct. 8-12.*  
Mrs. M. G. Stell, 1525 Michigan Ave., Houston, Texas.  
Mrs. Chas. Fred Jewett, 406 Sul Rosa Avenue, Houston, Texas.

*Illinois-Missouri (Greenville, Ill.)—June 18-22.*

Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

<sup>1</sup> *Kerrville, Texas—Aug. 2-9.*

Mrs. H. W. Hamilton, Cotulla, Texas.  
*Lake Geneva, Wisconsin—June 25-July 2.*

Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.  
Mrs. Lulu C. Hunter, 1021 So. Elmwood Ave., Oak Park, Ill.

*Mills College, Oakland, California—No School of Missions in 1928.*

Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Calif.

*Minnesota (Minneapolis-St. Paul)—June 18-22.*

Mrs. A. W. Goldsmith, 944 Ashland Ave., St. Paul, Minn.  
Mrs. F. F. Lindsay, 25 Seymour Ave., S. E., Minneapolis.

*Mt. Hermon, California—July 21-28.*  
Mrs. C. W. Brinstad, 2929 Lincoln Way, San Francisco, Calif.

*Mountain Lake Park, Maryland—July 27-August 2.*

Mrs. F. I. Johnson, 150 Fifth Ave., New York, N. Y.

*New Orleans, Louisiana—Nov. 5-9.*  
Mrs. John S. Kendall, 1224 Octavia St., New Orleans, La.

<sup>3</sup> *Northfield, Massachusetts (East Northfield)—July 5-13.*

Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

<sup>2</sup> *Northfield, Massachusetts—July 13-21.*  
Mrs. Henry W. Peabody, Beverly, Mass.

*Oklahoma City, Oklahoma—In September.*

Mrs. Albertis Montgomery, 114 West 22d St., Oklahoma City, Okla.  
Mrs. Joseph Dupree, 1609 W. 19th St., Oklahoma City.

*St. Petersburg, Florida—In January, 1929.*

Miss B. Louise Woodford, 930 10th Ave., N., St. Petersburg, Fla.

*Southern California (Los Angeles)—May 21-23.*

Mrs. F. M. Buley, 800 Rome St., Los Angeles, Calif.  
Mrs. Charles D. Hill, 1488 West 27th St., Los Angeles.

<sup>1</sup> *Warren, Ohio—Nov. 7-9.*

Mrs. George Konold, 227 Scott St., Warren, Ohio.

*Wilson College, Chambersburg, Pa.—June 27-July 4.*

Miss Mary C. Peacock, Torresdale, Pa.

*Winona Lake—June 21-28.*

Mrs. Lulu C. Hunter, 1021 S. Elmwood Ave., Oak Park, Ill.

<sup>1</sup> Affiliated with the Federation.

<sup>2</sup> Foreign only. Affiliated with the Federation.

<sup>3</sup> Home only. Conducted by the Council.

<sup>4</sup> Affiliated with the Council.



BAPTISMAL SERVICE IN THE EVANGELICAL LUTHERAN MISSION IN NORTHEASTERN NEW GUINEA





# THE MISSIONARY REVIEW *of the* WORLD

## NEW GUINEA SAVAGES FOR CHRIST \*

BY REV. WM. KRAUSHAAR, Aberdeen, South Dakota

*Secretary of the Board of Foreign Missions, Evangelical Lutheran Synod of Iowa*

**M**OST Americans associate the name of New Guinea with headhunting and cannibalism. In the history of missions, however, this island of the South Seas is associated with the gripping drama depicting the transformation of the bloodthirsty cannibal into a bearer of the gospel message. It furnishes an added proof of the power of God's Word to transform the Papuan as well as the European or American.

The period from 1886 to the dawn of the new century was seed-planting time in New Guinea. It was a time of heroic self-sacrifice and devotion on the part of the pioneers on the field as well as on the part of the sending churches at home. For more than ten years not one soul was won, and the work seemed to be labor lost. Twenty-five graves dating from this decade tell us the story of a faith, a hope,

and a love that counted even death for naught in the passion which finds expression in the motto: New Guinea for Christ! Never a thought of recalling the missionaries and giving up the field. But intercessory prayer rose daily to the Mercy Seat and the workers at home and abroad vied with each other in self-effacing sacrifice and devotion. At last the floodgates were opened and the parched souls of the lost sons and daughters of pagan New Guinea began to drink of the Water of Life.

Since then the history of the Lutheran New Guinea Mission has been a record of victory. The hardships and losses of the beginning proved to be a Pentecost, and mourning has given way to rejoicing. It is now harvest time out there. During the war when the young Papuan church was thrown wholly upon the help from above, the Papuan Christians wrestled with God as did Jacob, and the Lord answered their prayer by increasing their own capacity for work, and by sending new friends from America and Australia who were to step into the breach and preserve the great work which

\* A fine paper read at the Free General Lutheran Missionary Conference, January, 1928, in First Lutheran Church, Logan Square, Chicago, Ill. Pastor Kraushaar, who has here caught the vision of remarkable possibilities for the mission field which the Evangelical Lutheran Synod of Iowa shares with the United Evangelical Lutheran Church in Australia, recently spent the greater part of a year as special commissioner to the New Guinea congregations as secretary of the Foreign Mission Board of the Iowa Synod.—Ed.



SOME PAPUANS IN FULL DRESS

their German brethren across the waters had begun.

Today the Mission is in touch with about 150,000 natives. The native church numbers 20,000 Christians. Seven thousand applicants for baptism are receiving their preparatory instruction. About 6,000 pupils are enrolled in the 200 village schools. The whole work is directed from nineteen main stations which are manned by over 100 adult workers. Each station is surrounded by a group of substations at which native evangelists and teachers endeavor to be living epistles of the grace of God. Besides these nineteen stations, at which the evangelistic work is being carried on, there are a number of subsidiary stations made necessary because of the primitive condition of the island. There are a printery and bindery, a saw-mill, two large stores, four plantations, two schooners, and several health stations in the mountains. Every station has a small

native hospital. The number of patients treated annually on the field is over 50,000.

One of the outstanding features of this mission is the growing number of native evangelists and teachers supported entirely by the native church. Over 600 trained and untrained helpers are thus being maintained either in the home parish or out in new fields. Missionary work that relies solely upon the white staff for the development of the field will sooner or later come to a standstill. One of the first duties impressed upon the Papuan Christians was that the love of Christ must constrain them to become messengers of the Gospel which had liberated them from the bonds of sin. The congregations were taught right from the beginning that they must maintain these messengers and supervise their work. Thus the churches of these young men are responsible for them, select them, consecrate them, install them in their fields, salary

them and recall them. In order to supply the increasing demand for trained teachers and preachers, these congregations support four seminaries, one for each of the four language groups. These higher schools are attended by almost 300 young men, the very cream of intelligence and devotion of Papuan manhood. Our hopes for the evangelization of New Guinea rest, next to God, upon the consecration of this staff of native workers led by their teachers.

One of the greatest handicaps to work in the South Sea Islands is the Babel of languages. Villages only five miles apart can hardly understand one another. The Bible and other necessary books cannot be translated into all of these countless dialects. Therefore the Mission has found it expedient to venture upon the introduction of four community languages. A large

number of tribes and clans have thus far accepted this change, and have adopted the new language as the Gospel language. Large parts of the Bible have been translated into these four languages, and the necessary textbooks for the schools have been printed. Each of these groups also publishes a monthly church paper read by practically every Christian family. The articles are furnished by native elders, teachers, and evangelists.

The strongest material evidence of the power of the Gospel in New Guinea is the marked improvement in the standard of living. Sanitation and hygiene have lowered the death-rate, especially infant mortality. Formerly there had been no communication between the various clans and tribes. No roads were built to facilitate travel. On the contrary, the inherent fear with which the animistic religion



MISSIONARY ZAHN PREACHING CHRIST TO THE PEOPLE OF  
NORTHEASTERN NEW GUINEA

filled the hearts of the Papuans prompted them to hide their villages in the densest jungle. The Gospel brought peace and the feel-



SENIOR J. FLIERRL

Senior Missionary of the Lutheran Mission in New Guinea. Went to the field in 1886; still the active leader of the Evangelical Lutheran Mission

ing of security. Clans have moved together and established large villages with churches and schools. Since they desired to send their messengers of peace into the hinterland, they began to build roads and bridges, at the same time improving their homes and fields. In every relation of life they have tried to correlate their actions to the principles taught in the Word of God.

This marvelous change is affecting not only small groups but the entire population living along the coast and in the immediate hinterland to a depth of about fifty to seventy-five miles of northern New Guinea. On the large island of Dampier, 9,000 souls are desirous of hearing and embracing the

"*Miti*" (Gospel). In and around Amele, thousands have petitioned for teachers. In the Cromwell, as well as in the Rawlinson Mountains, hundreds of tribes are urging the missionaries to come over and help them. In the land of the Hube, there is a waiting list of 7,000. Among the Azera, 15,000 are welcoming the bearers of glad tidings. Five thousand of these attended the first baptism there in the year 1925. There are 15,000 natives at Malalo, and a like number in the Waria Valley, waiting for the coming of the Gospel with hearts thirsting for the living God. Truly, "the harvest is plenteous,"



A HEATHEN PAPUAN CHIEF

and the cry is heard: "Send more laborers into the vineyard!"

The Lutheran Mission in New Guinea is located at Huon Gulf on the Northeastern Coast of British New Guinea. In 1925 the staff consisted of 120 missionaries in twenty stations and 116 branch stations. Native helpers numbered 635, pupils 5,709, and Papuan Communicants 5,715.

# MISSIONARY HISTORY IN THE MAKING

AS RECORDED IN THE REVIEW FOR MAY-JUNE, 1878

An offer from Robert Arthington of Leeds, England, of \$5,000 to the English Baptist Missionary Society to open a mission on the River Congo. (Now 9,230 communicants and 24,000 Christian community.)  
\* \* \*

The Established Church of Scotland selects a site at Blantyre, in Central Africa, for a mission station in honor of David Livingstone. (Now 8,400 communicants and 16,941 Christian community.)  
\* \* \*

Dr. J. J. Scott, Methodist missionary of Bareilly, India, protests against the proposal to diminish missionary forces in India.  
\* \* \*

Severe famine reported in China, in Shansi, a province as large as England; an appeal for funds comes from Protestant missionaries to help between three and four million sufferers.  
\* \* \*

A General Conference on Foreign Mission called to meet in Mildmay Park, London, England, October 21 to 26, 1878.  
\* \* \*

A telegraph line proposed from Khartum to South Africa. A line already in operation from Alexandria to Khartum and from Capetown to Delagoa Bay. The gap to be connected said to be only 2,600 miles.  
\* \* \*

A conflict with natives in East Africa causes Italian exploring expedition to abandon the attempt.  
\* \* \*

The Church Missionary Society reports large success in its new Uganda Mission on Lake Victoria. (Now 36,909 communicants.)  
\* \* \*

Slavery in Egypt is reported—three boats laden with slaves, tied together, pass down the Nile between Assiut and Cairo.  
\* \* \*

The cost of war computed for twenty-five years (1853 to 1877), involving 1,950,000 lives lost, \$12,065,000,000 in money expended. America's bill in the recent World War to date is \$48,000,000,000.  
\* \* \*

Rev. Otis Cary, of the American Board, sails to take up work in Japan.  
\* \* \*

Dr. Alexander Duff, veteran pioneer to India of the Presbyterian Free Church of Scotland, died at Sidmouth, England, February 12th, at the age of seventy-two. He was the first missionary of his church to India, sailing in October, 1829.  
\* \* \*

The American Baptist Missionary Union reports 138 missionaries (today the American Baptist Foreign Missionary Society reports 794); 63,445 native communicants (today 269,161); baptized during the year 5,604; total receipts during the year \$238,771 (last year \$1,581,665); and debt \$47,361—promptly extinguished at the Annual Meeting. (Deficit last year, \$278,100.)

## THE "ONE-SHEEP ASSOCIATION" IN JAPAN\*

THE self-limited field of the Omi Mission is the small province of Omi—lying isolated by a girdle of mountains in the center of the Japanese Empire, and never honored until very recent years by a resident missionary, because it is a rural district.

About two years ago a Japanese lawyer, who was recuperating his health in Kyushu, the most popular Spa of Japan, while searching in a book store for something to read, came upon a book by Mr. E. V. Yoshida, of the Omi Mission, describing the beginnings and the principles of the Mission. Although not himself a Christian, he had Christian acquaintances and knew something about the Faith; but he had no practical and vital understanding of it. The challenge of the principles of this Mission won him almost on the spot. He saw a vision of attempting a similar demonstration of Christianity in the place where he was. He interested every Christian of any denomination he could find in the idea of an interdenominational, organized effort. The result is the "One-Sheep Association" of Beppu.

The name is taken from the parable of the "Lost Sheep." The members are prominent men and women from the several small churches of the city and a few sympathetic outsiders. The object is to promote fellowship among believers, to benefit by addresses of prominent visitors, and to push various types of practical Christian activity for the good of the community.

\*From the *Omi Mustard-Seed*, Hachiman, Japan.

Not only have evangelistic meetings been held and the cause of temperance set forward, but also, for the first time in the memory of those engaged in the undertaking, the term "Christian" has achieved a new and honored connotation among the best non-Christian people of the community.

Among their activities for temperance is the effort to have only "dry" chauffeurs employed on public conveyances. One of the results of a recent visit from members of the Omi Mission was the extension of this endeavor by the placing of notices on the cars of the leading sight-seeing bus line reading: "*Safety First—Only Temperance Drivers.*" As even the most hopelessly sake-soaked sot alive will feel more secure behind a sober chauffeur, the constant beholding of that legend is bound to do more to promote temperance than much public oratory. It is not inconceivable that the people may yet conclude that it would be safer also to have sober heads at the helm of State!

A railway station master near Beppu lost his life in trying to save the life of a drunken passenger. This One-Sheep Association presented the station with a silver vase—in memory of the brave martyr, to be kept on the desk where he used to sit and always kept supplied with wild flowers from the fields near by—on which is recorded the fact that the sacrifice was caused by another's drunkenness. Thus a perpetual temperance lesson is put before the public.

# WHAT IS THE MISSION OF THE CHURCH?

BY REV. ROBERT H. GLOVER, M.D., F.R.G.S., Germantown, Pa.  
*Assistant Home Director for North America of the China Inland Mission*

WHAT impression concerning the chief aim and objective of the Christian Church would an intelligent but uninformed non-Christian visitor gather from the regular services and the normal round of activities of any of the typical Protestant churches in America?

Or what would the pastors or leading members of many of these churches describe as the real aim and objective of the Church? From fairly wide observation, it would seem that many pastors and their churches have not given this matter much serious thought. Many church meetings, organizations and activities have no very clear or definite controlling objective.

How, then, can the success of any church be determined? Is it by the number of members on the roll? Or by the attendance upon the services? Or by the financial receipts? Or by the variety of activities? Good as these things may be, no one of them, nor yet the sum of all of them, can be regarded as a safe criterion of success. For this can be measured only by the achievement of an aim, the accomplishment of a purpose.

What then is the legitimate and worthy aim or purpose of a local Christian church? It may be stated, that the aim is *to bring men to Christ*. No one will deny that this is a true and vital function of every Christian church.

Or the aim may be said to include *the building up of the members in Christian faith and experience*. This likewise is ad-

mitted to be a most important objective.

Or it may be claimed that the aim includes *serving the community of which the church is a part*, by uplifting its morals, purifying its social life, elevating its business principles and politics. There can be no question as to the duty of the church to exert strong influence upon the right side of every moral, social and industrial issue.

And yet, when due recognition has been given to each of these factors — personal evangelism, Christian culture and community service—it still remains that even all three of these together do not fulfill or exhaust the true New Testament aim and mission of such a church. They are all good but they do not go far enough.

Any church which is in actuality what it is in name—a *Christian church*—is in the very nature of the case committed to Christ to bear its full share in the task of carrying out His great plan and purpose in the world. The local church as a constituent part of the Church universal must have an identity of aim with it. The true mission of any local church can be discovered only by discovering the God-ordained mission of the entire Christian Church.

The book of the Acts gives us the inspired record of the founding of the Christian Church by her risen Lord, and of the beginnings of her life and ministry under the leadership of the Holy Spirit.

The first chapter gives account of the contacts and conferences of

Christ with the apostles during that memorable forty-day period between His resurrection and His ascension. This was His last opportunity to instruct and prepare them for the human leadership of the Church which He had founded. Surely, at such a time, He would emphasize the things most central and vital to the new institution which was to bear His name and to represent Him on earth. He spoke to them "of the things pertaining to the Kingdom of God."

#### His One Theme

When we look to see the particular things of which He spoke we find that one thing alone is mentioned. This one thing is recorded not merely once but actually five different times, namely, here in Acts and in each of the four Gospels as well. And this one thing is the Great Missionary Commission. In Matthew it runs: "Go ye . . . .and teach all nations." In Mark: "Go ye into all the world, and preach the gospel to every creature." In Luke: "That repentance and remission of sins should be preached among all nations." In John: "As My Father hath sent me, even so send I you." In the first of the Acts, Christ brushes aside the apostles' irrelevant discussion of certain "times and seasons," and presses upon their attention the all-engrossing task which faces them of being His witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Could anything be more significant than the fact of this inspired fivefold record of the Great Commission given by the risen Christ to His followers, coupled as it is with the silence of Scripture as to any other task or responsibility

enjoined by Him upon the Church? Can any thoughtful Christian fail to see that the one thing which was filling the heart and engaging the thought of our Lord during His last days, and even His latest moments, upon earth was the giving of the Gospel to the whole world? Can we escape the most obvious conclusion that Christ founded the Christian Church upon the Great Commission as its charter, and that just as every human institution must abide strictly by the terms of its charter or forfeit its right any longer to exist, so the Church of Christ only so long as she consistently observes the terms of her divine charter by being diligently engaged in her appointed task of carrying the Gospel to all the world can rightly be called by Christ's name, or claim the promise of His continued presence and power, upon which her very life and work depend?

Christ's promise "Lo, I am with you always" follows and grows directly out of His command, "Go ye, therefore, and teach all nations." Similarly, His promised gift of the Holy Spirit's power (Acts 1:8) is associated distinctly with the task enjoined of being His witnesses unto the very ends of the earth.

It is clear that the missionary enterprise, is no side issue, no secondary affair, not merely one of a number of equally important, or unimportant, things; it is the primary thing, the main drive.

The early Church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) That is to say, the Church had her gatherings for worship and fellowship, had her doctrinal preaching and teaching for the in-



struction and edification of her members, had her sacred ordinances of baptism and the Lord's Supper, and all the so-called "means of grace." But these were not meant to be regarded as the Church's mission. They were not in themselves an end, but only so many means toward an end. The Church was not designed to be a reservoir, ever receiving and retaining for itself God's spiritual blessings, but a conduit conveying them on and out to others everywhere. Her true mission was, and must ever continue to be, the same as her Lord's—to seek and save the lost, wherever these are to be found.

If Christians are really the light of the world, they are not simply enjoying that light, snugly shut up within the comfortable lighthouse of the Church; they are to be flashing out that light far and wide, that mariners in peril upon a sea may see it and be guided to safety.

#### The Church an Army

Is the Church actually a Christian army? Then its chief function is not merely to maintain drill, target practice and dress parade within the barracks. It is a spiritual army of conquest, engaged in an offensive warfare on a world scale, pressing the claims of Christ and assisting Him in achieving His glorious purpose for the whole human race.

How can this truth be brought home to the local church of today, with conviction to the conscience and inspiration to the heart? While some local churches have caught the world vision and are coöperating nobly in the missionary enterprise, such churches are a sadly small minority. The large majority have not begun to meas-

ure up to that part in the enterprise which they ought to assume.

A multitude of our home churches need to see their relation to world evangelization in an entirely new light. They need to see that their assignment of responsibility as units in the combined Christian forces is properly represented not by tiny detached blocks of territory in certain favored towns or rural districts here in America, but rather by narrow swaths girdling the entire globe. Each local church is to share the life, the aim, the mission of the entire Church, and to project itself in some vital manner into the whole world.

A striking illustration of this unity of aim and effort, as between the whole and its constituent parts, is afforded by such a commercial concern as the Standard Oil Company, whose field of operation extends, like that of the Church, literally the world around. The writer has met this company's depots and agents in the far interior of a number of distant mission fields. But wherever they are met, whether in North America or in the remotest corner of the globe, it is at once apparent that their aim, their object is one—they exist strictly to sell oil. That is the supreme end in view with the central organization in America, in keeping with its charter, therefore that also is consistently the end in view with every station, big or little, near or far, the world over.

A missionary writing from Manchuria tells of seeing displayed by a Standard Oil depot away up there the ambitious slogan: "Get The Light to Every Dark Corner of the World." Is there not in this a rebuke and challenge to the churches of Christ? The fact con-

fronts us that throughout Asia and Africa are found multitudes of towns and villages lighted with the kerosene oil of the West, but without the light of the saving Gospel of Christ.

Merely deploring the fact will serve no useful end. The important thing is to locate the difficulty with a view to its correction. While there may be other factors which contribute to the failure of the Church to have carried out more expeditiously and thoroughly her missionary obligation, yet it is our conviction that the prime cause is to be traced to those pastors and church members who have never conceived of the mission of the Church of Christ in its true and broad proportions, who have never "lifted up their eyes" from their local interests, to think, feel, pray and act in terms of the whole world.

Some of the home churches have caught the true missionary vision and spirit and have contributed so much toward world evangelization, in the sending forth of their own sons and daughters and in supporting them by sacrificial offerings and faithful prayers, that one thrills at the thought of what the result would be if every home church were to adopt the same standard.

#### Our Forces and Resources

The Protestant churches of North America alone have ample forces and resources to carry out their Master's commission within the limits of the present generation. Never before were adventitious features of every kind so favorable, while the provision of divine leadership and power through the Spirit remains the same as ever. It is a matter of

the heart and will of God's people being fully enlisted.

The key to the missionary problem lies peculiarly with the home pastors, who hold the God-given office of leadership for the instruction, inspiration and guidance of the people of God in their life and service. Christians as a rule do not go beyond their leaders, in knowledge, in zeal or in consecration. The pastor holds a position of sacred privilege and solemn responsibility. More than any other, he can influence missionary recruiting, giving and praying. But that influence will be exerted only in the measure in which he himself has caught the missionary vision.

The need for a mighty spiritual revival in our churches is being voiced on every side, and for this much earnest prayer is being made to God. Is it not also important to appreciate that the actuating motive for such prayer, and the supreme objective of such revival, should be not merely spiritual refreshing for our own souls but, as the result of this, the carrying out more effectively of God's purpose through us for a lost and unevangelized world? True revival must always call us back to the will of God. A genuine spiritual revival must therefore issue in a missionary revival. When such revival comes, the problem of missionary recruits and support will be solved, a new volume of missionary intercession will link up the Church to the omnipotence of God, so that the whole enterprise of world evangelization will move firmly forward to its consummation.

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They who know God and obey Him absolutely can reckon on Him with certainty and confidence. He will not fail the soul that ventures wholly on His all-sufficiency.—*F. B. Meyer.*

## CHINESE CHRISTIANS WHO HAVE STOOD \*

**D**URING the present period of revolution in China, many Christians have been the object of criticism and scurrilous attacks which have meant physical stress and spiritual suffering. At the same time they have bravely taken up the load dropped on their shoulders through the enforced evacuation of the missionaries. In most cases the incidents given below are in the words of those who reported them.

\* \* \*

An evangelist in a Hengchow (Hunan) country field, disregarding the orders of the local merchants' guild, boldly preached Christ in the chapel. He was arrested, his hands were tied behind his back, and he was made to wear a high hat—a symbol of humiliation. The courage and grace with which he bore this trial brought his persecutors to shame, and since then services in the chapel have been well attended and no further obstructions have been offered. Elder Wu of the Lei yang church was killed, because he was rich and a Christian.

\* \* \*

The wife of one of the Chen-chow (Hunan) preachers was told by the chairman of the labor union, who had been a preacher, that they would better leave as it might not be possible to get away later. Mrs. Chiang answered: "Why should I leave? I have done nothing to be ashamed of. If I have to die I might as well die here." Her courage has been richly rewarded. The work has not been interrupted.

\* Incidents taken mainly from the correspondence of the *Chinese Recorder* and reports of the British and Foreign Bible Society—*F. R.*

Last spring the communists near Nanchang (Hupeh) were planning to kill a number of leading men, including an old Christian. Knowing that his property would be confiscated, he determined at least to save his Bible. He made it up in a bundle, dug a hole in the ground and buried it, saying to his son, "If they kill me, you know that our Bible is buried here. While you are not able to read the book, your son is learning and can read it to you."

\* \* \*

Pastor Wang in Nitsei, who lived near Siangyang, Hupeh, was threatened again and again by the communists. Finally the Christians advised him to leave and save his life. But he prayed to God about it and felt that it was his duty to stay. By the mercy of God he was spared and is holding his ground to this day.

\* \* \*

Pastor Liang in Changsha was surrounded by enemies and his life was threatened, but a verse of Scripture came to his mind which strengthened him. He said to his enemies: "I will not leave, come what may; I am going to stand by my work." He was spared and is continuing his work.

\* \* \*

When the foreigners left Lint-sing, Shantung, the assistant was made superintendent. He had hardly any knowledge of accounting, and only casual knowledge of the hospital finances. The accounts, check books, and all correspondence were placed in his hands, with only an untrained bookkeeper to help him. Five armies passed

through Lintsing during the summer, all of them furnishing many soldiers as patients, some of them disposed to be disorderly. One army came through bringing an epidemic of relapsing fever. The year will show 20% more patients and 15% more operations than last year, despite a heavy fall of snow which made work very light for six weeks in the late winter. The hospital was so busy during the absence of the foreigners that no one took a vacation until their return. No salaries were raised during this period, not even those promised by previous contract. More money was given by local Chinese supporters than usual, and by a greater number of individuals.

\* \* \*

At the village of Changteng, the soldiers looted for two days. Women and children fled to the chapel yard, where a young preacher, just out of school, was in charge. He called in the leading men of the village, organized a refuge for women and children and a reception committee for invading troops. Refugees filled the chapel and the school and overflowed into a neighboring yard. This village of about 5,000 inhabitants was looted and the losses were over \$100,000. The Christian refuge protected over 1,000 women and children and was the only place not looted.

\* \* \*

At Wei Ts'un just behind the battle line, homes were filled with soldiers. Hardly had the smoke of battle cleared away when a delegation from this village came in to express their appreciation of what the preacher had done. These callers were the village head of police, the school teacher, and gentry. "No one could have equalled Mr.

Chao," they said. "He stood at the door of the chapel, which was full of 500 women and children, and kept out the soldiers when every one else ran. Twice they pointed their guns at him and once fired over his head. 'If you intend to harm these women,' he said, 'you must kill me first.' The whole village is going to present him with a large wooden tablet of appreciation."

\* \* \*

Mr. Chu Chi-chang (a graduate of Nanking University and now in charge of the church at Fudong) is a member of the Kuomintang Party but when they came and asked him to help in some organization, he refused because he did not feel the party was true to its principles. When he was asked, "What principles?" he said, "Religious liberty. You take churches and do not let the Christians worship in them. I am a Christian and I cannot help the party unless it does differently."

\* \* \*

The last letter sent from Pastor Sun of Hwaiyuan, Anhwei, tells of the siege, when a portion of the roof of the Girls' School was shot away by a cannon ball. Soldiers looted and pillaged all through the city, fires destroyed between eight hundred and a thousand homes; two plain clothes men were shot down by their enemies in the mission chapel and another was beheaded on the front steps; another was shot to death at the back gate, the evangelist in charge nearly losing his life at the same time. Pastor Sun wrote: "After the Sunday-school was over, I heard that there was a battle in progress on the Boys' School athletic field and that several soldiers had been killed. . . . On Wednesday we had prayer-

meeting as usual, and the spiritual atmosphere was a 'taste' of communion with God. Faith was strengthened a hundredfold. . . . I live in the midst of deep water and hot fire, which forces me daily to a closer communion with God. I find deeper and richer flavor in the study of the Scriptures than I ever did in times of peace and quiet."

\* \* \*

"Nearly all of the Bible colporteurs have passed through more or less persecution this year, and Mr. Sie seems to have had an extra share. He has been cursed on the streets, refused lodgings at night, set upon by mobs, driven out of town and warned of cruel treatment should he dare to return again. In the middle of the year he visited the market town of T'eng Ts'iang some hundred and twenty li north of Nanning. On entering this market he was held up by the local militia of the Nationalist party (Tang-pu) who searched him and his baggage. Finding that he was carrying gospels, the soldiers cursed and reviled him and would have probably thrown him into jail had not the head village elder come forward and ordered him to be released. This elder warned him, however, that if he ever made his appearance again he would receive different treatment. Colporteur Sie praised the Lord for this deliverance and forthwith left for Wuming."

\* \* \*

"An Shang (colporteur) in January of this year was robbed of everything. His boat was pirated, several of the better-class passengers were kidnapped and everything of value was taken from the ship. He had hidden his Hongkong dollar notes in his shoes, and when the pirates took his coat he thought

2

his money was safe, but another pirate came and took his shoes off his feet, and the notes were found! He was put on the sampan with the men who were taken away and kidnapped, but he knelt down and prayed aloud. Then the kidnapped men asked the pirates to put him off because he was demented. So he was put back onto the ransacked passage boat and when the pirates had left her, a friendly launch came and towed her back to Canton."

\* \* \*

"Mo Min-shan, formerly a Taoist priest, was converted at one of the mission chapels, and after a period of probation was employed by the mission as a gate-keeper. His activities in spreading the Good News of salvation led to his being appointed as a colporteur, and he has done good service. He covers a very large area which means long journeys, and absence from the station continually. He is a brave man, endures hardship and faces difficulties with courage, carrying on his work in face of opposition. Flood, drought, armies and bandits are causes of hindrance and at times he has to seek refuge, to go forth again when hindrances have disappeared."

\* \* \*

The anti-Christian and anti-foreign agitators have been exceptionally busy, and yet the great bulk of the Chinese have remained friendly and well-disposed. Bible colporteurs have been threatened and called "foreign dogs" and "foreign slaves" and yet the Bible circulation has been larger than ever. In spite of all the opposition and all the lies that have been told, the work has gone on as usual. It is a joy to know, should we be forced eventually to leave the province, that, scattered here and there all

over the country are thousands and thousands of silent messengers ready to point people to the way of the Cross.

\* \* \*

The dark cloud which settled over Nanking has a radiant lining. In a most remarkable and heartening manner students, servants, Christians and even some non-Christians stood by their threatened foreign friends, at times willingly risking their own property and lives. This loyalty was not the experience of a few only but of all. One Nanking missionary remarked that the loyal friendship manifested throughout the unanticipated tragedy almost made the experience worth while. One building contractor responded to the request of a missionary friend for a loan with which the threats of the looters might be averted only to have his own house looted; he was also forced to go into hiding. At a moment when another missionary was ringed about with rifles and facing the demand, "Your money or your life," two Chinese young men appeared and pled for his life. One of them opened his coat and exposed his own defenseless body as a pledge for his foreign friend. For some the ricksha man's humble hut provided shelter.

\* \* \*

Hwa Nan College (Methodist), at Foochow, has passed through the agitation in an inspiring way. As a result of the looting by a group of Nationalist soldiers on January 16, 1927, the school was closed and the foreign faculty, with the exception of two, left. During the time between the passing of the Northern and the coming of the Provisional Government, the teacher of Mandarin was mur-

dered by ruffians. The school was reopened on February 24, 1927, with a depleted staff. Rumors were rife. On the morning of March 24th a mob broke into the compound and threatened the students with dire consequences unless they joined the communists. They refused and after an hour and a half of fruitless agitation the mob left. On May 30th a radical remnant of the anti-foreign and anti-Christian party rushed up to the gate, but the naval guard blocked the gateway and succeeded in cooling off the rioters. The loyalty of the students to the institution and the foreign staff was remarkable.

\* \* \*

Miss Delia Hu, the young Chinese who was left without funds for carrying on the work of the Gracie Kingham Memorial School, enlisted volunteer teachers and has kept school tuition-free for several months, thereby preventing the confiscation or occupation of the mission property and giving an unusual demonstration of Christian service and courage. She is bitterly attacked by occasional writers in the papers, but the work she is doing is obviously of such high character that no one interferes.

\* \* \*

To keep their Association going most of the seven Y. M. C. A. secretaries in Chengtu gave up a month's salary. The head of the Construction Department of Nanking University refused the position of municipal engineer even though it meant a doubling of his salary. In Hangchow all the secretaries of the Y. M. C. A. and Y. W. C. A. accepted 10% to 20% cuts in salaries. In another Association all the secretaries, from the general secretary down, on their

own initiative reduced their own salaries to a uniform rate of Mexican \$30 a month. A girls' school principal reports a fifty per cent reduction in teachers' salaries, including her own.

\* \* \*

The principal of the junior middle school in Jenshow, Szechwan, said, "I will deal with (the difficulties) to the best of my strength and ability, no matter what arises I will not give up." Noting his demeanor in the face of threatening demands the students said, "If it comes to violence, the principal will be the first to get in. If he is not afraid we need not worry."

\* \* \*

"Shih was on the staff of the leading Nanchang daily when Frank Lenz induced the editor to send him to cover the Y. M. C. A.'s 25th Anniversary Convention in Tientsin in 1920. The Y interested him. He became a Christian and later business secretary. Naturally fearless and resourceful, his varied experiences have taken him all over China and into all sorts of situations.

"One night, two years ago, he stood off a gang who tried to rush a Y entertainment. Of course he knew that they would get him, and that night they did. It was two in the morning before he was found, half dead, bruised and bleeding, in the outer court of the school for the sons of officials.

"One of the first moves in the attack on the Association was the making of alluring offers to the Chinese secretaries. Shih refused to be tempted by any of these, and was left with sole responsibility for both the Y. M. C. A. and the foreign residence property. Friends gave him warning that his name

was among the first on the Red List, but running away did not fit in with Shih's code. He remained at the Association till they came and got him.

"As soon as Shih had been disposed of, soldiery quartered themselves in the new building, stabled their horses in the restaurant to feed upon the imported window casings, and made away with several hundred dollars' worth of new tables and chairs. The foreign secretary's residence was taken over by the New Youth Club, which used it most effectively for the amusement of the young and the breakdown of China's ancient tradition of isolating the sexes.

"It was no time for any ordinary man to interfere, but Lan Liu is no ordinary man. By vocation an Episcopal clergyman and by avocation President of the Y. M. C. A., he called together the few remaining members of the board who had not found it advisable to leave town and arranged to invite those radical leaders who were causing our troubles to a dinner. Then they pointed out to their guests that Shih had done nothing but his duty and that the program of the Association was entirely unselfish and for the welfare of society. Not being as well grounded as they should have been in the doctrines of Karl Marx, nor in the various Moscow manifestoes urging immediate elimination of the Y. M. C. A., they were completely won over. Shih was released after only six days in prison, though his cell-mates were held till the departure of the communists. Our erstwhile enemies joined themselves with the board in organizing a 'Save the Y. M. C. A. Society,' and ordered the staff to carry on."

# INDIA—THE RUDDER OF ASIA

BY BISHOP BENTON T. BADLEY, Lucknow, India

**I**NDIA is the great rudder of Asia. Geographically, it is central, reaching out to China and Japan on the east; to Arabia and Egypt on the west; to Mesopotamia, Asia Minor and Persia on the northwest, and to Central Asia on the north. What is done in India must ultimately touch all Asia.

In religion, India has always been Asia's spiritual leader—and still is. India is the land where the supreme contest between three great religions of the world must take place. These religions are Hinduism, Mohamedanism and Christianity; and in no other land or continent are they all represented so powerfully. The contact comes in India.

India has 217,000,000 Hindus, 66,000,000 Mohamedans and 4,000,000 Christians. The supreme question is: Which of these is to rule the destiny of this great land? As goes India, so goes Asia.

The greatest awakening Asia has ever known is taking place in India today and, the development is made possible under the stable and enlightened control of Great Britain. The Noncoöperators, under the fantastic and fanatical guidance of their leaders, have tried to stampede India into a wild, premature rush into a nominal independent republic. But India's intelligent people are watching China's rash attempt in that direction, and they are in no hurry to have China's chaos introduced into India. Ninety per cent of India's men and ninety-eight per cent of her women are wholly illiterate, so that the conditions of a safe and enlightened democracy under independent Indian control are not yet present.

Under the tuition of the British, with their educational system and the free institutions of an enlightened civilization, India has enjoyed unusual advantages. The natural result of Western ideals and Christian progress is a new national spirit, striving for untrammelled, independent expression. With this spirit pervading the land, India's people have entered upon a new era, in which the foundations of Home Rule are being laid. The nation is plastic; the hour of change has come. This is the supreme opportunity of Truth; therefore of Christianity.

Twenty-five years ago, the Hindu father was still asking whether a girl was worth educating. He has ceased to ask that question. Ten years ago, the caste system seemed to have yielded very little to the pressure of Christian teaching and Western civilization: today, many of the strongest opponents to caste are found among the Hindus themselves. It is still comparatively rare for a Hindu widow to be remarried: but the exceptions are becoming more frequent and attract less attention. India's widows will yet be liberated.

India is also the supreme meeting-place of the West and East. Europe and America have sent some of their strongest sons and noblest daughters to India, and here they have met and mingled with India's best. This has brought about a new international situation. India has become the great interpreter of the West to the East and the East to the West. When East has been brought to her best, the West will be immeasurably enriched.

The eyes of the world are on India. Indian Christian men and women, are not only working for a pure and power-filled Indian Church, alert to the opportunities of the new era, but are also looking for the supreme national movement that will make India a Christian nation.





HAPPY BLIND GIRLS AT RAMABAI'S MISSION, INDIA

## PANDITA RAMABAI'S MUKTI MISSION\*

BY REV. WM. MOYSER, Akola, Berar, India

*Missionary of the Christian and Missionary Alliance*

**R**AMABAI'S father, a very orthodox Brahmin priest, was also a real reformer. He could not see why women and people of other castes should not be allowed to read and write the Sanskrit literature, so he retired to the jungles and there he taught his own young wife that sacred literature, such as the Puranic and Vedic books. For this he was brought before the head priest and a large body of Brahmin pundits, to whom he had either to prove his

position or be put out of caste. By an overwhelming shew of learning he routed his enemies and proved his position; hence he was not excommunicated.

A daughter, Ramabai, was born to this couple in the year 1857, and from her childhood was taught by her parents the Hindu sacred texts and quotations from the Puranas and Vedas. It is said that she could quote correctly over 20,000 of them. She became wise beyond her years as she daily listened to the learned pundits who visited her father. Both parents died in the dreadful famines of the seventies, and she and her brother wandered on from place to place as pilgrims and as teaching and reading priests. In this way she traveled over nearly all of India and Burma. In 1873 they arrived in Calcutta, and soon she became

\* Having just visited Mukti to hold a local committee meeting there, and having stayed two weeks in order that I might see the work a little closer, a few words about Pandita Ramabai, that very remarkable woman, and the work that she under God established, may be of interest to some readers in America who have grown up without hearing much of her. Many have heard of such men as George Müller, but the late Pandita Ramabai was in some sense as great as he. A great man of faith he was, but he had nearly 2,000 years of Christianity behind him, and Christian nations with him. Pandita stands out alone in her beginnings and work for God, with not the sympathy, but the hatred of her own people against her; and yet she, under God, did a work that has few equals.—W. M.

famous as a Hindu lecturer and scholar, and before a great gathering of pandits she gained the title of Sarasvati, or Doctor of Hindu Philosophy and Theology, the only woman that has so earned that title. She lost her faith in Hinduism, and for the first time (in 1873) met Christianity; but it did not impress her at all; it was simply a curiosity.

Early in the eighties she went to England, and in 1883, while teaching Sanskrit in an English college, she became a nominal Christian. While still a nominal Christian she read the lives of such men as George Müller, John G. Paton, Hudson Taylor, Mr. Haslam, and others, which helped to deepen her Christian experience. Later she traveled a good deal in England and America, where she won a multitude of friends.

Returning to India she began a school, or refuge, for Indian widows, starting her work with two Brahmin women. This school was especially for high caste women, and continued so until about 1896 when the Lord began to speak to her about Faith Missions on a larger scale. She was ready when the famine of 1897 was upon the land to launch out in faith to gather and care for the famine widows. At one time there were over 2,000 inmates in the Mukti Homes. These, who were from every caste and were entirely dependent upon her and her God.

Ramabai built up orphanages and schools, cared for wives and widows who had been deserted or cast out, and built homes for the blind and destitute. Not satisfied with this, she translated the whole Bible into Marathi, one of the hardest languages in the world, and in order to be able to do this

properly, she learned Hebrew and Greek. She has also scattered freely thousands of Bibles, Testaments and Gospels throughout Western India; in addition to hymns and other literature. She gathered a band of devoted women who, like the Pandita herself, could trust God for their own daily bread, as well as stand with her for the food of the inmates in the homes and schools.

From that small beginning by two women, the work has been carried on to the present when the farm and institutions cover a little over a hundred acres of land, about twenty miles from Poona, in a village called Kedgaon. She called her place *Mukti*, which means "Salvation," and those cared for number between 600 and 700 people from many castes and of various languages. They are deserted wives, child widows, orphans and wronged women, for Pandita would turn no woman away; she had a heart of sympathy, and none were too poor or destitute for her love and help.

The place is well known, and the railway guides, or time tables, call attention to the wonderful work of this woman. It is situated on the highway that leads to one of the great pilgrim centers; the place is easily recognized, for along the front of the homes are large sheets of iron on which texts explaining the way of salvation are written in the Marathi characters, so that those who can read may know of the Way of Life as they pass by.

The members of the colony are busy all day long with school for the little ones, cooking, sewing and cleaning for the older ones, and Bible training for those desiring to enter the Lord's service. It is a

beehive of industry from early morning until the day closes, when the workers retire for a well-earned rest.

Let us first of all step into the department for the blind under the care of Miss Jackson. Here we find thirty-five busy at their work so as not to be dependent upon charity. They make baskets, rope, beadwork, mats, bags, etc. Everything, from the cutting of the banana fibre, splitting and dyeing, to the finishing of these articles, is taught in this department.

In the sewing room, under the care of Miss Brown, look at the beautiful work done by the girls. Even from Australia cloth is sent to be worked into bed spreads, table covers, handkerchiefs, etc. These two departments have won prizes in India and New Zealand—prizes that have been open to the entire world—yet won these for Mukti by real merit.

When we visit the farm lands, we see the plowing, sowing, grass cutting, irrigating, and the care for scores of animals that are needed for the institution. This is in charge of Miss MacGregor, who also has charge of the printing press. Here we see three large presses, where thousands of Bibles, Testaments and Scripture portions have been printed. Last year 5,000 Bibles and 10,300 Testaments, and now another edition of 8,800 Testaments have gone out free of charge to strictly non-Christian people. Over 10,000 booklets and 40,000 tracts have either been given or sold from this place last year.

Among the school children are 135 girls and some boys in the lower grades, and 66 in the High School. Pray that many of these will turn out to be splendid workers.

At Phanderpur, some miles from Kedgaon, there is a famous shrine to a god called Vitoba, who is an incarnation of Vishnu. The god is represented by a man standing on a brick. Hundreds of thousands of rupees worth of jewelry are kept here in a strong room, safe from robbers. There are four main feasts yearly in connection with this idol, besides a number of smaller ones. At the main feasts



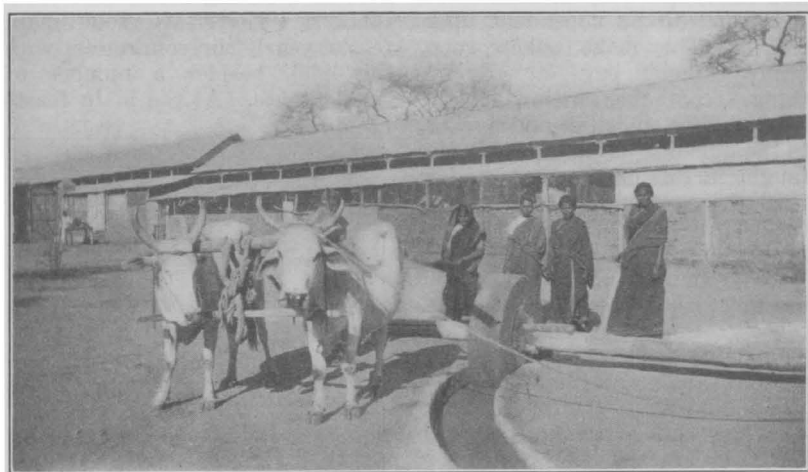
KRISHNAHAI, ONE OF RAMABAI'S BRAHMAN GIRLS, IN CHARGE OF THE SCHOOL WORK

as many as 300,000 people gather here to worship Vitoba. Every three years there is a larger feast that usually lasts eight days. Pilgrims come to Phanderpur from all parts of the land, traveling hundreds of miles by train, bullock cart, and on foot, some of them even roll on the ground for scores of miles. Bands of men, women and children, with yellow flags, can be seen all along the highway, singing their praises to Vitoba.

From Mukti twenty-four women, who have found salvation in Mukti, have devoted themselves to

the Lord's work at Phanderpur, and live and work all the time with the pilgrims who visit this shrine. Besides this band a company of saved women go out every day from Mukti to tell the story of the Saviour's love in the surrounding

The great need of the work is a revival of Scriptural holiness that will send more of these women out to work for God among their own people. We also need organized prayer bands to stand in faith and prayer for the whole work. There



GRINDING THE MORTAR FOR BUILDING, MUKTI, 1927

towns and villages, and on Sundays four or five of these bands of women go forth with the message of Salvation. On the days of the heavy pilgrim traffic as many as eighty women go out in relays for two hours at a time to reach the people who pass by the hundreds on their way to the shrine of Vitoba. Pray that the seed sown may bring forth fruit to the salvation of souls and to the glory of God.

are other needs, such as a trained nurse, and Marathi-speaking workers to help in the personal work of the mission. They also need a thousand dollars for new Marathi and English type for the printing press. The church has never been finished. This has begun by Ramabai, but because of the famine it was never finished, and it ought to be completed. Pray for this work and the workers who are carrying it on.

#### MANY NAMES—ONE NAME

A CONGO Christian was studying geography and, after an exhausting hunt for various Congo rivers, lakes and towns appearing by name on the map, he prayed: "O Lord, there are so many, many names on this map but among them all the name of Jesus is not found once. Lord, we know that no one has ever yet been saved by any of these names, but we thank thee for the name of Jesus through which all men may be saved."—*Inland Africa.*



ONE OF THE RELIGIOUS SHOP MEETINGS FOR INDUSTRIAL WORKERS

## INDUSTRIAL WORKERS AND THE Y. M. C. A.

BY FRED HAMILTON RINDGE, Montclair, N. J.

**I**NDUSTRY is increasingly realizing that there is such a thing as a character basis for efficiency. The "Y" today is not concerned with so-called "palliatives," but is dealing constructively with the greatest industrial and social problems of the day. These "greatest problems" will ultimately be solved not by declarations, creeds and legislation, but by changing the narrow, selfish lives of some of the leaders of Capital and Labor and by developing in them a new and Christian sense of responsibility for their fellow men. How can this be accomplished unless the character standards of these leaders are raised?

All over America are found great captains of industry who are improving "conditions," paying better wages, building better homes for their workers, providing

wholesome recreative advantages and fighting for progressive legislation which will benefit both employer and employee. The Young Men's Christian Association is co-operating whole-heartedly with such men. One of them recently declared that the "Y" has helped to supply the soul in many so-called "soulless corporations." In connection with one of his own plants, this man said:

"For several years we have been contemplating industrial betterment at our plant. I spent considerable time visiting other factories and reading along this line. We did not want an outside agency, believing that we could do the job better ourselves. We delayed starting lest we should make a mistake. Finally we reached the conclusion that the Y. M. C. A. was better equipped to do this work than any individual manufacturer, no matter how great his interest in his employees!"

Later he discovered that his accidents had decreased 49 per cent,

lost time from accidents had decreased 55 per cent and output per man employed had increased 13 per cent, due in large measure to the Association!

The President of the Riverside & Dan River Cotton Mills in Virginia declares:

"Within a few months after the Industrial Y. M. C. A. was organized, the community began to wake up. The leaders of the 'Y' knew just what was needed to bring about whole-hearted co-operation; and without denominational strife, there was soon manifested a new community spirit and a great revival of *spiritual* interest. The Association's practical program, appealing to the essentials of manhood—body, mind and spirit—has made industrial democracy possible."

It should not be overlooked that the Association creates the kind of atmosphere and spirit which makes it easier for Capital and Labor to get together. The reality of this was illustrated recently, when I saw the president of a great manufacturing company and an ordinary workman from the shop, bowling fraternally together in the Y. M. C. A. alleys. That was one approach to industrial democracy. If these two men understand each other and get together socially, they will be more likely to get together in the shop!

Out of every five members of the American Y. M. C. A. today, one is an industrial worker! This means that approximately 200,000 men and boys from industry have voluntarily joined a Christian organization which at one time was considered by some, "a white collar club." Furthermore, the Association extends its service, regardless of race, color, creed, class or membership in the organization, to 3,000,000 additional working men and boys annually.

A very large service is being rendered to industrial workers. In

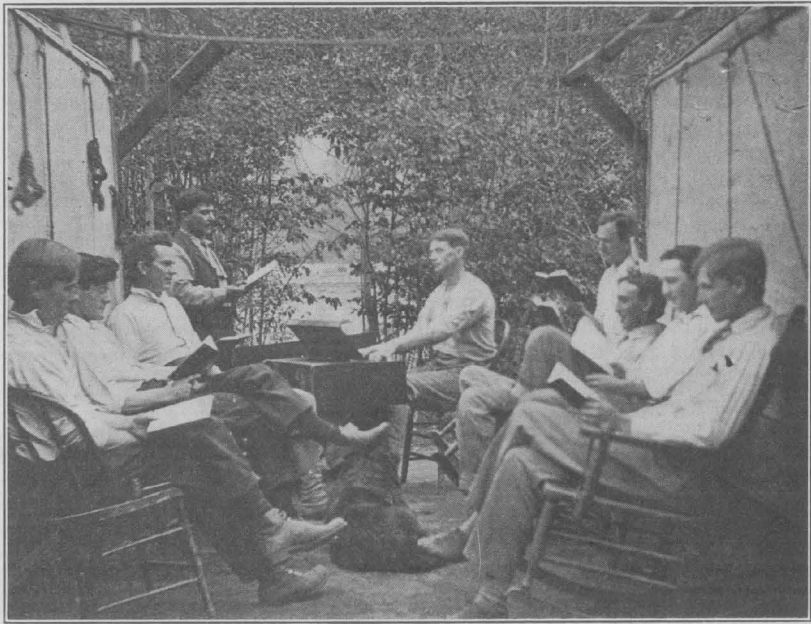
one town there is a staff of eight industrial secretaries. One is the general supervisor, another is the Americanization secretary, a third "puts music into industry," and a fourth promotes twenty shop meetings and other character-forming activities every week. One man is a "plant secretary," giving all his time to a large factory, though on the staff of the City Y. M. C. A. In a single month he promoted activities having a total attendance of 23,670 people. A \$100,000 building has recently been turned over to the "Y" by this company, and the workers *manage it themselves*. The recreation and educational secretaries are just as busy as the rest, and the city is feeling the results in numerous ways. A representative week in this city witnessed 201 special events with an actual attendance of 14,235 industrial men and boys!

Furthermore, the college Association in the same town is sending 100 students each week into industrial communities to teach English to foreigners, instruct American workingmen in technical subjects, coach athletics, lead clubs of apprentices and working boys and render many other varieties of service. Leaders are also enlisted from churches, the Association membership and the industries themselves. In other words, the "Y" in this, as in hundreds of other centers, is enlisting volunteer leadership to such an extent as to help thousands of men to live in their city, and not *on* it.

A program of service in a community aims to meet the spiritual, educational, social, physical and economic needs of working men and boys—foreign or American, white or black. This comprehensive plan is promoted to a large

extent outside of the "Y" building—in factories, labor unions, clubs, lodges, settlements, boarding houses, homes—in short, *where people are*. Religious meetings are as frequent in industry as in colleges, and produce just as vital results among leaders of both Capital and Labor. In one city 8,500 different men and boys attended seventy-four different shop meetings

Possibly the most novel work of the Association has been promoted in cotton mill villages of the South, in mines and lumber camps of the East and West, and in other more isolated districts. Here are a few of the things brought to pass in a mill community of 7,500 people as "by-products" of the regular work: Sentiment was created and funds were provided for a visiting nurse.



A RELIGIOUS MEETING IN A CONSTRUCTION CAMP

in a single month. Educational work has assumed large dimensions, and splendid progress has been made in the past decade in cooperative undertakings with corporation schools and other organizations. Social and physical activities have opened new vistas for hundreds of thousands of men and boys in overalls, and given them renewed happiness and a new outlook on life.

Local physicians agreed to examine school children gratis, and good results obtained have led to the securing of a doctor to devote all his time to this work. Campaigns were waged against typhoid, malaria and other diseases. Two years ago there were ninety cases of typhoid, last year there was only one case, and the town holds the record for the State. A community tuberculosis campaign was

held, one of the results being the passing of a most advanced county health law. Association efforts have led not only to the improvement of local conditions, but also to the remedying of evils in surrounding communities, and to the passing of advanced labor laws throughout the State.

Recently, a secretary described to me his experience, when he first arrived at an industrial camp. There was one cheerless room in a cold building, labeled "Recreation Room" where four hundred men gathered. When he entered, four crap games and several well-patronized poker games were in progress, with money piled high between the players. Many of the men were under the influence of liquor. The Secretary noticed a three-cornered tear in the coat of one of the special policemen, made by a stiletto. Another man still bore on his face the marks of a razor fight. There was general grumbling over everything and the soil was well prepared for the inroads of Bolshevik propaganda.

Six weeks later that same room was warm and well-decorated. There were tables, generously supplied with reading matter and stationery. The "Y" man had a counter in the corner where he sold money orders and stamps to the men, who were urged to send home their spare cash. When the crowd assembled there was a period of singing, motion pictures and an interesting address. "The best thing we've had yet!" declared the manager. "When is that speaker coming back?" the men wanted to know. "Say," exclaimed another, "I want to tell you we appreciate what you've done for us, and even more what you're helping us do for ourselves!" Needless to say, the

board, wages, housing, etc., are greatly improved and the attitude of the employes has entirely changed.

There are eighteen coal mining Young Men's Christian Associations in West Virginia and Colorado alone, and in many other states as well. The miners, both union and nonunion, are as enthusiastic as the textile workers or lumberjacks. During one severe strike the company's mine guards and strikers declared a truce at a certain time each day and went swimming together in the "Y" pool! Who would say that this did not make for better understanding, and doubtless prevented some tragic "shooting matches"? Again and again, in most critical situations, the Association has helped bring company and men together.

Real service has been rendered in hundreds of lumber camps and towns and in reclamation and construction projects, far from any "civilization" except that which the "Y" affords. Splendid buildings have sometimes been equipped even in camps numbering only 200 men. On the other hand, there are large "manhood factories" like those in Pueblo, costing with equipment \$580,000, and Bayonne, costing \$700,000 and serving thousands of men, women and children.

The Y. M. C. A. was the first organization to effect a world program of service in behalf of emigrants and immigrants. At present, trained secretaries are at work all over Europe, in countries of origin, at fourteen strategic ports of embarkation, on shipboard, at many ports of entry and in hundreds of places of destination. Approximately 100,000 "foreigners" are now in English and citizenship classes and over 1,000,000 attend



indoor and outdoor lectures each year. Most important of all, the "Y" is helping them to express the best of which they are capable and to make their unique contribution to our American life. Foreign leaders have been influenced to deal justly with their countrymen and to stand for higher ideals in their respective communities.

The Industrial Service Movement is impressing college men

colleges are now engaged in many varieties of service with 100,000 workmen and boys. They are having some never-to-be-forgotten experiences and are gaining far more than they are giving. This, however, is only one phase of the movement. Others include promotion of courses in the "Human Side of Engineering" and "Industrial Relations" in the regular college curricula; lectures on industrial



THE LOBBY IN AN INDUSTRIAL BRANCH OF THE Y. M. C. A.

with the vital importance of human relations in industry, and is developing a larger appreciation on their part of the human side of their chosen careers. It is fair to say that hundreds of students are graduating each year with a new vision of their service opportunities and responsibilities, because of their touch with one or more phases of this movement in undergraduate days.

It is interesting to note that 5,500 undergraduates from 200

democracy, labor betterment, human relations, etc., by men representing different points of view; weekly discussion groups on industrial and social questions; human engineering bulletin boards, libraries and observation trips; congresses of human engineering where the student body and faculty of an entire college may be excused from classes for one, two, or three days to concentrate their attention on these great themes.

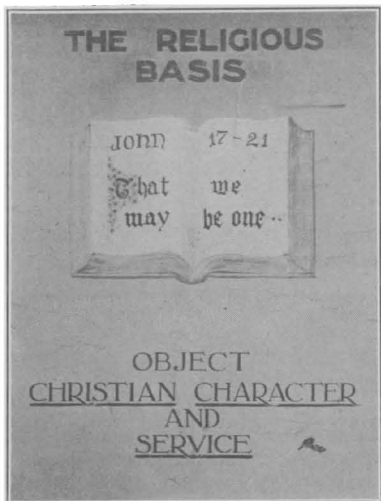
The National Industrial Depart-

ment's mailing list contains information about 8,000 graduates who have been interested in this Movement in the last dozen years. A large proportion of these men are exerting the right kind of leadership in the industrial world. How vital it is that these coming industrial leaders of the nation begin now to acquire the right point of view in relation to the great social questions of the day! It may mean

with other employers of his State, convincing them that they should abandon the old reactionary methods of dealing with labor, and adopt a thoroughly Christian course of action. And there are many others like him!

It is significant that Charles R. Towson, formerly Senior Secretary of this Department, was a member of the original committee which framed the Social Creed of the Churches. In fact, the Creed was adopted by the Department in its handbook before it was accepted either by the Y. W. C. A. or the Association Conventions. A large proportion of the industrial secretaries throughout the country are college men and they are standing for real progress in industrial democracy and social legislation. It is also significant that the industrial work is increasingly supported by organized labor, as evidenced by the repeated presence of union officials at Association gatherings, the large number of union men in the membership and on committees and the approval of labor leaders.

In the coming days no world problems will be solved without reckoning with the forces of industry. The Y. M. C. A. is helping to bring character-making influences and higher personal and social standards into the lives of the 25,000,000 men and boys who compose and control this great field. It is significant that this organization is heartily welcomed by both employer and employee, not only in North America but also in other parts of the world. As industrial democracy plans become more and more of a reality, individual character will inevitably become more important, for no safe fraternity is possible without a Christian basis.



much to the right solution of our industrial problems.

For many summers the Industrial Department has promoted local and territorial conferences on "Human Relations." Those at Blue Ridge, N. C., Estes Park, Colo., and Silver Bay, N. Y., are each attended by 300 to 600 leaders of industry, with far-reaching results. Repeatedly, men have been led to follow a Christian program in their own plants as a result of these conferences. One president of a State Manufacturers' Association, after his return spent all day in continuous meeting

# KNOWING GOD AND KNOWING SELF

BY SADHU SUNDAR SINGH, SIMLA HILLS, INDIA

**I**F MAN knew himself—who and what he is—then he would be better able to know God, after whose “image and likeness” he has been created. The Apostle Paul says in Romans 1:19: “Because that which may be known of God is manifest in them.”

But the knowledge of God and of self does not depend on scientific or philosophical learning and “wisdom of this world.” The human “isms” and “ologies” often lead away from the truth, rather than to it. Mere worldly wisdom may cause interference with the inner voice, and a false voice will mislead us. True knowledge and wisdom comes through the Word of God, with prayer and meditation. “A flight of the alone to the Alone” allows God to speak in secret to the heart. In other words, this world’s knowledge can be attained by *tuition*, but the spiritual knowledge comes by *intuition* enlightened by God.

To obtain spiritual knowledge, the soul’s powers, which have become benumbed and deadened by sin, should be awakened. A blind man, who was attempting to read the Bible in Braille, could not distinguish the words because the severe cold had benumbed his fingertips. He sat beside the fire to warm and rub his hands. In a few minutes his fingers glowed with the heat and he was easily able to read. So, by prayer and meditation, the “Sun of righteousness” (Mal. 4:2) and the fire of the Holy Spirit quicken our sensibilities and enable us to perceive the things of the Spirit. By learn-

ing to know ourselves and God we can enjoy His blessed life-giving Presence.

When we become children of God by being “born again,” then His Holy Spirit, even without the use of earthly language, speaks to us, teaching and revealing to us the secrets of the spiritual life. When we are born of the Spirit, spiritual language becomes our mother-tongue, and we can learn without difficulty what He teaches us. Earthly language and human words may convey earthly messages, but a spiritual man, even without words, can understand the truth that God wishes to convey. If we wish to teach a child, whose mother-tongue is English, the word for “GOD” in Sanskrit, we tell him that “*Iswar*” means “GOD.” But in what language did he first come to know that “GOD” means ALMIGHTY GOD? The blind deaf-mute, Helen Keller, says that she knew God before she ever learned His name in earthly language.

As the sun can be seen only by its own light, so the “Sun of Righteousness,” the “Light of the world,” can be seen only in His own light. Man can know and see himself only in this true Light. For this he needs spiritual eyesight, because the blind and those who “seeing, see not,” cannot understand this reality (Matt. 13:13).

If we are to know the deity of Christ, we must have more than physical life. Man, however perfect, is not sufficient for this. Sinful and fallen man cannot know Him; but the “new man,” a “new creation” (Col. 3:10) can know

Him, "who is the image of the invisible God" (Col. 1: 15). Man was created in the image of God but, by sin, God's image has become disfigured and marred, so that it must be remade; only thus can man recognize his Lord and Saviour.

Through sin man has not only fallen from godly dignity and manliness, but he died. That is why unregenerated man does not feel God's presence everywhere. Like a dead man, who in spite of the air being all around, does not feel or breathe it, so those dead in sin can neither sense God nor enjoy the breath of prayer. Such cannot worship Him in spirit and in truth. When God breathed into Adam "the breath of life" (Gen. 2: 7), he became a "living soul," but through sin that "living soul" died: therefore it was necessary that the Lord should breathe again on men a new spirit and a new life, which is eternal (John 20: 22). It is essential that man should turn in true repentance to God, and know his real self as seen in His presence, otherwise the danger is twofold: either he will be deprived of the bliss of God's sweet Presence, or being filled with that same Presence and His peace, he may begin to imagine that he is God himself!

To know God and self, and to obtain true life, it is necessary that man deny himself (Luke 9: 23, 24). He who denies his own desires and will in order to fulfil the will of God, will become satisfied completely, and all the cravings of his soul will rest in that Will that created him. By walking according to our own will to satisfy self we destroy the capacity to satisfy it. In other words, who-soever denies himself will find God and self and all that he needs, but

he who does not deny self, really commits spiritual suicide!

If man, who was created in God's image and likeness, by disobedience and foolishness, does not become his own enemy and injure himself, then there is nothing in the universe which can injure him. But he hurts himself as did the Prodigal Son. When a man injures himself to such an extent that his heart and feelings are deadened, then he injures others also. His sensibilities being deadened, he does not feel and know that he is hurting others (1 Cor. 12: 12, 26). Had he been alive and awakened, instead of hurting and injuring himself and others, he would have tried to improve his own and others' spiritual life. Thus he would have fulfilled the will and purpose of God.

The problem of pain and suffering has perplexed many. While this may be due to sin, it is not so always. Sometimes God draws His people nearer to Himself through pain and suffering. The Cross is necessary for spiritual life and growth. If pain and suffering had not been good for His people, God would have wiped them from the face of the earth at once. If God does not wish us to be free from the Cross, then why should we try to escape what He intends for our good? Consider the grain of wheat sown in the ground. Before it appears above the soil and becomes fruitful, it must grow in the dark. This is the same with us. In this world there is not only day, but night also. No one can escape suffering; it is necessary to pass through the valley of the shadow of death (Psalm 23: 4) for a longer or shorter period. But true Christians who bear their Cross, "dying," yet they "live,"

and in the midst of persecution are like the leaves of a tree which fall in winter, only to appear in renewed vigor in the spring, and prove they are really living (2 Cor. 4: 8-10, 6: 4-10). In spite of sorrow and suffering their life is hid in God. Like the Gulf Stream, which protects the northern lands from the severe cold by its warm currents, so the hidden stream of the love of God and the current of the Holy Spirit protect and keep His people warm and content.

When a man of God knows himself as he is, he will not be proud and highminded, for he realizes that no credit is due to him but all is due to the grace of God. There was once a philosopher who went to see a Christian saint, and asked: "Why do people call you a saint?" The holy man replied: "It is only out of love and respect that they call me so, really I am only a sinner saved by God's grace." The philosopher said, "If you are a sinner, what is the difference between you and others?" The saint answered in the words of Socrates: "Whatever I know I have learned to know that I know nothing." The questioner said, "If you, being a philosopher know nothing, what is the difference between you and ordinary people?" Socrates replied, "The difference between me and others is this, that I know I know nothing; whereas they do not even know that they know nothing!" The saint continued: "In the same way there is this difference between me and others; I know I am a sinner, but they don't even know that they are sinners and therefore they remain indifferent and careless about their salvation."

Man's soul, which is far superior to the body, can manifest itself only by the mind, the sensitive in-

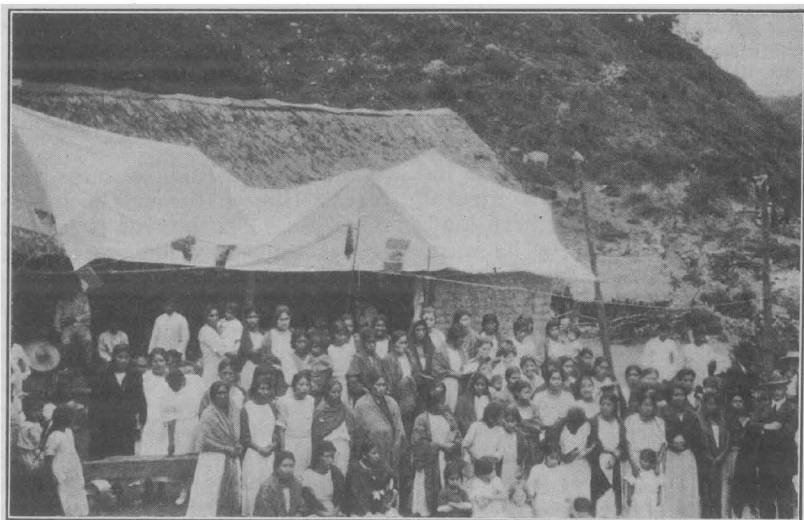
strument for thinking and doing. So the Holy Spirit works and manifests through a regenerated and consecrated life to carry out God's purposes for the salvation of others.

The Sun of Righteousness also reveals Himself through such personalities. The pity of it is that His servants so often are content to be like the moon, which only reflects the borrowed light from the sun to lighten the dark nights. Again, it often causes an eclipse by coming in between the earth and the sun. In this way we also sometimes come in between the "Sun of Righteousness" and the people of this world, and thus leave them in darkness, and bring dishonor also to His Name. We should be diligent and prayerful that the words of Jesus may not be true of us: "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6: 23). The Light of the world may dwell in us and shine through us. We must take care that the Divine Light in us may not be obscured (Matt. 5: 16). Jesus told us to let our light shine before men that they may see our good works and glorify our Father which is in Heaven.

If we *know* ourselves as God sees us when we shall know our needs also, and try our best wholeheartedly to know Him, in whom all our needs can be completely satisfied. "The world hath not known God" nor can those of the world know Him, but we know Him and so also do those to whomsoever Christ, the Incarnation of Love, will reveal Him (John 17: 25; Matt. 11: 27).

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The work of winning the world to Christ is the most honorable service in which any human being can be employed.  
—C. F. Schwartz.



THE SEMI-ANNUAL CONVENTION OF THE PROTESTANT CHURCH IN OAXACA

## RELIGIOUS FREEDOM IN MEXICO

BY REV. N. W. TAYLOR

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

MEXICO is receiving much space on the front pages of our newspapers, but a great deal of what is being printed misrepresents the attitude of the Calles Government towards religion. The hierarchy and their friends have consistently presented the Government as being antagonistic to religious liberty. Nothing is further from the truth. All the Government asks is that the activities of religious bodies be confined to their proper sphere.

On the other hand, missionary experience shows that the Roman Catholic Church is intolerant of other religions. In the centers, where the government is respected and the law enforced, religious liberty, which is the law of the land, is an actual fact. But back in the mountains, where the civil law

rests lightly, intolerance reigns, and those who disagree with the Roman Catholic Church must be ready to suffer for their faith.

A few personal experiences show the truth of this statement. In a little mountain village, two days from the railroad, lived Guillermo. His life had been full of superstitious fears until he obtained a Bible at one of the centers. As they read the Bible, Guillermo and his wife gradually came out of darkness into the knowledge of Christ. People remarked on their non-attendance at mass, but only their most intimate friends knew the reason. One day an Evangelical Christian friend passed through the village. He had with him a hymn-book and, as Guillermo knew no hymns, promised to teach him a few. Interested friends joined

them, but as they sang these hymns a menacing crowd gathered at the door and a shower of stones struck one of the women, injuring her seriously. When the crowd had dispersed, Guillermo went to the mayor of the village to protest against this unwarranted attack. He was promised that the case should be dealt with on the morrow but when he presented himself at the *municipio* he was arrested and arraigned on two charges: first, bringing the "devil's religion" to the village, and thus causing a disturbance; second, causing the injury of a villager. The actual culprits were among the witnesses called to testify against him, and not a voice was raised in his defence.

That night he was informed that men, gathering on the outskirts of the village, were planning to attack the house and kill him. Realizing that he could expect no protection from the local authorities, he hurriedly gathered together a

few belongings, and escaped under cover of darkness.

Three days later he sat in my office and told me the tale. As he concluded, he opened his small bundle and removed a package which he handed to me saying, "These are the savings of my lifetime. Please keep them for me until I can find a place where we can live in peace and worship God as we desire." Instead of resentment toward those who had treated him so unjustly he had compassion for them in their ignorance, and in parting said, "I hope that some day I may be able to return to my village and teach them about the love of Christ."

Not only the believers in their villages, but the missionaries and workers have had to face this intolerant attitude of the Roman Catholic Church.

Recently, when I was itinerating in the mountains, we stopped for lunch by the side of a mountain stream. While we were removing

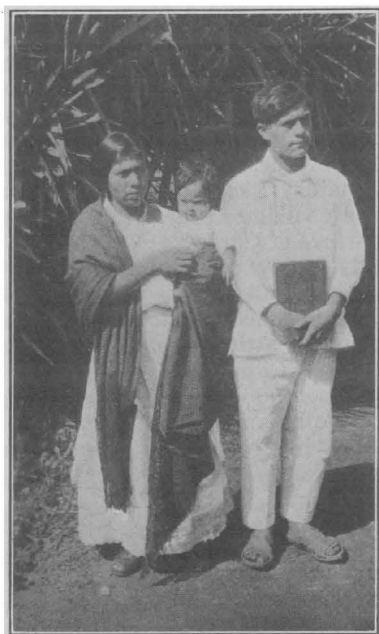


A VIRGIN FIELD FOR DISTRIBUTING GOSPELS. A MARKET SCENE IN A MOUNTAIN VILLAGE

the packs and saddles four drunken pack-train drivers came down the road and paused to ask who I was.

"He is a Protestant missionary," my boy replied.

They exclaimed, "He is one of those whom the priest said we should kill," and coming over to



A YOUNG EVANGELICAL WORKER  
AND HIS FAMILY

the side of the road where I was standing they said: "We are going to kill you."

Realizing that I must put on a bold front I replied, "Well, go ahead and try it."

"Wait a bit," cautioned the leader, "I have never met one of this sort before, and I would like to ask him some questions. We can kill him later."

Then followed a ten- or fifteen-minute conversation, during which

they asked me why it was we did not worship the saints and the Virgin. I answered their questions and explained to them the way of salvation. Finally they accepted gospel portions and several tracts.

All seemed to be going well until I said that I was a friend of the Mexicans. Then one of the men produced a bottle and demanded that I drink with them. When I refused they again threatened me saying, "We have our revolvers, too."

As I was unarmed, and they could easily see that I had nothing on my belt, I was at a loss to understand their reference. Then I realized that they had mistaken for a revolver my vest pocket camera, which hung on my belt.

"Drink with us or we will kill you," the leader exclaimed. I refused. With that they whipped out their knives to attack me. I grasped the wrist of the man nearest me. Springing back, I picked up a heavy stick that lay near by and placed my hand on my camera.

Having failed to catch me by surprise they hesitated to attack, fearing the "revolver" at my belt. After considerable verbal abuse they left us. As we sat down to lunch that day we lifted our hearts to God in thanksgiving for His protecting care.

That evening I stopped with a friend who is superintendent of a large mine. As we sat at the supper table I told him of my experience in the afternoon, and expressed my surprise that, in a country which guarantees religious liberty to all, the priests should dare to incite the people against us. He hesitated a moment, and then replied:

"It may surprise you more to know that the Bishop has written



to me, asking me not to receive you missionaries as you journey this way."

I waited, wondering whether this was a gentle hint that we should go around by another way in the future. Then he continued:

"I replied that it had always been our custom to receive all our friends in our home no matter what their religious beliefs might be, and that we saw no reason to change this custom. Furthermore,

Why, that is an accursed book. We must take all this literature to the priest."

In about fifteen minutes the crowd returned armed and seized the boys' bag of books and their *zarapes*. They thrust the lads out on the street and told them to run. After they had gone a few paces those of the crowd who had guns opened fire. The Lord, however, protected them and they escaped without injury. One of the col-



CHRISTIAN ENDEAVORERS IN A MOUNTAIN CONGREGATION

I allow no one to dictate to me as to whom I shall receive."

A few weeks later two of our *colporteurs* stopped at an inn in a little mountain village. They sold a number of gospel portions to those who lounged about, and as the interest increased they produced a New Testament, explaining that all the Gospels were in it, and many other writings of the Apostles. Next they brought out a Bible, but as soon as these men saw the Bible they drew back exclaiming, "La Biblia! La Biblia!

*porteurs* ran off the road into a deep canyon and, becoming lost, wandered without food for almost a day before he found a friendly village. Later we learned that the Bibles, Testaments, and Scripture portions were burned in the public square.

Roman Catholicism recognizes no other religion than that of the papacy and therefore to her, religious liberty means nothing more than freedom to practice her rites and ceremonies to the exclusion of all other faiths.

In spite of persecution, missionary work in Mexico is progressing. A surprising readiness to hear the Gospel is experienced in all parts of the country. Early one morning we arrived at a mountain village. On entering its outskirts, as though prophetic of what was about to occur, the sun topped the ridges in a burst of glory, and its rays soon penetrated the deepest valleys, driving away the lurking shadows. We stopped for breakfast, and while waiting for the meal to be prepared, we gave out a number of tracts to the early risers who lounged about the inn. It soon became evident that they were interested, so we opened our packs and took out a number of gospel portions and some pamphlets which we also distributed. Before we left the village the leading man came to us to ask if it would be possible for us to send a worker to teach them more of the "new religion." We readily consented and arranged that one of the lay-workers should return in a few days. He did so and from the very first had a large and interested group of inquirers. About two months later I returned and found a congregation of about eighty people eager to hear more of the Word of God. Amongst this number were most of the principal men of the village. They immediately formed a school and asked us to supply a teacher. This we gladly did and they paid seventy-five per cent of his salary. When I left the field last fall they were busily engaged in collecting material for the construction of their church.

Four and a half years ago Mr. Van Slyke, one of our missionaries, heard that in a village three-days' ride from Oaxaca there was a small group of men interested in the

Gospel. He visited them a number of times and soon a congregation was formed. He decided to move out and live amongst them and the work developed still more rapidly. Last year, while he was on furlough, I had the joy of going out there to the dedication of their new church. This is the first Protestant church to be erected in that whole region. For weeks the people had labored on the building but when we arrived it was still incomplete. Some said that it was impossible to complete it before Sunday, but we encouraged them to attempt it, and suspending other work they all set to with a will and by Saturday morning even the doors were hung. That afternoon the young people scattered far and wide and returned with armfuls of boughs and flowers with which to adorn the interior.

The following evening, at the call of the "cacho" (cow-horn), the people began to come from every direction, their white clothes marking them distinctly as they descended the mountain paths in the gathering darkness. A hush of expectancy swept over the people as they entered the church and they went silently to their places. The women seated themselves on their mats on the floor and the men took their places on the benches. It was a solemn meeting and the presence of God was felt.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." This is true of Mexico. The light is breaking and the dawn of a better day seems to be at hand. But Mexico needs our prayers that true religious liberty may become an accomplished fact throughout the country.

## A SUCCESSFUL JAPANESE CHURCH\*

BY REV. STEPHEN J. COREY, D.D., St. Louis, Missouri  
*Vice-President of the United Christian Missionary Society*

A CHURCH that partakes of the native soil, that has become "naturalized" and no longer seems to the people an imported thing, is the Tennoji Christian congregation in Osaka, Japan. It is as distinctly Japanese as the kimono or Japanese art.

This church is Japanese directed. A Japanese pastor does all the preaching. A Japanese board of officers conducts all the business and with the pastor makes all the plans. Japanese laymen and women do all the work of the church, from the Sunday-school, down through the church Y. M. C. A. and Y. W. C. A., the prayer meeting, the ladies' aid, the children's meetings, and the church proper. The missionaries are visiting brethren and have no part in the working of the congregation unless asked to do so. The organist is a Japanese and the songs used are peculiar to Japanese temperament—either written by their own people or, if by a Westerner, selected because of their minor key and Japanese movement.

One is met at the door by a Japanese reception committee, and the greeting is the low Japanese bow. The flowers are arranged according to true Japanese flower arrangement taste; the cadence of the responsive readings is Japanese; the women sit on one side and the men on the other; the preacher wears the Japanese men's kimono and sandals; the members leave their street foot gear at the door and come in with soft "getas"

on. The people all respond with "Amen" at the close of prayers, according to Japanese ideas. There is quiet and reverence in the Lord's house, as in their own temples. Visiting is done before and after church. After Sunday morning service, lunch is spread in the back room, and plans are made over chopsticks and tiny Japanese tea cups.

Tennoji is an active church and the people carry on in their own way, and in their own way honor God. Men and women are not used to working together outside of the home, so they have Y. M. C. A., and Y. W. C. A. in the church, instead of Christian Endeavor. To introduce too rapidly our Western customs would cause criticism of the Christian for throwing down the bars. The Y. W. C. A. does its work quietly and in approved Japanese fashion. The Y. M. C. A. meets each week and each Sunday evening conducts a street meeting. Twice a month these young men conduct an evangelistic service for parents and graduates, at the kindergarten.

The pastor is a noble Japanese man, growing old now, but sweet-spirited and appreciative of the young life of the church. The young people enjoy the frequent hospitality of the little parsonage, where they sit on the mat floor, Japanese fashion, drinking tea and eating Japanese cakes, while they pray and plan together for the Lord's work. Once a month the Y. M. C. A. takes the regular Sunday evening church service.

\* From the *World Call*.

The Sunday-school has about one hundred in attendance, of whom one half are adults. There are good, strong adult classes, taught by laymen of the church and women's classes taught by women leaders. Children's Day is "flower day" according to Japanese custom. Japanese festival days are turned into Christian celebrations and adapted to the spiritual sanctions of Christianity.

The Tennoji Church is self-supporting. The people pay their pastor's salary and look after their own finances. They take their offering regularly for home missions and then help to spread the Gospel outside of their own community. They are self-respecting and believe that one of the main necessities of an indigenous church is to bear its own burdens. Their appreciation of what the missionary and the Westerner have done for them is deep, but they feel that they are no longer children and can walk alone. The members of the church do the necessary work around the building and take pride in it. Before the communion began, the morning I attended, two of the leading men busied themselves polishing the floor around the pulpit and communion table, where the wet morning and a few children's feet had left marks. Young men and women were busy at various tasks prior to the service. When men are beginning to think of baptism, they begin to help about the church building. It is a sure sign. After they are baptized they are ready to speak publicly for Christ.

Tennoji is a firmly-established church. The missionary might leave—that would make no difference. The church is a part of the land and the life of the people. It is a Japanese Christian Church. It is not easy to become such. Tennoji has chosen the harder, but the more apostolic way. The Japanese are poor for the most part, and it would be easier to have a chapel and preacher supported from America. Their way is the way of sacrifice, but it is eventually the only way for an indigenous Christianity in Japan or any other land. It is easy to take money from loving gifts in America and establish chapels and preaching points and pay the Japanese pastors from America, while they preach the Gospel. Missionary work must begin that way, but eventually, and just as soon as possible, the churches must be self-directing and self-supporting. No country has ever been evangelized through subsidies from the Christian people of another land, although evangelization must begin in that way.

Does this mean that the missionary is no longer needed? Not at all. *Eighty per cent of the Japanese have never heard of Christ.* There is much pioneering to be done. Then besides, the missionary, who in the early days was pioneer, preacher, and full director of the missionary enterprise and the native leaders, is now a counselor, a friend, working with and often *under* the direction of his Japanese brethren. Churches like Tennoji are bringing a new day for Christianity in Japan.

#### A BUDDHIST IMITATION OF A CHRISTIAN HYMN

"O for a thousand tongues to sing  
My holy Buddha's praise;  
The glories of my teacher great,  
The triumphs of his grace.

"Buddha, the name that kills our fears,  
That bids our sorrows cease;  
'Tis music in the speaker's ears,  
'Tis life, and health, and peace."

## HOW WE TRAIN 30,000 CONVERTS \*

BY (MISS) M. A. LIVERMORE, Bulandshahr, United Provinces

*Missionary of the Methodist Episcopal Church, 1898—*

THIS short review of the year's work is an attempt to tell what our force of one hundred and fifty workers have tried to do to help shepherd and train 30,000 Christians.

At the beginning of the year we put before ourselves, as workers, five leading objectives. The first was Bible teaching, in the form of Bible stories. These stories were about sin and its consequences, the Saviour, the evils of drink, what prayer does, God's protecting care, worship of God in prayer, and in song, and at Christmas and Easter time the old, old story of Bethlehem and of the empty tomb. To teach these stories with effectiveness and blessing, all workers in the district, both men and women, were carefully trained. It was beautiful to see the way this training reached the men, women and children of the village as they retold the stories. Over 9,000 passed in from one to nine stories. The preachers and Bible women who passed the highest number of people were crowned at district conference, with garlands of Indian flowers.

The second objective was to teach every Christian man, woman and child a short prayer. This prayer was: "O God, forgive my sins, make my heart clean, bless my loved ones, bless my village neighbors, for Jesus' sake, Amen." Very short, do you say? Well, it had to be short so that the toothless old woman and the lisping grandchild at her knee and all the

young and old between might easily learn it and make it a part of their lives. Our ideal was, and is, to teach this prayer to *every* Christian in the two districts. Ten thousand have passed and we are trying to reach the remaining twenty thousand.

The third object was hymn and lyric singing. The little song book, born out of this mass movement work years ago, is still in use. This year at the Bareilly convention we "tried out" some new hymns and lyrics that had recently come out of the life and experience of some of our preachers and *chaudhries*. They were such a success that the 500 copies taken to the convention were all sold in ten minutes, and 5,000 might have been sold. Requests began coming in from our own and other missions to have the collection printed for general use. During the summer the Allahabad Tract Society printed the first 10,000 copies. These have been in use in some of the fall district conferences of this area and the workers have taken home hundreds of copies for sale in the villages.

The people love to sing and when the singing is accompanied by their drums, violins, cymbals, etc., the effect is inspiring. The great majority of the village Christians cannot read, but they can learn by heart these hymns and lyrics which are saturated with Christian truth and teaching. These lyrics with their lilt and rhythm and beauty are pushing out the low and unworthy songs

\* From *The Indian Witness*.

learned at *mela* and *bazaar* gatherings.

The fourth objective was to teach the life of Christ. As in the short prayer, so with the life of Christ, the aim is to reach the last Christian of the district, so that no Christian man, woman or child may be found who does not know the life of Christ in short form. We have been at this for nine or ten years and are still working. In 1922 a general examination was held. Nearly 6,000 passed. Since then we have worked just as hard on this objective, but have kept no account. It is thought that in a year or two another district examination will take place and it is hoped that one half of the Christian population will be able to pass. The examinations are not by classes but by individuals. This, of course, entails an immense amount of work.

The fifth objective is the *Jalsa*, or the holding of village meetings. It is easily understood that when the people have been prepared in the above four objectives they are ready to take part in a village meeting. The talking is not all done by the preacher, Bible woman or missionary. The people—men, women and children—unaccustomed to public speaking,

develop in a surprising way. Again and again when a *chaudhri* or other villager has recited the Bible story, bringing out the teaching with all its Oriental coloring, we have had to exclaim. "He would have been a great preacher had he found Jesus earlier!" We have found young men and some village women who would have made fine preachers, Sunday-school teachers, or Epworth League presidents had opportunity come their way.

And so the village meeting focuses the Christian teaching and trains in Christian worship. It is the church service, Epworth League, prayer-meeting, and, in many villages, the Sunday-school of the village congregation. It is attended not only by Christians, but by half the non-Christian population of the village.

The great objective of the year's work was to get these "objectives" over to the village congregations. The workers have tried. They are conscious of many failures. However, they feel that a mile-stone has been reached and all are eager to take up another year's work and thus to push on to another mile-stone in shepherding and training in Christian experience these mass-movement Christians.

#### THE STEWARD'S PSALM

The Lord is my Partner: I shall not want.

He maketh me to lie down and rest without worry about tomorrow; He leadeth me beside streams of the Water of Life.

He restoreth my spiritual life through His Word; He leadeth me in the paths of right dealing and service to man for His Name's sake.

Yea, though I walk through the valley of the shadow of dead churches and deficits I will not fear to go forward, for Thou art with me; Thy encouragement and Thy guidance comfort me.

Thou preparest a table of opportunities before me in the presence of opposition; Thou anointest me with the spirit of joyful giving; my tithing envelope runneth over.

Surely Thy goodness and the blessings of Christian stewardship shall follow me all the days of my life, and I will spend all my days in promoting my Partner's business.



# FACTS FOR FUEL



**Cost of Luxuries**—According to financial figures of the Internal Revenue office, America spends annually the following sums for “luxuries” or “non-essentials”:

For face powder, cosmetics and perfumes, \$750,000,000; for cigarettes, cigars, tobacco and snuff, \$2,110,000,000; for jewelry, \$500,000,000; for joy rides, movies and races, \$3,000,000,000; for furs, \$350,000,000; for chewing-gum, \$50,000,000; for ice-cream, \$250,000,000; for luxurious service, \$3,000,000,000. Other items, make a total of \$22,000,000,000 spent by America for what the Government statistician calls “luxuries.” This sum is *over three hundred times more than is spent for missionary work and over fifty times the amount spent for all church work.*

\* \* \*

**Cost of War**—In addition to the great cost in suffering and in the loss of life or health, statistics show that *before this generation and the next* pay America’s cost of the World War, the total amount will be over \$100,000,000,000. The treasury estimate of the actual cost today is \$48,000,000,000 or double what was estimated seven years ago. These figures include cost of military activities (sixteen billion); naval activities (three and one-half billions); interest on war debt (eight billions); Veterans’ Bureau (two and one-half billions) and other expenditures eighteen billions. The War Veterans Bureau is the biggest item in the Cost of Government.

\* \* \*

**Cost of Religion**—Church property in the United States is reported by the “Handbook of the Churches” to be worth nearly three billion dollars (\$2,820,222,000). The annual expenditures by all the churches were re-

ported last year to be \$50,862,000 for Home Missions and Church Extension; \$26,000,000 for Foreign Missions (not including undenominational gifts); \$14,323,000 for Sunday schools and church education and, by twenty-five Protestant denominations alone \$342,552,496 for congregational expenses and a total of \$91,845,275 for all benevolences.

\* \* \*

**American Wealth**—More than \$26,000,000,000 was on deposit in savings banks and trust companies of the United States on June 30, 1927. This is an increase of \$1,368,094,000 over last year. The growth in the number of savings depositors is notable. In the thirty-six States reporting depositors the increase over last year is 1,592,544. The total number of savings depositors reported in banks and trust companies is 48,354,784 but fourteen state banking departments do not call for this information in their reports.

\* \* \*

Over 31,710 immigrant aliens were admitted into the United States last October. Of these 5,102 were from Germany, 5,030 from Ireland, 6,342 from Great Britain, 1,739 from Italy and Sardinia, 2,086 from France and 4,195 from Mexico. They included 210 teachers, 167 engineers, 130 clergy, 1,639 clerks and accountants, 3,820 servants and 5,339 laborers.

\* \* \*

**Criminal Youth**—An “astounding number of youths have embarked on careers of crime” in New York State, and especially in New York City, said John S. Kennedy, Chairman of the State Commission of Correction, in a recent report.

“It has been truly said, ‘The criminal of today is only the reckless, difficult, unadjusted child of yesterday.’

Boys of sixteen and up to young men of twenty-one years of age overflow our penal institutions, the major portion of them charged with all kinds of crimes of violence against persons and property."

"A student of criminal activity asserts that although only 2 per cent of New York's population come in contact with the law, charged with crime, 44 per cent of the crimes committed are by boys under twenty-one years old. For the year ending June 30, 1927, 227 boys between sixteen and twenty were committed to state prisons, and 100 twenty-one years of age; 505 between these ages were sent to the New York State Reformatory at Elmira; 559 between sixteen and twenty-one, and 186 twenty-one years of age were committed to state penitentiaries. County jails received thirty-four sixteen years of age, 4,835 between sixteen and twenty-one and 1,310 twenty-one years of age."

\* \* \*

*Causes of Death*—Heart disease was the greatest cause of death in America last year. Next came pneumonia, inflammation of the kidneys, cancer and tuberculosis.

The death rate per 100,000 estimated population was 1,222.7 in 1926 and 1,182.3 in 1925. Deaths from diseases of the heart increased from 191,226 in 1925 to 209,370 in 1926, the rate jumping from 185.5 to 199.1 per 100,000. Tuberculosis was the cause of 91,568 deaths.

\* \* \*

*The Drug Evil*—"No country suffers more from the narcotic drug evil than the United States," declared Dr. van Dyke, recently. It is estimated that there are at least 1,500,000 drug addicts in this country, many of them boys and girls.

As remedies, he advocates a restriction of the production of the opium poppy, and stricter enforcement of existing laws.

This evil can be checked by international cooperation in addition to domestic legislation. The poppy is grown to an amount that is more than

ten times as much as is needed for medicinal uses.

\* \* \*

*Prohibition and Business*—In 1917 America was wet. More than 200,000 saloons were destroying the thrift and efficiency of the American people. There were that year, 7,269 building and loan associations in the United States with a total membership of 3,838,612, and total assets of \$1,769,142,175. In 1926 the total number of associations was 12,000 with a total membership of 11,275,000 and total assets of \$6,280,000,000. Prohibition has been a big factor in the marvelous growth of these financial institutions.

Henry Ford says that prohibition has reduced the liquor problem among his workers to a point where it can be easily handled. Before prohibition each group of 5,000 contained 100 who gave trouble through drinking. Now, however, there are not as many as ten in each group of 5,000 who give trouble. The men are working more, working better, wasting less and saving more. The wives are now getting what the saloonkeepers formerly received.

\* \* \*

*Growth in Divorce*—One divorce to every five marriage licenses issued was the ratio in Chicago during three months. In ten years the ratio of unhappy to successful marriages has doubled. Judges ascribe the increase chiefly to changing economic conditions and to departure from the old-fashioned family life with its teachings and its restraints.

From bench, bar, church and civic and social organizations the cry is arising that the divorce evil "perhaps constitutes the greatest menace to American institutions."

Last year there were 38,094 marriage licenses issued in Cook County and 7,285 divorces granted. In eight years the number of divorces granted has doubled, while marriages have increased one eighth. In the past forty years the ratio of divorces to marriages has increased from one divorce in seventeen marriages to one in five.





## TOPICS OF THE TIMES



### Awakening in Korea

**T**HE Koreans have, from the first introduction of Christianity forty-five years ago, been peculiarly receptive of the gospel message. Had it not been for strong opposing forces, there is reason to believe that the whole land would have become Christian. Even now it exerts the most powerful influence of any religion or philosophy. The Church is peculiarly vigorous and apostolic in its spiritual life and work. Dr. Mott has even said that Korean Christians are of the type that would evangelize the world if other lands should lapse into heathenism. The Korean Christian community today numbers over three hundred thousand, or two per cent of the population—a much larger proportion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest has greatly increased. The spirit of prayer is especially marked. Power from God is working among

the people. At Yandukwon, the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and the movement spread.

### New Policies in Japan

**T**HE Presbyterian Board of Foreign Missions has recently adopted the policy of reducing subsidies for work carried on under the Church of Christ in Japan, and of discontinuing subsidies for new work. The Japanese Synod has accepted this policy beginning March 31st, 1928, when the Japanese presbyteries will take over the supervision of aided churches under the plan of decreasing the subsidies from foreign funds. This decrease will continue until the mission subsidies disappear entirely.

The Synod of the Church of Christ in Japan is also considering a plan to recognize missionaries as members of the presbyteries but without vote unless they occupy pastorates in Japan or are given voting privileges by the presbytery. The right to vote may be limited to ordained men in charge of churches with fifty or more members and contributing three

hundred yen or more per year. The Japanese desire to have missionaries and their work entirely under the supervision of standing committees of the presbyteries.

A committee has been appointed to consider the advisability of making changes in the constitution and canons of the Church with reference to eligibility of missionaries' vote in the presbytery and synod. While conditions are changing in Japan as elsewhere, the Japanese Christian church leaders earnestly desire foreign missionary workers to continue their help in evangelizing Japan and in training future leaders.

The Rev. Robert S. Spencer, missionary in Fukuoka, writes that Japanese colleagues plead for more help. They are not asking for money, but for the help that comes from the missionaries' personalities and message. "A pastor of thirty-five years experience, Brother Sugihara, declared with tears in his eyes that he had never seen such open doors, especially in the educational world, and that for missionaries to leave now would be striking a blow at the Japanese Church. He said: 'The missionary has an unique contribution which we need.'"

It is significant that the faculty of the Government Girls' High School at Saseho recently awarded Bibles to the honor students. The faculty of Fukuoka Jo Gekko (a mission school) in an effort to minimize the entrance examination evil, announced that applicants whose parents would pledge that their children would take no other examination provided they were admitted to this school, would be taken first. It was expected that perhaps one half of the seventy students would come that way,

largely from Christian homes. There were eighty-five applicants, of good quality, one the daughter of a leading physician of the city.

Mr. Spencer continues: "Not alone has fine devotion been called forth from our Japanese brothers and sisters by our lack, but more and more we are being driven to the more intensive spiritual ministry, rather than the administrative work of the past. In the past few months I have repeatedly had to decline calls for spiritual work from sheer overcrowding of the schedule. The calls included a return engagement to the Girls' College; a Bible class in the Post Office; spiritual addresses at our big Haketa railroad station; another possible class at the First Bank; all are waiting. 'Ye are the salt of the earth'—and as the Chinese girl explained it, salt makes people thirsty. Our real job is being such excellent salty Christians that all about us will be thirsty for the Living Water."

### A Nanking Agreement

CHINESE Nationalist authorities have finally reached an agreement with the American Government on the Nanking incident of March, 1927, when Dr. John E. Williams was killed and much American property was destroyed. No demand has been made by the American missions for indemnity but the American State Department made an agreement by which the Nationalist Government has given guarantees and promise of compensation for losses incurred.

The Nationalist Government in making amends for the attack on Americans when Nationalists occupied Nanking, expressed "pro-

found regret" at the indignities to the American flag and to the American Government. It placed the blame on Communists, but assumed full responsibility and guaranteed Americans against further agitation and similar violence. It undertakes to make complete compensation for all damages, and a mixed Sino-American commission is to be set up to appraise the damages.

U. S. Minister MacMurray renewed the statement of Secretary Kellogg of January 27, 1927, that the United States stood ready to negotiate for a revision of its treaties with China when any delegation fairly representative of all China appeared for that purpose. Who can tell how soon this will be?

### The Case of Marshal Feng

**I**N OUR March number reference was made to this famous "Christian General" and to a statement attributed to him to the effect that he is no longer a Christian. In view of other testimonies from him and about him, we are slow to believe the truth of this statement. While Marshal Feng's stay in Moscow evidently clouded his vision and warped his judgment, there does not seem to be any reason to believe that he has renounced his faith in Christ. That he has backslidden from his former faith and works there seems to be no doubt. Marshal Feng is in a very difficult position as a general holding the balance of power in the midst of anarchy and strong anti-foreign feeling in China. This feeling has turned Marshal Feng against foreigners, including many missionaries, because of his belief that they are not unselfish friends of China.

General Chang, who was one of Marshal Feng's leading generals and a very earnest Christian evangelist, said recently in an address, that Marshal Feng's visit to Moscow had deceived him in regard to the real basis and character of Sovietism. While he has lost ground spiritually, yet General Chang maintains that Marshal Feng is still a Christian at heart and greatly needs the prayers of all Christians in his present very difficult position. Marshal Feng has shown many evidences in the past of being a loyal follower of Christ. He has been the means of leading many Chinese soldiers into the Christian faith and it is our hope and belief that he will yet be widely used to extend the Kingdom of God in China. Pray for him.

It is reported that General Chang, his friend and former Chief of Staff, has resigned from his position in the army, because of the very great difficulty of maintaining his Christian standards in that connection, and in order that he may devote himself entirely to evangelistic work. He has sometimes been called "The Billy Sunday of China."

### Opposition in Damascus

**T**HE French authorities in Damascus have recently, on complaint of the Moslems, closed the reading-room opened by Pastor Nielson. The ground of complaint was a Christian book given to one or two Moslems at their own request. The Moslems are evidently alarmed for fear that their co-religionists cannot withstand the influence of Christian literature. The authorities have also asked Pastor Nielson to leave Damascus for a time.

### Progress in the Philippines

**R**EMARKABLE progress has been made in the Philippines during the last twenty-eight years, since America has assumed control. From superstition, bigotry and intolerance the islanders have come into a large degree of enlightenment, openmindedness and freedom. From absolute domination from Spain and the Roman Catholic hierarchy they have gained their civil and religious liberty. Their physical and educational development make the transformation from the olden days seem like a miracle. From medievalism many districts of the islands have advanced into twentieth century cleanliness, light and power. New roads, better housing, segregation of lepers, hygiene and sanitation, the development of commerce and industry have made the country over. But the most hopeful prospect is in the education of the youth into more enlightened Christian ideals.

One of the evidences of this progress is the Young Men's Christian Association Conference held at Baguio last January. What a contrast to the forms of religious instruction and expression illus-

trated in the religious processions and ceremonies conducted by Spanish priests and friars! At this Young Men's Conference last New Year there were gathered 469 delegates, of whom 195 were Protestants, 94 were Roman Catholics, 13 Mohammedans, 7 Aglipayans, and 5 Buddhists. They included beside Filipinos, Chinese, Siamese, Japanese, Javanese and Americans. Jesus Valenzuela, a young Filipino Christian leader, writes: "The main topic was 'The Christian Socialization of the Individual.' . . . There was a lot of preparation for good citizenship at the conference. It afforded exceptional training in leadership and fine fellowship. The conference was also a contribution to student and community morale. Young men who are to become future leaders of the country learned how to use religious ideals in solving national problems."

Such conferences are of real value but they miss their high possibilities if they fail to lift up Jesus Christ as the one Way of life and wisdom and power, and His Gospel as the one way out of failure and death. This is the Gospel that the Filipinos and the world needs.



A RECENT CHRISTIAN ASSOCIATION CONFERENCE IN THE PHILIPPINES

# METHODS FOR WORKERS



LITTLE DROPS OF INK, LITTLE LINES OF PEN  
MAKE THE INDIA INKLINGS TELL US WHY AND WHEN!

## BEST MISSIONARY METHODS FOR CHILDREN

BY MARGARET T. APPLEGARTH, Rochester,  
New York

*Author of "Merry-Go-Round," "A China Shepherdess," Etc., Etc.*

There is a very delicious tale of how, one day, the Fish became dreadfully worried over the way some little Crabs were walking. "But that isn't the way to walk, at all, my dears!" the Fish cried earnestly, and instantly started a class to show them exactly how. The little Crabs were just as much in earnest over it so that the Fish sent them home exultantly: "You're getting the knack! Come back next week and we'll show you some more."

But the next week, alas! the gait of the little crabs was as woefully side-wise as ever; indeed week followed week with new lessons which seemed to be learned faithfully at the time, only to appear quite forgotten the next week.

So the Fish did what all good teachers have done since the world began,—they held a conference with a methods class, which was addressed one day by a perfect whale of a Fish: "Ladies and gentlemen," said he, "I

marvel how you can expect to teach these little Crabs to walk straight in a mere hour one day a week, when on all the other six days of the week their mothers and fathers are walking so crooked at home!"

There is no story so applicable to missionary methods! For we realize that "*The world walks forward on the feet of little children*" and we don't want it to walk crookedly; yet every teacher knows that all the very simple understandable A B C's she teaches on a Sunday about such big issues as "race relations," "international appreciation," and "world fellowship" can be shattered in the first half hour after the child reaches home.

It would seem, therefore, as if like charity—Best Missionary Methods for children should begin at home. The Cradle Roll, Kindergarten and Primary superintendents can do an invaluable piece of education in this connection, fostered by the Woman's Missionary Society and the Girls' Mission Club in preparing some of the material necessary, basing their procedure on three very simple premises:

1. **MOTHERS LOVE BABIES!** Therefore, why not send (or loan) leaflets, stories, books, and pictures, collected

in the most attractive manila envelope, about babies of other lands, to all mothers with babies on the Cradle Roll? It may be necessary to augment the number of Cradle Roll callers by volunteers who feel this service is significant enough to warrant several calls a year, instead of the usual annual visit. *Asia, The National Geographic*, and denominational missionary magazines, as well as denominational leaflets, all have unusual pictures of babies and mothers the world around. Books such as "The Child in the Midst," "A Straight Way Toward Tomorrow," "Please Stand By," and "Lotus Buds" have pictures and stories about young children sure to interest a mother. Every loan or every gift of material should be accompanied by a special personal letter, addressing the mother intimately and telling with all the charm and whimsicality possible the desire of Christian women to bring the ends of the world into one neighborhood of warm acquaintance, and here is a beginning: "To introduce to you the mothers and babies of other lands, so that you may love them a little more, and worry over them a little more, and want them to share the best you have a little more than you have ever wanted this before!"

There is the added suggestion of having a Young Mothers' Party in your church once or twice a year, sponsored by the Woman's Missionary Society and the Cradle Roll and Kindergarten. The writer remembers a Valentine Party when a large red heart was given to each mother when she entered, with the beguiling picture of some little foreign baby on it, an interesting leaflet or a typed story of that baby pasted on the other side of the heart—its quaint name, what that name means, customs in regard to naming, feeding, amusing, and dressing the baby, etc., etc. For the program cradle songs of all nations were sung by "mothers" of all nations, in costumes, several of whom then told the life stories of their children. A simple and almost impromptu dramatization could be worked up by such imperson-

ating mothers, calling it perhaps "The Hand That Rocks the Cradle": What does that hand want for the little cradle roller? The children themselves should be entertained by games and stories in another room, otherwise the mothers will have their attention seriously divided! A church in New York recently gave "Just Suppose" at a mothers' and daughters' banquet. This little play is in "Short Missionary Plays" published by the George H. Doran Company, New York. A Presbyterian church in Rochester, New York, has had for years an organization known as "Mothers of the Temple," with regular meetings for the discussion of all the problems a mother faces in bringing up children in a Christian way. Any number of churches today have parents' classes; it would seem as if every little while they could and should get better perspective on their own problems by looking at the whole world of little children. Surely several meetings could well be given over to the study of how the children of today may best meet their world tomorrow in a Christian way.

(1) Are we satisfied with the present average church member, as such? Does he see things "in the large," or is Jesus' way of life an enigma to him? How can this "way be made straight" in the hearts of parents first, and then in the hearts of children? What did Jesus come to do?

(2) If the word "missions" is taboo, why? Because some straight-laced narrow souls once created prejudices in our heart, is that any reason why we should be unwilling now to let Christianity loose in the world through radiant lives? What else is missions but everybody everywhere learning to follow Jesus Christ? What Christian honestly dares to object to this?

(3) What ways are there of making world friendships inescapably interesting and vital in the lives of boys and girls?

(4) If mothers dread another war and its toll of sons, what connection is

there between world missions and world peace? Two quotations are apt:

"In hearts too young for enmity  
There lies the way to make men free;  
When children's friendships are world-  
wide

New ages will be glorified.  
Let child love child, and strife will  
cease,  
Disarm the hearts, for that is peace."

Someone has said: "*I can never feel hate for any nation if I have even one friend who is a member of it. I think of that friend and I cannot hate.*"

Perhaps a debate on this thought would be most stimulating in a parents' class: "Resolved, that Christian missions can do more to promote world peace than disarmament." For books see "On Earth—Peace," "World Missions and World Peace," and the magazine, *The World Tomorrow*.

(5) Sometimes the review of a book is an eye-opener to a new conception of the world. Such books as "Mother India," "Things As They Are," "Thinking Black," "Up from Slavery," "The Debt Eternal," "New Paths for Old Purposes," and a dozen others cannot help but challenge the respect and sympathy of intelligent persons.

So much for what can be attempted with parenthood. Now for childhood!

2. CHILDREN LOVE NEW PLAY-THINGS. This second promise is so self-evident that it is curious we have not used the fact more largely in the spread of missionary interest. For the Mysterious Charm of Bundles could be such an ally! There are always birthdays, Christmas, sick-at-home times, when something arriving at the front door done up in ribbons can be so very intriguing! Perhaps a doll—is there any earthly reason why American girls must receive only American dolls? Japanese curio shops have such fascinating and reasonable Japanese dolls of all sizes—tiny dolls to be tied on the backs of larger dolls, both to be accompanied by a book or booklet of missionary stories about Japan, with a special personal letter written to "Honorable Dear Miss You!" explaining how and why "we" are arriv-

ing....and wouldn't the Honorable Miss You like to have her other dolls take a pretend trip to Japan—it would mean packing a pretend trunk, sailing in a pretend ship, landing in a pretend Japan, having pretend tea-parties and meeting this very real enclosed Miss Plum Blossom; etc., etc. By suggesting enough things to do, and by giving a book of stories also suggestive of further developments one can really "start something." The



MOTHERS LOVE INDIAN BABIES

possibility of dolls of other nationalities then occurs to you: the dressing of them is always fun, the finding of suitable stories to accompany them, and the penning of an intriguing letter of suggestions is equally interesting work. A little girl who really loves dolls is a mother to them; when once she has loved a doll of another nationality she has quite literally

started developing an "international mind."

A further idea along this line is fully as effective, the preparation of *Loan Boxes* containing dolls, model houses, stories, etc., only one nationality to a box, which may become known as the China Box, the India Box, the Mexico Box. It is in the preparation of this material that a Woman's Society and a Girls' Club can be asked to cooperate. The work will be amusing, and the need for secrecy and mystery makes one seem like a Santa Claus on a world scale, creating a very warm-hearted feeling between departments and groups. The boxes can be kept two weeks and then exchanged for other playthings.

For older boys and girls there is a whole range of other possibilities, e.g., jig-saw puzzles, mount large pictures with a special significance as to race and interesting situations (or maps surrounded by small but graphic pictures) on fairly heavy cardboard, and cut out in unusual shapes. Give one such picture to each pupil in an envelope to be worked out at home, and then have a Short Story Contest on each picture—what do you suppose it is all about? Where is it happening? Who are these people? Why? When? etc. The pupils are to take home an envelope each Sunday and return it with their original story the following week, then take another, and another. Great interest can be aroused over this "World Acquaintance Plan" both in the church, and in the home, if deacons are asked to be the judges of one picture and all the stories about it; trustees of another; ushers of a third; men's Bible class of a fourth; etc. A special Sunday session could be set aside when each picture could be thrown on a screen by a Balopticon, while the winner reads aloud the story adjudged the best on that picture. With appropriate hymns and Bible readings, and special invitations to parents to attend, considerable value can be derived from such a continuous plan covering a number of weeks.

Along somewhat the same line is the "Thank You" Contest, which creates international thinking as far as indebtedness goes, to the ends of the earth. Give to each pupil in the class, or department, a long strip of cardboard. At the top he is to draw a picture of his own home, and underneath to make a list of the various things in it, by rooms: "In the hall is—" etc. Then opposite the articles he is to write the places where the objects properly came from originally, with as much of the procedure of obtaining them as he can discover. The best list will, of course, be the fullest. Omit the dining-room and pantry from this list.

A second development will be another long strip of colored cardboard, at the top of which is to be pasted a picture of the boy or girl, with a list to follow of his wearing apparel, jewelry, etc., where obtained, etc.

A third long strip of cardboard can be headed: "My Daily Bread" with the picture of a table spread for a meal. This can be interestingly developed with colored advertisements found in the various women's magazines, where sugar and olives and dates and oranges, tea and coffee and fruits and vegetables are so often pictured, and even their sources shown. In fact, pictures on the two other lists will add greatly to the fun of preparing them. (In a group of Junior High Girls the suggested headings for these three discussion topics, which were to be simply dramatized instead of posterized, were: "The House Beautiful," "The Perfect Lady," and "The Well-Balanced Meal," the latter to be brought in balanced on a tray by girls in costume, impersonating the world workers who obtained the commodities. For suggestions see Chapter II of the current Junior textbook "Please Stand By.")

These few suggestions show how the missionary interest, like a game of tennis, can be volleyed back and forth from the school to the home. A third general scheme is more obvious:

### 3. BOYS AND GIRLS LOVE TO READ.



Yet the churches which write into their annual budgets any amount whatever for the training of world Christians could be counted on the fingers of two hands. There are so many thrilling tales of adventure and heroism in Christian missions which boys and girls enjoy that it seems a pity for more churches not to be taking a definite step to acquaint them with the wonders and glories of the greatest adventure in the world. In case neither church nor school authorities have tried to do this, the person reading this article is herewith chal-

lenged with the task! Make a list of all the persons you can approach for the donation of a book—perhaps if they bought the book individually, and read it, and inscribed it as their gift, it might do double duty, so have another list of books sure to thrill. Among the very best are: "Livingstone, the Path Finder," "Ann of Ava," "Judson, the Pioneer," "Uganda's White Man of Work," "The White Queen of Okoyong," "The Life of John G. Paton," "The Book of Missionary Heroes," "Bearers of the Torch," "The Black Bearded Barbarian," "The Moffats," all of these biographies. There are numberless books of stories and adventures suitable for

all ages. If children are to know, they must read. "Give ye them to read," as Paul said to Timothy.

**SPEAKING OF BIRTHDAYS.** Several denominations print missionary prayer calendars with the birthdays of the missionaries listed day by day. One year the writer tried an interesting experiment—she had a list of every pupil in the department, with birthday dates and addresses. By arranging these in order and referring to the same date in the prayer calendar it was possible to select a missionary for every scholar; and on the proper date



AN INTERESTING CHINESE FAMILY

a picture postcard of the missionary's country was mailed, saying: "This is to wish you a wonderful birthday and to tell you that celebrating with you on the very same day is So-and-So from Such-and-Such-a-Place," adding something both entertaining and curiosity-provoking about either the place or the person. The next day a follow-up envelope arrived, containing an interesting leaflet about the country or a story about the people there—always with a gay personal remark to give the intimate appeal: "Here's some more about So-and-So, your birthday partner!" Sometimes a third envelope and leaflet was sent on the third day. The plan was an over-

lended with the task! Make a list of all the persons you can approach for the donation of a book—perhaps if they bought the book individually, and read it, and inscribed it as their gift, it might do double duty, so have another list of books sure to thrill. Among the very best are: "Livingstone, the Path Finder," "Ann of Ava," "Judson, the Pioneer," "Uganda's White Man of Work," "The White Queen of Okoyong," "The Life of John G. Paton," "The Book of Missionary Heroes," "Bearers of the Torch," "The Black Bearded Barbarian," "The Moffats," all of these biographies. There are numberless books of stories and adventures suitable for

whelming success as far as interest went, for *birthdays* are such personal occasions that it is flattering to share them with someone celebrated and important in the world.

A simpler plan, considerably easier on the teacher (!) and more stimulating to the imagination, would be to have such a prayer calendar kept on a reference table, provide each pupil with a sheet of colored cardboard and start a contest on "Who Has The Most Interesting Birthday?" On the poster should appear the birthday date, and anything else which lays claim to interest, such as certain world events which occurred that date, a *missionary's birthday*, pictures of his adopted country and the people there, etc., etc. The display of such posters in their calendarial order around the walls of the department room should prove very stimulating to missionary interest, especially as the dates fall due when the scholar for the day has five minutes to explain his poster, locating his missionary on a world map, and making his date as interesting as possible. The choice of a suitable hymn should belong to the birthday child, and the prayer for the day should link that child with that far-flung other person whose life of usefulness may seem so full of color and of wonder.

Can't you picture some clever girl printing hers like a cross-stitch sampler with many colored X's to form the words: JANE SMITH, HER BIRTHDAY, with a picture in a medallion of some quaint old heroine, perhaps Ann Hasseltine Judson, who, on such and such a date, 200 years ago set sail in an equally quaint old sailing vessel, shown in another medallion, for Burma, represented by palm trees and a hut-on stilts. Then a modern ocean liner, the name of the living missionary, a picture of his country, etc., etc.

On the reference table should be kept a list of compiled missionary dates and such reference books as "Wonders of Missions" (Mason), and "Missionaries Every Boy and Girl Should Know" (Johnston). The map

on the wall might begin by being only a very large piece of paper. Then, like Carey's home-made map opposite his cobbler's bench, this one may be allowed to grow bit by bit as each new Sunday sees another country drawn in by the pupil who has selected it for "his" missionary. In any case, even on a regularly printed map, the scholar should write his name on the country where his missionary lives.

PARTIES ARE A MISSIONARY ASSET! If you have ever groaned over "having" your class at your home for a party, because Junior girls are so hard to entertain, then you may be interested in a "Dress-Up Box" the writer has long been adding to, where her own class used to solve the party problem month after month after month by dressing up—one as a trained nurse, one as the gorgeous Mrs. Silver Money Bags (with a purse full of silver paper money!) others as Hindus, Chinese, Immigrants, etc. This motley crew instantly wanted to know who they were, where they came from, and so many other hows and whats and whys that it meant many a story hour by the fireside, many a guessing contest cleverly gotten up on the various countries, many a new game evolved to focus the attention on a desired point. There were impromptu dramatics, where Mrs. Silver Money Bags often saved the day by her generosity. Certainly other clothes created a truer interest in other nationalities, and many gift boxes were sent here, there, and everywhere, and much money given for projects which had become suddenly dearer to their hearts.

CREATING AN INTERNATIONAL MIND THROUGH SERVICE ACTIVITIES. In the opening months of 1927, an entire denomination of children grew greatly interested in a project presented to them first on the children's page of their denominational paper. Week by week for two months new articles, and the printing of their own letters in reply to these articles, aroused such real interest that \$550 was easily raised for getting books translated for the bookless children of the Ori-

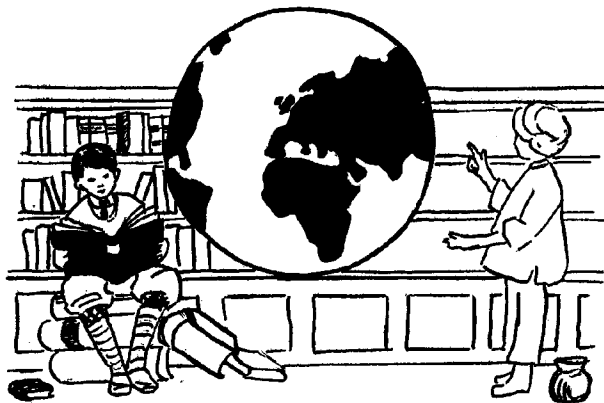
ent. The articles were based on the facts given in Chapter V of "Please Stand By," the Junior study book for 1927-28—showing that boys and girls in the Orient have no story-books, and need them badly! To facilitate the sending of gifts in small amounts the use of new postage stamps was suggested; instantly the shower started—over \$62 the first week! Those desiring to duplicate such an experiment, denominationally, may consult back

sketch on page 90 of the textbook also on the sheet, showing the world's bookcase, one side full, one side empty.

(3) There was a poster contest, with practical appeals for the bookless, judged by the chairman of the Board of Education and two others.

(4) There was a slogan contest, with two slogans tied: "No Bookless Country," and "Say It with Books, But Say It with Ours."

(5) There was a five-minute session



SOME HAVE BOOKS—SOME HAVE NONE, SURELY SOMETHING SHOULD BE DONE!

numbers of *The Baptist*, from the issue of November 13, 1926 for a month or so thereafter.

One local church decided to raise \$200 for its own translation, and (1) there were four-minute speeches on the bookless situation, each Sunday, in every department of the school.

(2) There was the singing of an original school hymn every Sunday to the tune *Regent Square*:

Father, we Thy children thank Thee  
For the books we love to read—  
They are keys to wisdom's treasure  
Opening all the lore we need;  
They are trips to lands of pleasure,  
Father, books are friends indeed.

But we hear today with sadness  
Of the children far away,  
Who are bookless, and we wonder  
If Thou art not saying: "Speed  
And undo this needless blunder,  
Christian, give ye them to read."

The words were mimeographed in large numbers, with the pen and ink

spent in giving famous quotations about what books are and what they do.

(6) There was another ten-minute session when a play was given! "The Book That Fell Through the Earth" (see *Everyland* for June, 1927).

(7) There was a splendid final program for collecting into a bookcase the tiny book-banks (made by a class of Junior High girls) filled with money—nearly \$195.\*

Mention must be made of the now famous Japanese Doll project and the soon-to-be-famous School Bags for Mexico; with Lindbergh's recent flight there the imagination of thousands of boys has already centered on Mexico; utilize it; help them to "fly" there too!

\* Send all money to Miss Alice M. Kyle, Treasurer, Committee on Christian Literature in the Orient, 16 State St., Framingham Center, Mass.

# WOMAN'S HOME MISSION BULLETIN

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

## LAW ENFORCEMENT

The resolutions passed by a meeting of the Woman's National Committee for Law Enforcement held in Providence, Rhode Island, May 10-11, 1927, were carefully considered at the annual meeting of the Council of Women for Home Missions. After changes in phraseology they were heartily adopted as follows:

As members of our respective political parties, we pledge ourselves to use our utmost endeavors to secure:

1. Such presidential and other candidates as shall through their public pledges and private performances uphold the Eighteenth Amendment.

2. Platforms and candidates that stand unequivocally for the support of the Constitution of the United States.

3. An administration—federal, state, and local—free from bribery, patronage and corruption, pledged to honest enforcement of laws, by men who are for the law and who shall be given sufficient power to be able to fulfill their duty.

If this means the Eighteenth Amendment an issue in the 1928 elections, then we are prepared to make it an issue.

## SPANISH-SPEAKING WORK

BY CHARLES A. THOMPSON

Ours is the privilege of working at a growing task. The number of Spanish-speaking people in the United States is constantly increasing. Coincident with the Immigration Act of 1924, there took place a decided reduction in the number of Mexican entries. But each subsequent year has shown a definite increase in the number of Mexican immigrant aliens admitted. In 1925, 32,964 entered; in 1926, 42,638; and this last year, 1927, the figure was 66,766. Save for one year, 1924, when we received 87,648 Mexicans, this is the largest number of entries in all our history.

We are engaged in a task which is now nation-wide. The Southwest still holds the majority of our Spanish-

speaking people. But the demand of the railroads and the beet industry for Mexican labor has drawn our parishioners northward up the Mississippi Valley to Chicago, has scattered them throughout the Great Lakes Region, and even pushed them on eastward as far as New York and New England. The Mexican is a familiar figure in the employment offices of Chicago. Detroit has its Mexican colony. New York City is reported to possess between two and three hundred thousand Spanish-speaking residents. The "solid South" is perhaps the only section of the country still uninvaded. But Texas is beginning to spill some of its Mexicans into Louisiana, and Florida has its large colony of Cubans.

The possible restriction of Mexican immigration to the United States is rapidly coming to the forefront of public interest. Employing interests, agricultural and industrial, are opposed to any limitation in the number of entries. But notwithstanding their protests, sentiment for restriction seems to be gaining ground. As long as he comes in such numbers, the Mexican can but slowly adjust himself to American life; further, the new arrival serves to overstock the labor market and keep down the wages of the resident Mexican.

If restriction is effected, we must strive that it in no way reflects upon Mexico's prestige or injures Mexican-American relations. These latter have undoubtedly shown an improvement during the past year. The tension in the dispute concerning the oil and land laws has lessened. The religious conflict rests at present in a deadlock, with no immediate prospect of solution. It has served to transfer to this country a considerable number of priests and nuns, many of whom have found employment in the churches and schools of the Southwest. The selec-

tion of Dwight W. Morrow, as our new ambassador, has had a most favorable effect. In his speech to the American colony of Mexico City, he reminded them of the words uttered twenty years before by Secretary of State Elihu Root during his visit to Mexico: "You not only represent your country, but you have a duty to perform toward the country in which you live. While you continue to be good, loyal American citizens, you should be good loyal Mexican residents." In the same spirit we may call upon the Mexicans in the United States, while they continue to be good loyal Mexican citizens to be also good loyal American residents.

Steady and encouraging progress, under the blessing of God, has been made by all the denominations at work. A spirit of optimism rules. The eyes of faith see great victories in the future. The El Paso Congress, which met in December, 1926, emphasized the basic importance of Spanish-speaking work, and its discussions helped to define and clarify partially many of our problems.

The greatness of our task is making for us unified effort and cooperative enterprises. Space permits us to mention but a few examples. In Pasadena, California, where the Methodists have been allocated the responsibility for Mexican work, a student from the Baptist Seminary is assisting the Methodist pastor. This past year witnessed the organization in Chicago of a joint Congregational-Presbyterian church for the Spanish-speaking people. The Southern California Mexican Sunday School Association, embracing all the evangelical denominations except one, continues to exert a unifying influence. In Wichita, Kansas, the union church under the supervision of the local Council of Churches, prospers.

Few missionary fields can report as much definite progress as can our endeavors among the Spanish-speaking people of the United States. More than 22,000 communicant members are now enrolled in 333 churches.

There are over 800 different enterprises located at 300 different points; boarding and day schools number thirty-four. As befits good seed sown in good soil, the work is growing with astonishing rapidity.

#### **Interdenominational Council on Spanish-Speaking Work**

The office of Executive Secretary was instituted in December, 1924. Perhaps the most concrete, though not the most accurate way of measuring the growing importance of this work is the amount of financial support accorded to it. The amounts are as follows: 1924-1925, \$400.00; 1925-1926, \$1,540.63; 1926-1927, \$3,349.58. These totals include both the amounts given for the office of Executive Secretary and for *Nueva Senda*, the monthly paper in Spanish.

*Nueva Senda* seems steadily making a more secure place for itself. We are striving constantly to improve and strengthen it. Through the generous cooperation of Dr. Worth M. Tippy, Secretary of the Commission on the Church and Social Service of the Federal Council of Churches, *Nueva Senda* is publishing a series of four-page supplements, dealing with the social problems which affect the Mexican immigrant. The first supplement published in August discussed the social ideals of the Protestant churches; the second, published in connection with the December issue, is devoted to child labor.

In recent issues, Rev. Guillermo A. Walls, widely and favorably known for his publications in the field of religious education, has edited a young people's page. Mr. Alberto Rembao has rendered effective services to *Nueva Senda*. He has carried the greater part of the editorial work in Spanish, and his counsel has been of value in determining the policy of the paper. Natural literary facility and previous journalistic experience fit him for increasingly fruitful service in this field.

*Nueva Senda* should be pushed, as an organ of interdenominational ac-

quaintance, of instruction in practical methods of evangelism and religious education, and of spiritual inspiration for the advance of the whole Kingdom.

Two more excellent tracts have come from the pen of Dr. J. H. Heald and have been published by the American Tract Society. They are entitled (in Spanish) "What Christians Think of the Church" and "What Christians Think of Society." Already they have received a cordial welcome.

We learn to work together by actually working together. Such association brings a more realistic appreciation of the difficulties of our cooperative ventures. But it also results in the recognition of our growing unity and interdependence. We are closer together than we realize. We know each other better. We love each other more intelligently. Perhaps, also, we have come to share more of the spacious spirit of our Master, who prayed that we might all be one.

#### FORTY-EIGHT YEARS AGO

BY MARY L. TRESSLER NEWCOMER

At our request, Mrs. C. B. Newcomer, Historian-Librarian of the Union in Carthage, Illinois, gives this interesting glimpse into the past. The young girl who recorded these minutes of the meeting in 1880 later became a missionary in India. We would be glad to hear from other women's interdenominational groups which have record of meetings or committees before 1910.

On August 24, 1880, upon the invitation of Mrs. Peter Wanner, wife of the Methodist pastor, the missionary societies of the Presbyterian, Methodist, Baptist, Episcopalian, Christian and Lutheran churches of Carthage, Illinois, met in the Lutheran church in a union service. No records of this union have been preserved, but the minutes of the Lutheran society give a detailed account of this early venture. The program included devotional exercises, several essays, a selected reading and discussions on the following subjects: "How shall we interest the young ladies?" "How shall we best secure regular attendance of membership?"

In the years following, there was no regular organization or meetings.

However, in 1911, a Missionary Union was organized, having a constitution and by-laws, and holding at least one meeting each year. The Day of Prayer is observed, the MISSIONARY REVIEW, *Everyland* and the women's missionary magazine of each denomination represented are placed on the tables of the city reading room, and books are added each year to the missionary alcove of the city library. At the present time, there are 541 members in the Union, and, during the past year, the contributions amounted to \$3,336.

#### CHURCH ARCHITECTURE

Statement by a Constituent Board of the Home Missions Council

We believe the time is at hand for the Church to take an advanced stand in the whole matter of church building. We should no longer suffer ugly and inadequate buildings to be erected. Ugliness, slovenliness or unsuitable arrangements should be looked upon as evidence of irreverence and carelessness in sacred things.

Your church edifice as a center for ministry of worship, evangelism, instruction, fellowship and service merits the best possible planning and care. It should concretely represent the faith that gave it expression. As a sanctuary, the very architecture should tend to induce the spirit of reverence and worship. As a school and social building, it should efficiently care for the standard educational program of your church.

Recognizing that the building of churches is a highly specialized task, in which many otherwise good architects are unskilled, we urge the selection of architects who understand something of the history of church architecture, who appreciate the architectural features making for reverence in worship, who thoroughly understand the demands of a modern church program and who have had actual and successful experience in the building of churches.

# WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 FOURTH AVENUE, NEW YORK

## MESSAGES FROM OTHER LANDS

We are presenting with this number brief paragraphs from the addresses of three nationals who thrilled all our hearts at our annual meeting this year. Miss Wu is taking her Ph.D. at the University of Michigan and has been invited to be the President of Ginling College. Miss Esperanza Abellera, a sweet songbird from the Philippine Islands, is one of the young leaders whose career we will follow with deep interest, and Miss Habboob is the first Mohammedan woman to come to America from Syria to study medicine that she may fit herself to go back and help the children and women of her loved land. I wish all our readers might have heard these marvelous messages. In later editions of the Bulletin we will hear from others.

In recording the homegoing of our beloved Miss Mabel Cratty we do it with a deep sense of loss which will be felt around the world by the missionary women.

### **Mabel Cratty — International Stateswoman**

The final test of leadership is whether or not the influence and inspiration go on when the leader stands apart in the clear light of eternity. There is for all women working either at home or abroad in the enterprise of foreign missions a continuing inspiration in the life of Mabel Cratty, the niece of a great missionary bishop, Dr. James M. Thoburn of India, and the executive secretary of the National Board of the Young Women's Christian Association from its organization in 1906 to the time of her death on February 27, 1928.

When she was awarded the honorary degree of Doctor of Laws by the



MISS MABEL CRATTY

college of which she was a graduate she was called by one who knew her well—

"Seer of visions and doer of deeds  
to the end that life shall be more  
complete for women everywhere;  
Poet and philosopher, whose every  
judgment points to whatsoever  
things are beautiful;  
Explorer of the hearts of women,  
discovering them to themselves;  
Teacher of life, whose scholarly  
guidance has led many in the  
paths of truth;  
International stateswoman, whose  
citizenship is of the world;  
Friend of God."

Miss Cratty was a stateswoman in international affairs not only because of her place in an international organization with representatives at

work in many lands but most of all because there were no geographical or spiritual limits to her capacity for fellowship. Her delicately adjusted sensitiveness to human need and her tender compassion for all human beings made it inevitable that she should think not merely of women in the United States, but of women everywhere. This inevitable world-mindedness, rooted in the depth of her character, is a quality in Mabel Cratty that will have an abiding influence on those with whom she worked or came into touch and through them upon organizations united in the task of making world fellowship.

#### **Miss Yifang Wu of Ginling College**

Miss Wu spoke of the time of the looting of Nanking when one of the Chinese young women at Ginling, arguing against the caution of the American faculty for them announced that they had counted the cost, that they knew there was a certain risk of life and reputation and ended by saying, "If to die for the cause of Christian education in China is not a worthy cause for sacrifice, what is?"

Miss Wu showed that through that time of difficulty those Ginling students were able to demonstrate to the soldiers that the trained Christian students were as Chinese and as patriotic as they who fought for democracy and the Chinese cause.

Miss Wu spoke of the many positions of leadership to which Ginling graduates had risen in time of need and stressed the need of the work for these Chinese leaders.

"Now we hear of this great movement for having a Christian Church in China," said Miss Wu. "This marks a new day in the Christian movement in my country, not only because all the forces would be united, but also because the Christian Church in China will have its own way of interpreting its faith. We know when Christianity was brought to us it came from the West; necessarily it came through Western interpretation and in its

colors. But the religion is too personal and fundamental in the conception of life, and if we want it to have a fundamental and real value to the Chinese mind, it has to be reinterpreted by that mind, and that depends upon Christian education."

Miss Wu further spoke of the need for Chinese hymns, and closed her address with the slogan of Pastor Wu—"China for Christ and Christ for China."

#### **Miss Esperanza Abellera of the Philippine Islands**

"I am glad for the commission of Christ, glad for the words, 'All nations'; for that means that my people are included. America sent missionaries to my country and a people who for centuries lived in darkness have seen the Light—lives have been transformed, homes sanctified, communities made better. There has been great educational and economic development. Much remains to be done. It would be a tragedy to withdraw missionaries from the Island at this time. Multitudes are still unreached—the Moros, Igorotes, and others. The growing Church in the Island is already sending out its own missionaries to untouched fields. The student mind is open. They are hungering and thirsting for righteousness. We must give them that which will satisfy. The church in America can afford to go the second mile in missions. I would like to go back home with the assurance that you will stand by us to the end. The call I send out comes not only from me but from multitudes in the Philippine Islands who are still waiting for the message of salvation."

#### **Miss Sanniyeh Habboob of Syria**

"I am the first woman who comes from a Mohammedan family to study medicine in the United States. From the harem to the hospital! From a dependent life to an independent life! From the seclusion of a Mohammedan home to a medical college! Why study medicine and not something else? I



had the first chance. I was nine years old. I stayed in school four years. There was great opposition because I was the first Mohammedan girl to enter a missionary school. When I entered school my mind began to grow in a different way from the mind of a Mohammedan girl. I got into the way of analyzing and verifying things. I asked myself—What is the difference between my Christian sister and my Mohammedan mother and sister? Why is there such a great difference? My mother is perfectly healthy but has no life and no activity. Why am I becoming so attached to my teacher? What is the Mohammedan faith and what is Christianity? These were the questions troubling my mind when I was only eleven years old. But it did not take me long to find out.

"When I was thirteen I graduated from the school and was supposed to be a perfect learned woman with a high school degree, in fact ready for marriage, for that is the perfect age for marriage. Then came the decision. If I married I would have had no more school life. I was interested in both religions. I had a special professor come and teach me Mohammedanism. I studied it five years which no other Mohammedan woman had a chance to study. Her religion is only the teaching that she should pray five times a day. Finally I did find out the difference between Mohammedanism and Christianity. It is love—the love of God.

"To study medicine at that time was one of the impossibilities for a Mohammedan girl. When I first thought of it I had eight years before me. Now it is only three. I came here to take medicine, not only for my interest in it, but to go back and to be with mothers and with little children for whom I can do something—women and children who are shut up behind walls still, with no faith and with nothing to give them independence to

release their minds from being only servants, without hope or outlook. It is these things that make any difficulties to me easier to bear. The interests and pleasure of having in my mind the thought that I am going to be a sister to women, and a mother, not to one child but to thousands."

#### A GIRL OF AN INDIAN GARDEN\*

BY RUTH E. ROBINSON

"A Girl of an Indian Garden" reveals through letters a person of rare spirit. The letters are selected by her sister, Ruth Robinson, who has not only understanding and a sense of values but the ability of a writer and an editor. Both sisters have loved and served India through the Isabella Thoburn College—the first college of women in Asia—and it is in the life of the college that their interest centers.

Flora Robinson was a person of high ideals and wide sympathies. She realized these ideals and expressed these sympathies in practical performance to a degree that is rarely achieved. In the midst of the details of plans for the celebration of an anniversary she is "constrained to write a pageant of Lal Bagh for our fiftieth anniversary.....It seemed as if the very spirits of 'our honored dead' were there with us on that beautiful lawn."

The source of the power of this girl of frail body was the close and constant touch of her spirit with the Great Spirit who never seemed far off but an ever present help.

"Being perplexed, I say,  
'Lord make it right!  
Night is as day to Thee  
Darkness as light.  
I am afraid to touch  
Things that involve so much  
My feeble hands may shake:  
Thine can make no mistake—  
Lord, make it right!'"

—A. G. L.

\* Published by Fleming H. Revell Company, New York. \$1.00. 1928.



# WORLD-WIDE OUTLOOK



## GENERAL

**"Stockholm," a New Quarterly**

**T**HE Continuation Committee of the Universal Christian Conference on Life and Work, held in Stockholm in August, 1925, has established a new international review, *Stockholm*. The first number contains greetings from Dr. S. Parkes Cadman and Dr. William Adams Brown, for America; the Bishop of Manchester and Principal Garvie, for Great Britain; Archbishop Soederblom, Dr. Kapler, Pastor Wilfred Monod, Bishop Ihmels and Prof. Harnack, for the European continent; and Archbishop Germanos for the Eastern Orthodox Churches. The journal is in three languages, Dr. Adolf Keller, of Geneva, acting as the Editor-in-Chief, with Principal Garvie, Prof. Titius and Rev. Elie Gounelle serving as editors for the English, German and French sections, respectively. Each article is printed in the language most natural to the writer, but following it there is given a résumé in the two other languages.\*

## The Pocket Testament League

**T**HIS organization, founded by Mr. and Mrs. Charles M. Alexander in 1908, has, according to a recent report, "been instrumental in God's hands for carrying His Word to thousands of hungry hearts in many lands all over the globe. To a large extent it has been more of a movement than a cut-and-dried organization, although there is a definite national headquarters established in England and the United States, as well as in Canada, Holland, Germany, Sweden, and

France. The headquarters in London and New York and in Holland are in touch with branches in India, Australia, the Dutch East Indies, South Africa, and other parts of the world." The agreement to read a portion of the Bible each day and to make it a habit to carry a Testament everywhere, has united several million members in all countries. The American headquarters are at 156 Fifth Avenue, New York City.

## Missionary Training Schools

**B**IBLE Training Schools in England and America are making a specialty of training men and women for home and foreign missionary work. One of the most effective is the Moody Bible Institute of Chicago. A recent circular describes a large number of courses provided by trained teachers in preparing pastors and other Christian workers for home and foreign service. Over thirty subjects include theology, Biblical doctrine and analysis, story telling, various educational subjects, music, Sunday-school work, practical medicine and hygiene, comparative religions, the history of missions, phonetics, personal evangelism and business courses. Already 1,436 young men and women have been graduated from the Moody Bible Institute and of these over 1,000 are at present in active work in home and foreign mission fields.

## NORTH AMERICA

**Chicago's Day of Prayer**

**T**HE Union Ministers' Conference of the Chicago Federation of Churches, representing about five hundred ministers, passed the following resolution in appointing a day of

\*Annual subscriptions at \$2.50 each may be placed with the Chicago University Press, 5750 Ellis Avenue, Chicago, Ill.

prayer for the city: "Conditions in Chicago have reached a place where the ballot box is wantonly violated; life and property in large measure are not safe; where the homes of citizens are menaced by bombs; where crime, graft, and corruption are increasingly besmirching the good name of our city. The evidence seems clear that there is a partnership between criminals and some officials. These conditions are destructive of the spiritual life of the city. Therefore, be it resolved that we call upon our people to assemble in their respective places of worship on Wednesday, March 7th, to pray to Almighty God for strength and vision to discharge our responsibilities as citizens in selecting men for public office in the primary election of April 10th; men who will be governed by an honest conscience and who will keep the oath of office when they take their seats of authority." One press report of the observance of the day estimated that 100,000 attended the various services.

#### Evangelism in New York City

**T**WENTY-ONE years ago the founder of the National Bible Institute had a great vision of the need in the city of New York for an evangelistic campaign. The aim was to reach the vast multitudes of the various nationalities who have found an abiding place in the United States, but who, apparently, in the majority of cases, either left their religion in their native land, or else soon forgot it after coming to their new home. From a humble beginning of one outdoor evangelistic meeting a day held at Madison Square Park, New York City, the work has steadily grown through the years, until, during the summer of 1927, the schedule included 168 outdoor evangelistic meetings a week, in addition to four active missions, where a gospel meeting is held every night in the year. The outdoor meetings include noonday meetings in the financial district, and other centers. The evening outdoor meetings are conducted not only on the prominent

thoroughfares, but reach out into the densely congested tenement-house districts.

#### Jews and the New Testament

**A**BOUT thirty per cent of New York City's population in 1925 was Jewish, the proportion having remained unchanged since 1916, according to a report of a two-year survey made public in March by the Bureau of Jewish Social Research. There were 1,503,000 Jews in New York in 1916 and 1,728,000 in 1925. The present number is estimated at 1,750,000—"the largest Jewish community the world has ever known," and in itself a great mission field. Paul I. Morentz, a Hebrew Christian missionary, writing in *The Lutheran* of the present attitude of many Jews toward the New Testament, states that Rabbi Isaac Landman of Temple Israel, Far Rockaway, L. I., has introduced the study of the New Testament in his religious school. "The importance of the step," he says, "lies in the fact that Rabbi Landman not only ministers to a large and prominent Jewish congregation, but is the editor of *The American Hebrew*, a popular and influential Jewish weekly." The following quotation from that paper shows how the editor justified this step:

The time has come when the New Testament should no longer be a closed book to the Jews. Not so long ago the name of Jesus and the Christian holy book were anathema among our people. The Jews will never be able to understand their Christian fellows until they know what there is in the New Testament which creates a wall of misunderstanding between them.

#### Foreign-Born Friends

**R**EV. THOMAS BURGESS, D.D., of the Protestant Episcopal Church, reports that its motto is "For Every Churchman a Foreign-Born Friend," and says: "Where the foreign-born have no churches of their own, the Episcopal Church ministers directly to them, but tries to keep them true to the faith of their fathers. Where they have their own

foreign churches, Orthodox, Catholic, Lutheran or Reformed, the Episcopal Church helps them to stay faithful, and to fit their churches better into American life." Another denomination, the Methodist Episcopal, states that the pastors of its foreign-language churches preach in the following languages: Czech, Chinese, Danish, Finnish, French, German, Hungarian, Italian, Japanese, Korean, Lithuanian, Norwegian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, Syrian and Welsh.

#### American Mission to Lepers

**N**EARLY \$1,500,000 has been raised in the United States since 1893 for the work of the American Mission to Lepers. The budget asked for 1928 is \$278,000. The Mission to Lepers was founded in London in 1874 by Wellesley C. Bailey. Active branches have since been established in many parts of the world. The American branch now contributes more annually than the parent organization. The Mission officially represents the Protestant churches of America, cooperating with the regular agencies of the various denominations, furnishing buildings and equipment in countries to which these boards have appointed their missionaries, the missionaries becoming the directors of the work among the leper populations in their various fields. However, practically none of these boards contributes financially to the work of the American Mission to Lepers. It is entirely dependent for support upon the individuals and societies and groups of various kinds which are voluntarily contributing toward its work.

#### Tennessee Home Missions Council

**D**ENOMINATIONAL leaders of the state of Tennessee have just organized a state home missions council. Participating in the organization meeting were representatives of the two Methodist Episcopal Churches, three Presbyterian, the Disciples, the Baptist, Protestant Episcopal, Lu-

theran and United Brethren. The Negro churches were represented as a group, and the Congregational, Associated Reformed Presbyterian and Nazarene are expected to come in. Bishop H. M. DuBose, of the Southern Methodist Church, was made president. "The organization meeting," says *The Christian Century*, "was harmonious and cordial. For some of the participants it was of the nature of a new experience. Special attention will be given to work in rural sections, and to the elimination of unnecessary competition. Bishop DuBose has had a good deal of experience in that sort of thing during his presidency of a district in the far northwest." An official statement of purposes says: "The council will not seek to unite denominations or to discourage them in their work. It will only seek to set out facts and situations and to serve the larger interests of the kingdom for the entire population."

#### Mormonism and the Government

**M**ORMON political science is thus summarized in an article in *The Christian Statesman*: "The Government of the United States, like all other governments, is illegal. There can be but one perfect government—that which is organized by God—by apostles, prophets, teachers, evangelists. It is not consistent that the people of God should organize or be subject to a man-made government. . . . Our easy-going American citizens may treat with indifference, or regard as a joke, these preposterous claims, and think them too absurd ever to be realized, but think for a moment how much of this power is already wielded by the Mormon hierarchy. It holds an immense amount of wealth so that the business world is afraid of giving it offense. It holds the balance of power in a number of our states and can dictate the selection of state officials from the lowest to the highest, and can choose the men who represent those states in the Congress. Polygamy as taught and practiced under the Mormon system is bad enough,

but this and a multitude of other crimes are possible only because of the Mormon treasonable system of civil government."

#### Our Future Mexican Citizens

**F**UTURE citizens of Mexican blood are growing up in the United States by the thousands. The city of Los Angeles, for instance, has more than 25,000 Mexican children in its public schools. Nearly every town and city from San Diego to Detroit has its quota of Mexican children to educate. In most communities they frequently carry off the honors in scholarship and oratory in competition with Americans of the purest type, and in such things as hand work, painting, woodworking, or music the Mexican children from segregated schools decidedly surpass the work of the children in the schools from which they are excluded by local race antipathy. Their teachers find them bright and active, vivacious, obedient, easily controlled, and responsive always to kindly and sympathetic treatment. These statements are made by the *Watchman-Examiner* in appealing to evangelical Christians to bring to these children the essential moral and spiritual influences which are now so lacking in their lives.

#### LATIN AMERICA

##### Living Conditions in Porto Rico

**R**ETURNING from a visit to Porto Rico with eight other Congregationalist home missionary leaders, Rev. George L. Cady, D.D., Corresponding Secretary of the American Missionary Association, reported that the worst living conditions prevailing anywhere under the American flag are on that island. He went on to say: "The houses are mostly one-room huts. If they have partitions these are often so flimsy as to be almost fictitious. Such homes breed immorality. Disease, including hookworm, which could be prevented if the people could afford shoes, is widespread. In the city of Ponce we saw streets where there was no sanitation

and no water system. Filth was thrown into the gutter to rot. The streets swarmed with children who were not in school because the schools can accommodate only half the school population."

#### The Y. M. C. A. in South America

**T**HE membership in the Young Men's Christian Associations of the Argentine Republic, Brazil, Chile, Peru and Uruguay, reveals a picture impressive and significant, according to Enrique Ewing of Montevideo, who writes in *The Intercollegian*: "These young men represent a cross-section of life in these rapidly developing countries. They come from the middle class; many are from high school, normal and university circles; others are active in professional and business life. Former members of one student Association are now scattered over the entire republic; they occupy important state and federal positions; young laymen all over the continent are beginning to take Association responsibility seriously. . . . Much might be written about the way in which members are beginning to face personal problems as well as lend themselves for service with underprivileged, abandoned, and delinquent boys. The noticeable increase in the number of individuals and business firms contributing towards the current expenses and permanent equipment of our Associations is also a source of encouragement."

#### Good Friday in Brazil

**T**HE following description of how Good Friday was observed last year in a town in Central Brazil is given by an American missionary:

Business houses were open all day, and as busy as could be. Mass was celebrated outside the church, and in the late afternoon, a sort of bier was carried around, decorated with flowers and followed by a statue of the Virgin Mary. At night the image of the dead Christ was prostrate in the church for every one to kiss its feet, and all the faithful deposited money in the box. The accompanying noise and confusion were indescribable. Women chanted in the church,

beggars rattled their coins, and whined for alms just outside, on the steps. Booths for sale of drink, coffee, sweets and trinkets of all varieties were erected on the grass. Hucksters cried their wares, gambling dens were opened literally not a stone's throw away from the church, and people talked and laughed and chatted all the night. The next morning, at ten o'clock, sky rockets and church bells in mad confusion announced the Resurrection.

#### **Building Schools in Paraguay**

**REV. FRED W. HUGHES** writes of the buildings which are being erected by the Disciples' Mission in Asuncion, Paraguay, where he is at work: "These buildings have already made a contribution to the country in arousing the Catholic Church to do something for this needy republic. There is a big boys' school about three blocks from us, and they have started to make some improvements. The Jesuits also are planning to build a fine school." He continues: "We were very much interested in an announcement made by the priest at the close of the mass one morning. He said they were trying to raise enough money to build a seminary for ministerial students, and in order to help the cause along they had organized a raffle. The first prize was to be a very beautiful image of the boy Jesus. One of the seminary students was carrying the image around the church grounds allowing people to kiss it."

#### **EUROPE**

##### **Buddhist Temple in London**

**MOHAMMEDANISM** established a foothold in England several years ago. That Buddhism is seeking to do likewise is evident from the following dispatch to the *New York Times* in March: "The first Buddhist temple in London soon will be erected on Gloucester Road. It will be modeled on that at the famous caves of Ajanta, in Hyderabad, India, believed to date back to 200 B. C. The new temple will accommodate 300 persons. 'Our desire is not to convert,' said Daya Hewaviarne, manager of the Maha Bodhi Society. 'We want the temple

for our worshippers and also to show others what Buddhism means.' The Buddhist priests will be dressed in robes of orange color. The temple will fly the Buddhist flag of six colors, blue, red, yellow, white, orange and the sixth, an amalgamation of the other five, because when Buddha gained enlightenment under the Bo tree, tradition says, he was surrounded by an aurora containing all these."

##### **Modern "Mayflower" Voyage**

**THIS** name is being used to describe "a good-will visit" to the United States to be made by about 1,200 British Congregationalists in June. The plan originated in England, where it was proposed that an ocean liner be chartered; that it be filled with Congregationalists of all ranks from England, Wales, Scotland, and Ireland, including the leaders, both clerical and lay, but also including ministers and laymen from all grades of churches. One announcement of the trip states: "This band of pilgrims will land at Boston on June 11, 1928, and sail from New York on June 16th. They place themselves unreservedly in the hands of American Congregationalists, with the one stipulation that they shall be privileged to conduct on their own account a consecration service at Plymouth Rock. In general, the plan provides for spending two days in Boston and vicinity, one day in Plymouth, and two days in New York. In each of these three places it is planned to hold one central meeting, those in Boston and New York probably taking the form of large banquets."

##### **Protestant Church in Greece**

**STAVROS LAZARIDES**, having been graduated from the Athens School of Religion and remained for a further year of graduate study, is now studying for his Ph.D. at the University of Athens. Last summer he carried on Christian work in a place of which he writes: "Katerini is a town at the foot of Mt. Olympus. Four

years ago Protestant families living before at different places of Asia Minor and other refugees formed a new settlement near Katerina which now has 220 families from Bulgaria and Russia. Four years ago they lived in tents. Now they have two-storied houses. Four years ago they had their meetings in the open air under a tree. Now they have the largest Evangelical church building in Greece, in which more than 1,000 people can be gathered, and now they are erecting a school building which will cost more than 1,000,000 drachmas."

#### **Preaching in Esthonian Prisons**

**R**EV. ADAM PODIN describes in *Evangelical Christendom* an unusual experience which he had in visiting a prison in Pernaau, Esthonia: "At the appointed time I arrived at the huge gate; it was opened at once. I saw that the warders had been stationed differently, and they signalled something. Just as I arrived at the prison door beautiful music saluted me. I stood in their midst during their singing. I found that all the officials and others had come in to hear the Gospel. I tried to show the way of salvation for the deepest sinner. When I had finished my work there I asked the prison master to send the same choir to the other prison as well, to help me and cheer up their comrades. Here we had again a blessed time, and the prisoners thanked me heartily. I have now made arrangements in three prisons, where my young people will accompany me with their musical instruments and singing. The prison masters do all they can to give us a warm welcome."

#### **School for Nurses in Russia**

**A**S A demonstration on the part of followers of Christ of their goodwill toward the rank and file of the Russian people members of the Society of Friends in England have decided to establish in Russia a model training-school for nurses. As a first step toward the accomplishment of

this object the Society of Friends has secured the permission of the Soviet Government, and the assurance that suitable buildings will be put at its disposal, on the understanding that the cost of the scheme shall be met by the Society. Hence an appeal is being made to Christian people in America and in England to secure some £20,000. There are no nurses' training schools in Russia, and the attention given to patients is in most cases very primitive. The instruction that the school will give to selected students will equip them for efficient service among their own people.

#### **An Austrian Martyr**

**T**HE martyrdom of Balthazer Hubmaier who was burned at the stake as a heretic in Vienna in 1528, was commemorated in that city March 10th-11th. The service was arranged for by the American Baptist Foreign Mission Society, with representatives from British, Czech and Swiss Baptists. Wreaths were placed on the place where Hubmaier was burned, one by Dr. H. A. Rushbrooke, another wreath by Dr. James H. Franklin in the name of American Baptists, and others by representatives of European Baptists, Mennonites and Austrians.

The ceremonies included remembrance of Hubmaier's wife who was thrown into one of the branches of the Danube and drowned three days after her husband's death.

#### **AFRICA**

##### **School for Blind Sheikhs**

**F**OR some years past a blind Christian who is a member of the C.M.S. congregation at Old Cairo, Egypt, has been holding classes for blind Moslems, teaching them the art of reading and writing in Braille, with the aid of special editions of the New Testament. Recently he has opened a center in the heart of the district where the blind sheikhs live and study, close to El Azhar University. Instead of attracting, as hitherto, a small group of six or seven, he now has classes of

thirty or forty. It is hoped that it will prove possible to do something towards teaching the friends of the blind sheikhs, who accompany them to the classes, and wait till the lessons are over.

#### Religious Liberty in Morocco

THE Southern Morocco Mission is an undenominational Scottish society, which has been at work for nearly forty years. Its latest report states: "Now that religious liberty is practically assured, we are confident that those who have hitherto been converts secretly will soon be able quietly to confess before others the Christian faith. Under French rule a great religious change is already apparent. During the month of Ramadan many abstained from fasting, and no attempt was made to punish such unorthodox Moslems. In previous years they would have been severely flogged. Recently a young *sharif* in the employ of a Frenchman openly declared in the presence of the *Kadi* that he was no longer a Moslem, and refused to submit to that official's judgment. While there was no question of conversion in this instance, the ease with which this person was able to defy the *Kadi* suggests the likelihood of converts being protected from severe persecution in the future."

#### Soul-Winners in the Kamerun

THE requirement for full membership in the church in Korea is being enforced at Edea, an outstation of the Presbyterian Mission in West Africa. Rev. F. W. Neal writes: "No one goes into the church here at Edea without having actively tried to lead someone else to the Saviour. We have more people in our catechumen classes than we do in the church. One of our elders, who takes a real interest in winning souls recently walked more than thirty miles to talk with one whom he had heard about and had been praying for—a backslider who had gone into polygamy and had more than a half-dozen slaves. He was not even known personally to the elder.

When he asked why the elder had come to see him, the latter said, 'I have come to talk to you about coming back to Christ.' He stayed two weeks, until the man's heart was really touched, and he began to make arrangements for disposing of his slaves."

#### A Successful Evangelist

THE Anglican church in the town of Uzere, Nigeria, has about seven hundred members. The following account of the partly trained evangelist at work there is, writes Rev. O. N. Garrard, typical of many of the C. M. S. workers: "He was a heathen boy and went away to work in Northern Nigedia. While there he was converted through an African Christian working in the same neighborhood. Later he served the Rev. A. Beaghen a C.M.S. missionary as cook, and while with him he felt the call to return south and work for God among his own people. He came to us in 1922 and is now in charge of this large church, doing a work of which any parish clergyman in England might be proud. He has classes for inquirers, catechumens, confirmation candidates, and communicants. He conducts daily prayers for the people in addition to not less than three services on Sunday. He has a small school, and is constantly visiting the sick, both heathen and Christian. He is about twenty-six years of age, and has had only one year of training, but he has asked God to use him, and He is doing it."

#### Girl-Wives Kept in School

IN THE Batanga (West Africa) Presbyterian mission field five husbands threatened the Bible reader with violence for having taken their five little girl-wives into a school. The undaunted Bible reader told them they might summon him to the administrator at Kribi, if they wished, and send him to prison also; that he wasn't afraid, for he knew that the law was against child marriage. The angry husbands have not thought it



best or safe to report him to the government, so their girl-wives are still in school. "It is a satisfaction," writes a missionary, "to know personally one native man who dared to face his angry heathen brothers and oppose them in their evil customs."

#### A Woman's "Bounding Heart"

**T**HE Africa Inland Mission, founded in 1896, has 450 young men now in training in its Bible schools, and 500 others are already at work. Women sometimes make very fine workers. A heathen woman whose husband was employed as a builder on the station heard of the Saviour. His power, said the missionary, was greater than that of the fateful *felile* so feared by them all. As she said afterward, her heart "bounded" at the news. She was eager for more. Hoeing in the fields all day, she would stop at the mission house on her way home and ask for "the words of God." "I am going now to cook my husband's supper," she would say, "and I don't want my head to be full of idle thoughts, so please give me some of His words to think about." Soon she learned to read, and by degrees she developed into an excellent Christian teacher.

#### Interracial Student Contacts

**T**HE white universities and colleges of South Africa are keenly alive to the importance of the question of race, are prepared to look it straight in the face, to listen to the counsel of those who have some claim to speak with authority, and to form judgments that will be free of prejudice. During the short vacation, fifteen students from Huguenot University College (Wellington) and Stellenbosch University visited two native schools, Lovedale Institution and Fort Hare College. A joint conference was held with the Student Christian Associations—questions affecting the races being discussed in the light of Christian principles. The students were obviously interested to see the various departments of work carried on at the institutions and to hear the senior na-

tive students expressing themselves on live questions with restraint and dignity. The visitors were guests of members of the staff, all of whom were delighted with the frank and eager spirit displayed by the students.—*The Intercollegian*.

#### THE NEAR EAST

##### Turks Take Family Names

**H**AVING adopted the Western calendar and various other features of European civilization, the Turks are now changing their names. A press dispatch describes the situation thus: "Until recently the Turks and their subject peoples have not set any particular value on a family name. A Turk has no family name, as father and son are known under different cognomens equivalent to our given name. When you want to designate some particular Turk you will say: 'Ali the son of Yusuf.' But the republican government has passed a law to remedy this difficulty. Turkey is going to adopt the Western style of patronymic. All Turks must choose a family name and all school children must be registered hereafter under a patronymic. The reform in nomenclature is due to the elaborate plans that were made for the census, which had more than a statistical value. Its social difficulties were also considered, as well as the endless clerical labor and confusion entailed by registering the myriads vaguely known as Ali the son of Yusuf."

##### Near East College Association

**C**OMMITTEES are at work in various parts of the United States, seeking to raise a \$15,000,000 endowment fund for the six educational institutions now incorporated in this association. A recent statement of the value to the Near East of these six colleges, which this year have a total enrollment of 3,178, reads: "Graduates from these colleges have held wide influence from the first. Practically all Arabic newspapers and periodicals are published by graduates and former students. Doctors in the

Near East are invariably graduates of the Medical School at Beirut, nurses from the Nursing School of the American University of Beirut. The first woman pharmacist, the first woman doctor, and the pioneers in all professions in the Arabic-speaking countries are graduates of the American University of Beirut. The most outstanding feminist in Turkey, Halideh Hanum, was graduated from Constantinople Woman's College. In every case, our graduates are leaders in their own communities and the colleges are looked upon by governments as centers from which they can procure teachers, civil and military doctors, engineers, government officials and workers trained in modern, scientific methods and inspired with ideals of service and the highest standards of Western civilization."

#### Seeking Jesus in Tiberias

THE following proofs that "a work of God is going on in the hearts of the people" in Palestine are offered by a missionary in Tiberias: "In one town forty-five families of Moslems and Druses are leaving their old religions and asking to be taught Christian truths. Their religious chiefs are offering them land and money to give up this movement. Many Jews are reading and studying the New Testament and a prominent rabbi, who has a large following, is teaching his people that Jesus Christ is their Messiah. This comes from the circulation of the Scriptures, and the Holy Spirit is working. Our colporteurs this past year have been working in seventy-seven villages and distributed 6,000 leaflets, chapters and portions of the Scriptures. Here in Tiberias we have had Jews and Moslems—young men—coming to be taught, their only object to learn to know the Lord Jesus Christ."

#### More Christian than Moslem

A UNIQUE sect of so-called Mohammedans is eastern Persia, whose code of ethics is based more

upon the New Testament than the Koran, and who call themselves "The People of the Truth," was described in the January REVIEW. Rev. John Elder of Kermanshah, writes that they number about 15,000 and says of a visit to their principal village: "If we had any lingering doubts as to whether these friendly 'People of the Truth' are Moslems or not, certainly the experiences of our few days' visit among them swept them completely away. The first night we were shown a huge wild boar, fattened especially for us, and before we left we had shared a dish, the very thought of which would bring an immediate '*Istaghfar*' *ullah*,' 'May God forgive,' from the lips of a pious Moslem. Each night I gave stereopticon exhibits to a large and appreciative crowd of villagers, and my interpreter, who rendered my Persian into Kurdish so that all could understand, requested that word be given to the other Christians in Persia that they too are Christians."

#### Friendly Villagers in Iraq

THE United Mission in Mesopotamia is reaching out into the territory surrounding its established centers. One such contact is thus described: "One of our evangelists has been in the twin villages of Bashqa and Bahzani, fifteen miles northeast of Mosul, the chief centers of the Yezidi community. The most notable incident of the year is a request of about thirty Yezidi families in Bahzani to join the Protestant *milet* (religious community). The designation Christian to them means only membership in the religious group of that name, and their reasons are purely secular, including a school for their children and financial aid from the mission in time of need. We cannot accept them on these terms, but their proposal is not without significance, for it means that they recognize the superiority of Christianity to their own religion, and are open to Christian teaching."

### Aeroplanes for "the Hajj"

THE use of telephones for the convenience of pilgrims on the Mecca road was reported in the February REVIEW. A still more modern development is announced as follows by *World Call*: "Mohammedan pilgrimages to Mecca by aeroplane instead of by camel are expected to be a new development in air travel during 1928. Saiyed Auzam, managing proprietor of the Hedjaz Pilgrims Transport Agency, has written the Department of Commerce at Washington that he wants to charter a dozen aeroplanes capable of carrying at least twenty passengers each, to travel from Jedda to Mecca, from Mecca to Medina and from Medina to Jerusalem. They are wanted for use in April, May and June. There is no railroad transportation in the Hedjaz and no good roads for automobiles. The journey by camel from Mecca to Medina and Jerusalem is very difficult."

### INDIA AND SIAM

#### "The Village of the New Day"

THIS is the English translation of Ushagram, the name given to an educational enterprise carried on by Fred. G. Williams, Methodist Episcopal missionary at Asanol, Bengal. Sixty boys from the village homes in and around Asanol have been brought together at Ushagram. Here they live in small, one-room mud cottages quite like those of the ordinary Indian village, except for their cleanliness and their good ventilation. Each cottage houses five or six boys of varied ages and is in itself a family unit. The oldest boy in the cottage plans the work of the home and assigns duties for each. The village elects a "Panchayat," representative of the prevailing system of village government. Each boy of the village spends five hours a day in the classroom under trained teachers. The value of such a school is recognized by the Department of Education, which gives it an annual grant of 100 rupees. In addition to the work of the classroom,

there is practical training in citizenship and life through the coöperative store, the village bank, the village hospital, the poultry houses, the carpenter shop, and the cottage gardens.

### Low-Caste Village Transformed

THE following story is told of work done by the Regions Beyond Missionary Union in Bihar, a large and needy region west of Bengal: The village of Bankat was a miserable little place. The people, low-caste Chamars and Tatwas, lived in perpetual fear of evil spirits and an even greater dread of the money-lender to whom they were bound hand and foot. It was the bank that prepared the way for the Bible. The missionaries were helping to organize village banks in order to combat the evils of money-lending, and the Tatwas asked for assistance of this kind. Then Prem Sukh settled in the village, a fine young evangelist with a deep, personal experience. The community was gradually changed. The people themselves petitioned Government, through the missionary, to have the toddy-shop removed. The money-lender retired from the scene. Nowadays practically all, young and old, attend the Sunday service, and little by little they are learning what true Christianity means. A new salutation has become current in the village, *Yisu sahay*, "Jesus our strength!"

### The Wanless Sanatorium

FOR several years past the Bombay Representative Christian Council, representing about 100,000 Indian Christians and nearly thirty mission organizations in western India, has desired to build a tuberculosis sanatorium in the Deccan such as would meet the needs of sufferers belonging to all castes and creeds. The Governor of Bombay, replying to an appeal to support the scheme, which is taking definite form, suggested that "it would seem appropriate for the name of Sir W. J. Wanless to be associated with it, as some small reminder—although reminder will never be necessary—of

the great self-sacrificing work which he has carried on in India for so many years." As was stated in the March REVIEW, Dr. Wanless, Presbyterian medical missionary at Miraj, since 1899, has been knighted. *Dnyanodaya* comments:

The scheme would be a sort of parting gift, expressive of India's gratitude to this distinguished missionary surgeon. In his hospital at Miraj and the five branch dispensaries there have been in recent years over 6,000 operations performed annually and a total of more than 60,000 treatments given each year, the patients coming from every community in Western India. The successful carrying out of the Wanless Tuberculosis Sanatorium scheme will therefore be in the nature of a thank-offering from the people among whom Sir William has spent himself in relieving human suffering.

#### A Century of Missions in Siam

THIS year, 1928, completes one hundred years of evangelical missionary work in Siam. "It is intended to celebrate the centenary in such a way," says the announcement, "as to show forth to all the people how great things the Lord hath wrought during that time. The Executive Committee appointed to have charge of the celebration, represents two English missions, two American missions, the American Bible Society, and two Siamese Presbyteries, beside two members representing work among the Chinese. The date set for the celebration is the first week of December, 1928. It is to continue through three days and evenings, with a pageant, street parades, and exhibits of various kinds of work. There will be public meetings in the evenings addressed by prominent speakers in English, Siamese, and Chinese." The missionaries write: "We earnestly ask for your prayers, beseeching the throne of the heavenly grace that the wisdom and power of the Holy Spirit may be granted to those who have charge of this work, that the hearts of God's people here may be inclined to share in it with one accord, and that the minds of all may be opened to the truth of God."

#### Siamese Martyr's Daughter

A CONTRIBUTOR to *The Siam Outlook* says of a recent experience: "We had only a fleeting glimpse from the automobile of an ordinary Laos woman well advanced in years, who was returning from market with a meager stock of provisions. In general appearance, she seemed the same as the others who were also walking home—but with this difference: she was the daughter of one of the Chieng-mai martyrs! Her father, on that fateful Sunday morning in September sixty years ago, had walked in the same direction she was taking—not on a first-class graveled highway, but across the fields, much of the way, through water almost knee-deep. He was going to an appointed place, nine miles away, where armed men awaited him with clubs, pikes, and a death-yoke. An order had gone forth for the execution of the Christians—who numbered at that time only four. The daughter walked under the security of an edict of religious toleration which her father had hoped for in vain. He was surrounded on all sides, on that Sunday morning sixty years ago, by the beautiful hills of Chieng-mai, which look down to-day on a thousand Christian homes."

#### CHINA AND TIBET

##### Chinese Church Carries On

DESPITE bandits, crop failures, moving of troops, and the general unsettled condition of the country, a successful presbytery meeting of the new Church of Christ in China was held at Ichowfu, Shantung Province, of which *The Chinese Recorder* says: "The inspirational meetings were a stimulus to all present and the business was conducted systematically and harmoniously. The Chinese were willing to carry a greater responsibility and to work for the progress of the Church in China. . . . Two very bright, intelligent, earnest students came before Presbytery to be examined in order to enter the seminary after a year's experience in preaching.

Both had suffered severe persecutions at the hands of their parents and relatives. One, a lad of nineteen, said, 'My father snatched my Bible from me, tore it up and burned it. At one time my father would have burned me alive if it had not been for my neighbors who intervened.' The Presbytery decided to conduct more Bible classes, establish new Sunday-schools, organize new Christian Endeavor societies, and promote home Bible study courses, besides carrying on a campaign in the Thousand Character Series."

#### The Chinese Student Viewpoint

ACCORDING to an article in the organ of the World's Student Christian Student Federation, *The Student World*, whereas in China a year ago students were leaving college in considerable numbers to enter the military academy, or to enlist immediately in the fighting army, to-day they are more inclined to stay by their studies. Flag-waving and processions with students in the lead are not nearly so frequent as they were. The doctrine "Down with Imperialism, Foreignism, Capitalism, Militarism, Communism" finds a more constructive rival in a "Love the School" Movement. Its purpose is to restore regular study; to dispel the radical nonstudying element; to work for the nationalist cause through study of social problems, and through practical service during the vacations. The zeal with which students have participated as instructors in the mass education movement and health campaigns, is evidence of their ability and energy in this kind of reconstruction.

#### Christian Woman's Testimony

DR. IDA KAHN, the first Chinese woman to obtain a M.D. in the United States, thus describes her experiences during the past year: "I tried to tell my people that our troubles were due to our own shortcomings and not due to the oppression of the foreigners and Christians. For thinking thus I was branded as a traitor and

for a time feeling against me was rather high. Even the returned students and Christians thought I was siding too much with the foreigners and was not patriotic enough in my heart. This made me realize that we Christians had not lived a strong enough life, for if as a class we had been thoroughly imbued with the spirit of Christ.....we would have moved the people around us so that they could see more clearly that we were following in the footsteps of our Master, against whom even they had nothing to say. The result was that I resolved to deepen my own spiritual life by living closer to my Saviour, and I think that many of our Christians made the same resolve. So now our Bibles are read more regularly and family prayers are held in more homes, and we are endeavoring to do more personal work by winning souls for Christ."

#### Manchu Bibles Wanted

MANY, many years ago George Borrow of gipsy fame assisted a Russian gentleman to make a Manchu version of the New Testament. For years the plates and the whole edition remained in London and it was found there was no use for it in China. Finally they were sent to Shanghai. Now a C. I. M. missionary writes from Central Asia that he has discovered a colony of 40,000 Manchus and desires every copy of the Manchu New Testament that the Bible Society has. After lying inert for many years, this version is at last put in the hands of living men who appreciate it and who understand it. George Borrow and his friends thought that the Manchus, if converted, would convert China. Work done for God is never lost, though sometimes it is lost to human sight for a time.—D. MacGillivray.

#### Lepers with Shining Faces

A LETTER from Miss Alma Dodds, written on her return to Tenghsien, Shantung Province, is thus quoted in a Canadian paper: "I found

the leper homes in good condition and very clean. The lepers were really glad to see me, as were the other Chinese friends. I wish those who pray and give and sacrifice for the lepers might see the shining faces of the inmates. The contrast between these inside and those outside is as that of light and dark—between life and hope, death and despair. The home is on a much-traveled public road at a favorite resting-place for travelers. The lepers stand on their side of the wire fence and tell the resting ones the wonderful story of God's love. They are faithful witnesses for their Lord and Saviour."

#### Status of Presbyterian Missions

**I**N MARCH the Presbyterian Board of Foreign Missions (U. S. A.) made the following announcement about its work in China: "Twenty-six of the thirty-five stations in our eight China missions are now occupied by American missionaries, the Kiang-an Mission being the only mission entirely unoccupied at the last report. Sixty-five per cent of the China missionaries are at work on the field, which in view of the circumstances is a very high average. About thirty-three per cent are in the United States on furlough, and the remainder of the China force is still in other missions helping out temporarily. Many have already gone back at the request of their missions, and others are preparing to return in the early spring. A large proportion of those on furlough are relieving the Board of all or part of their support by engaging in remunerative work. China statistics for the year show a surprisingly small decrease in the totals as compared with the previous year."

#### Winning Tibetans

**M**ISS CHRISTINE I. TINLING interprets in the London *Christian* the significance of the Moravian Mission in Ladakh, or Little Tibet, a part of Tibet until it was conquered by Kashmir some eighty-five years ago. Although since then it has

formed part of this state, it has not by any means been assimilated. Throughout Ladakh the inhabitants are with few exceptions pure Tibetans. "Herein," she says, "lies their peculiar interest for the Christian Church. Although the heralds of the King cannot find an entrance as yet into Tibet itself, they can leave their message at the gate with these native Tibetans. The translation of the Bible is now nearing completion. In the effort to evangelize Tibet the preparation of literature naturally occupies the foremost place. A considerable quantity of tracts has been printed by the Moravian presses and 'Pilgrim's Progress' has recently been translated. . . . Tibetans are yielding to Christ, even while Tibet still shuts Him out. Here are one hundred and fifty-three baptized Christians."

#### JAPAN-KOREA

##### Three Types of Service

**T**ANEO CHIBA, a Japanese student in the United States, points out three fields in which he believes Christian forces have their greatest opportunity in his native land to-day, rural work, social reform, and higher education. He says: "When we realize that Japan is still predominantly an agricultural country and that sixty-five per cent of her population live in the rural districts we cannot but feel that the Japanese Church ought to place greater emphasis upon the importance of rural evangelization. . . . When we see thousands of men and women enslaved in the mines under most deplorable conditions, when we see millions of young women working in textile mills in different industrial centers under similar heart-breaking conditions, and when we see countless numbers of unfortunate women chained to legalized houses of vice we cannot help but hear more clearly and more forcefully the voice of God urging us to go and minister to these people." Finally, he appeals for a great Christian university, equal in every way, if not superior, to the best government school in Japan.

### A "Steady" Japanese Christian

**O**F A young man who was baptized last year Rev. F. S. Curtis, of Shimonoseki, Japan, writes: "He is one of the steadiest Christians I have ever known, never absent from English Bible class or Sunday morning worship. He held meetings in his own home last summer—inviting men from the office, to whom the pastor preached. Since we recently rented a preaching place on the Island of Hiko, he has been invariably present, taking a class in the Sunday school and helping in the preaching service. He gives a ringing testimony to the grace of God, and has influenced many of his friends to attend the meetings. For a number of months we met in a rather quiet place where the gatherings were like those of a family group; but latterly we were able to secure a place more central and directly on the main street, so the services are more thoroughly evangelistic. From this small group, three received baptism this last winter, and six or seven more are now on the inquirers' list."

### Leaders in Rural Life

**T**HE Methodist Episcopal mission in Kongju, Korea, is seeking to train the boys and girls in its high school for real leadership in the rural communities to which most of them will return. Courses are now being given in farm and home economics. The schedule has been arranged to include two class periods a week in agriculture and sericulture. Besides this there will be afternoon hours for work in the fields, in tinsmithing, carpentry, brick and cement work, blacksmithing, and painting. During the school year the boys are taken out into the nearby villages on Sundays and in vacations to hold classes and Sunday schools. F. E. C. Williams, of Kongju, thus outlines the hoped-for results:

After the boys have finished their courses some will go on to higher schools, but many will go back to their homes to make a living by means of what they have learned. These boys will organize classes for the boys and girls of their

home towns. They will also help in night classes during the winter for older people. Sunday Schools and later church groups will come into being through their efforts.

### Korean Christian Villagers

**O**NE impression brought back by Miss Florence E. Root, of the Southern Presbyterian Mission in Kwangju, Korea, from a two weeks' trip among the villages is the way in which the Christian "stands head and shoulders" above the non-Christians in any community. She says: "One little village called White Stone was almost entirely heathen. But there was a seventeen-year-old Christian girl who had attended our mission school for girls in Chunju for several years. Her clothes were clean, she herself was neat and clean and alert—a marked contrast to the passiveness and slovenliness of most of the women there. This contrast prevails in greater or less degree wherever one finds Christians and nonbelievers together."

Another impression she describes as follows:

We were even made confidants in what seemed like a real romance, seeing and talking with both the young people concerned, though they had never seen each other. It is truly encouraging to see how Christian parents desire to have their children marry into other Christian homes, and how they are doing it.

### Test of a Japanese Prayer

**R**EV. A. K. REISCHAUER, D.D., of Tokyo, tells this story of an old man who asked to be baptized: "The minister said, 'I can not baptize you unless I know that you are really sincere. You lead in prayer and then I will decide.' The poor old man had never led in prayer in his life. His face turned red and the perspiration stood on his forehead. 'Pray!' said the minister, and this is what he said: 'God, my heart is full of prayer things, but I can not speak them with my mouth. They are coming out in the sweat on my head.' The minister baptized him, saying that was a real prayer. Any one who has heard the 'vain repetition of the heathen,' the

mumbled, fast repetitions of certain formulas so characteristic of the old religions will appreciate what the minister meant, that a prayer which makes a man sweat is a real prayer."

### ISLANDS OF THE SEA

#### Signs of Filipino Progress

**W**RITING of the accessibility of the Filipinos to the Gospel, Rev. Stephen J. Corey, D.D., of the United Christian Missionary Society (Disciples), points out two special reasons for encouragement: "The destiny of the Philippine Islands educationally, politically, commercially, and religiously is rapidly coming into the hands of a well-educated youth movement. It will only be a few years until the Philippines will be controlled by those who have been educated in the public schools of the last twenty years. . . . Perhaps in no country outside of the United States and Great Britain, have women come to such recognition in family and public life as in the Philippine Islands. Everywhere the Filipino woman is teaching in the public schools, and the proportion of Protestant teachers is far above that of the native Catholic. In striking contrast to the great population of the Orient, woman is given her proper place. This status of women is a great factor in the advancement of evangelical Christianity as well as of patriotism."

#### A Moro Christian Minister

**R**EV. FRANK C. LAUBACH, author of "The People of the Philippines," writes of the recently opened work among the Mohammedan Moros of Mindanao: "Matias Cuadra, the leading Moro of this young generation, has become a Christian minister. He is so powerful that he has been

urged repeatedly to become candidate for the governorship of the Moro Province. Indeed, he has had to flee from that temptation. Only because we could offer him a scholarship in a worthy institution like Union College was he saved for the ministry. He has accomplished miracles already in his ministry among the Moros, and is clearly the man called of God to open the doors in this part of the Moslem world."

#### Wanted: A Word for Faith.

**R**OTUMA is one of the Fiji Islands in which there are about 1,500 enrolled Christians. Rev. C. M. Churchward, of the Methodist Missionary Society of Australasia, writes of them: "The work of winning these people from a state of out-and-out heathenism to that of nominal Christianity was done decades ago, but the longer one lives among them the more one becomes convinced that the task of teaching the real meaning and requirements of the religion of Jesus Christ has only just begun. Perhaps the fact that Rotuma was at one time left for eighteen years without a white missionary has something to do with their twisted ideas of Christian teaching. Another factor is the poverty of the language." This point he elaborates as follows:

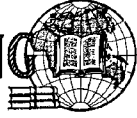
They have no word for "conscience" or for "grace," or even for "faith," or "believe" in the Christian sense. The word which stands in the present version of the New Testament for "believe" and "faith" (the word *ma*) really means to comply, yield, obey: hence, sermons by natives on the subject of *ma*, which ought to be sermons on faith, are found to be sermons on obedience, which is not infrequently explained as meaning obedience to one's chief and one's minister or catechist!

"At this time of my retirement," says Dr. Robert Laws, of Livingstonia after nearly sixty years of service for Africa, "the chief thing that I can say is that the call to the world to go and help Africa is even greater today than when my companions and I did what we could to answer the call made by Livingstone fifty-five years ago."—*South African Outlook*.





## BOOKS WORTH READING



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

**Katharine Scherer Cronk.** By Laura Scherer Copenhagen. 38 pp. 35 cents. M. H. Leavis. Cambridge, Mass. 1928.

Like an afterglow of a sunset; like the abiding fragrance of a flower; like the memory of noble deeds, comes this collection of choice glimpses of the mind, the heart, the spirit of a beloved friend. The sister has not written a story of the life, nor has she attempted merely a tribute. She has done better in giving inspirational memorabilia that will perpetuate the fragrance of the life and will bring into other lives the magic influence of Katharine Scherer Cronk. Here we catch first a glimpse of the girl at college, then the daughter in the home, the wife in the small parish, the author of inspirational leaflets, the popular conference speaker and above all the friend who brought to many a new purpose and a more vital contact with Jesus Christ and His program. Mrs. Cronk rests from her unceasing labors but this attractive and spiritually stimulating booklet will be one of the means by which her work continues to bear fruit.

**Light and Darkness in East Africa.** A missionary survey of Uganda, Anglo-Egyptian Sudan, Abyssinia, Eritrea and the three Somalilands. 206 pp. 3s. 6d. World Dominion Press. London. 1927.

A patchwork knowledge of Africa characterizes the European peoples who share in the Government of that great continent. As they look at the outline of the great continent their own contacts paint familiar sections in vivid colors while the remainder is to each of them a hinterland of ob-

curity. Belgium knows Congo; Britain, Uganda, the Union of South Africa and other sections; France, French Equatorial Africa and the Sudan; Portugal, Angola and so forth.

A somewhat similar situation exists among the evangelical constituencies in America. Each knows something of the section in which its own denomination is working. But the day for a comprehensive knowledge of Africa has arrived. Wireless is binding the various parts of the continent together. Recently a message was sent from Mozambique to Angola and a reply received in two minutes. Eritrea talks with Somaliland. Colonial governors from different areas are comparing notes. The Conference at LeZoute in September, 1926, brought missionaries and government administrators from remote sections face to face.

In the interests of a comprehensive intelligence in respect to Africa the new volume, "Light and Darkness in East Africa" will do much to help American readers understand the trend of missionary events in parts of the great continent unfamiliar to many of them. The volume surveys in a most readable manner the present status of Christian missions in Uganda, Anglo-Egyptian Sudan, Abyssinia, Eritrea and the three Somalilands. It contains an especially stimulating review of the ancient Abyssinian Church and points out its possible significance in respect to the evangelization of other sections of Africa.

In 1928 the American churches will be studying Africa as a whole. Our

imaginations may well be captured by the great land of purple shadows and brooding mystery. This volume will carry on our interest to remoter sections until we are able in a measure to fit together the pieces of the international jigsaw puzzle and make of it a great new emerging frontier-land with spiritual as well as commercial significance for all the world. Scientists from Britain, France, Belgium, Germany and Portugal have recently joined hands in a study of African sleeping-sickness problems under the leadership of the League of Nations. Christian forces should be prepared likewise to pool their intelligence and multiply their power.

P. H. J. Lerrigo.

**Village Schools in India.** Mason Olecott. Illustrated. 8 vo. 235 pp. \$1.25. New York. 1926.

This book, an important contribution to the subject of elementary education, not only in India, but in related countries, has as its immediate purpose the discovery of the kind of education needed in Indian villages and the best plan for the preparation of teachers for such schools. The urgency of making village schools educate children effectively for life and citizenship is readily recognized. Dr. Olecott had his mind first turned in the direction of the problem of village schools in India when he served for a short term as a member of the staff of a college in southern India. He returned to India later with a Fraser Commission when that body made its thorough survey, in 1919, of the problems of village education. Subsequently, he took courses in agricultural and teachers' colleges in America, and returned to India in 1923 to devote his life to the work which had engaged his researches all these years.

The introduction to this book discusses the problem in hand and the work already done. The major portion of the study is given to three inquiries: the conditions prevailing in Indian villages, economic, physical

and social; the reform and extension of rural education, including problems of administration and curriculum; the preparation and development of village teachers, containing a review of the operation of training schools, the courses for professional preparation and the development of teachers, also the place of women teachers. What makes this study more impressive is the fact that one sixth of the human race lives in the villages of India, that nine of every ten Indians are villagers and that over ninety-two per cent of them are illiterate. The whole situation exhibits many elements of grave danger for the additional reason that a very large share of the 5,000,000 men and women who have recently been admitted to the Indian franchise are illiterate villagers. The difficulties in the way of making popular education play its rightful part in the present changes are indeed staggering. These conditions are sketched only in their broad outlines and most characteristic phases.

Of primary interest to the special student, or the Indian missionary, it provides some very interesting and accurate analyses of conditions and life in the Indian village. Furthermore, the tables and compilations of statistics in the appendices bring together much valuable and interesting data drawn from obscure sources. An extensive bibliography, a good index and the free use of admirable and very relevant illustrations earn for Dr. Olecott the gratitude of many colleagues in his work. W. I. C.

**The Land of the Vanished Church: A Survey of North Africa.** J. J. Cooksey. Pamphlet with map of North Africa. World Dominion Survey Series. 2s. London. 1926.

A very valuable series of pamphlets, issued under the editorship of Dr. Cochrane of the World Dominion Press, deal with the Indigenous Church, the World-Wide Task of the Christian Church and special surveys of Central Asia, Dutch East In-

dies, Latin America, etc. The present pamphlet relates to North Africa and describes briefly but very instructively the history of the early Church in those lands, the causes of its decay, the revival of missionary work, and the present situation in Morocco, Tunisia, Tripoli and Algeria. It is a sad story, but contains a challenge to advance. Today some twelve evangelical societies are at work there with a total of 240 workers in fifty-four stations. There is no other recent comprehensive survey of this field.

**Students and the Future of Christian Missions.** Edited by Gordon Poteat. 8 vo. 350 pp. \$2. New York. 1928.

The Student Volunteer Movement is changing—not in its purpose or loyalty to Christ, but in its emphasis and method. This is seen in the report of the Detroit Convention presented here. It is well and promptly edited and makes interesting reading. The main topics are "Experience of Power; Christian Missions in a Changing World; Abiding and Changing Aspects; Is Jesus Christ Indispensable; Shall We Share our Christian Faith with Others; Interracial Coöperation; and Find our Place in God's Plan."

Those who attended earlier conventions will miss the notes then struck so forcefully and with such effect—Prayer; the Holy Spirit; God's Missionary Call; a World Lost Without Christ, and Miracles of Missions. These addresses are different. They are as a rule stimulating to thought and action but the human viewpoint and motives prevail. They are worthy of study, but God's view of the world and of the missionary enterprise needs to be kept before us.

**Mormonism and Biblical Christianity.** Franklin G. Huling. Pamphlet. 38 pp. New York. 1927.

Here is a good antidote to some of the literature put out by the "Church of the Latter Day Saints." In their writings and their public addresses, they hide the peculiar teachings of

their religion. It is a man-made religion with distorted Biblical passages. It is a religion of the flesh, of mammon, organized with great skill. Mr. Huling shows how Mormon doctrine and practice depart radically from the teachings of the Bible as to God, Christ, the Holy Spirit, Sin and Salvation. The teachings of the two are carefully compared in deadly parallel columns, with additional comments. Mormons teach that there are many Gods, many Bibles, a human Christ who had several wives, the Holy Spirit a material "fluid"; sin a necessity and a cause for rejoicing; the Gospel of Christ a system of rules and salvation "a life of good works" without any atonement by Christ or justification and regeneration by faith in Christ.

**An Introduction to Child Study.** Clarence H. Benson. Ill. 240 pp. \$1.50. Chicago. 1927.

Much emphasis has lately been placed upon the need for adequate religious training in the lives of the American youth. Even those not active in the Church call attention to the results of the lack of such training as shown in the youthful criminals of whom there is an increasing number. In this book on child study Mr. Benson indicates clearly the value to the state as well as to the individual of careful, constructive religious training given to children and those of adolescent age. The author takes a very conservative Christian view of religious training, emphasizing the need for accepting the Bible as it stands. The elementary psychology, the phraseology and illustrations used, will not be considered by many as up-to-date. The author, however, makes a very close and vital connection between each bit of psychological information and its practical application in religious training. The book is prepared for teacher training classes in the Church School, and there are questions at the end of each chapter to test the reader's knowledge of its contents. These questions, however,

are all factual, and none are designed to stimulate individual thought on the subject.—M. A. L.

**Not Tragedy—Triumph.** Dohnavur Fellowship, No. 10. 46 pp. 2d. 5 cents. St. Louis and Madras. 1927.

This story—taken from two home letters—is a well written and thrilling account of how a murderer in India, while in prison under the death sentence, was converted and of the joy which his new faith brought him and of his triumphant death. K. S. L.

**Thamilla (The Turtle Dove).** By Ferdinand Duchene, twice recipient of the Grand Prize in Literature, Algiers. Translated from the French by Isabelle May and Emily M. Newton. 8vo. 175 pp. New York. 1927.

Monsieur F. Duchene, for years Justice of the Court of Appeals of Algiers, moved by his intimate knowledge of the sufferings and injustice heaped upon Mohammedan women, through the laws and teachings of the Koran, writes this stirring appeal in behalf of Moslem womanhood. The story is full of pathos and sorrow, and reflects the love, hatred and jealousy in the Moslem harem, engendered by the plural marriage system. The degradation and slavery of Thamilla makes a poignant appeal. The powerful inarticulate cry comes to the Christian womanhood of the world to help hasten the day when these Moslem sisters, living in the thralldom of the Islam, shall be emancipated and enter into the joy and freedom which comes through faith in Him who said, "I am come that they might have life, and that they might have it more abundantly." B.

**The People of Ararat.** Joseph Burtt, F.R.G.S. 184 pages. Limp cloth. Illustrated. 3s 6d. London. 1926.

"My only justification for writing this book is an intimate, personal affection for the Armenians." No one without such love could have written so fairly. The author neither spares

their faults nor over-exalts their virtues. While he says "In my relations with them I gave little and received much, and always had the best of the deal" he still recognizes that "the long oppression of stronger nations has driven the Armenians to use craft and intrigue against strength and tyranny. . . . This does not mean that all Armenians are crooked. . . . It means that the Armenian plays the game according to the rules of the country."

Against this dark background the virtues of this long persecuted race are doubly resplendent. "They have been harried, tortured, exiled, but they are still brave people who can stamp a home, whatever it is and wherever it is, with their virtue and personality." "Courage, independence, a love of learning, the passion and inspiration of the poet, a genius for religion—if ever the world needed these qualities it needs them today." It is with sympathetic and loving understanding of the Armenian people that the author follows them through their tragic history. He draws upon their early myths and legends to build up his story. With fierce devotion it was first among the nations to embrace Christianity, and consistently through the centuries the Armenians have sacrificed their national liberty for the defense of the faith.

Mr. Burtt cannot fail to picture the Turks, and again he shows a fairness as refreshing as it is unusual. Having faithfully set down the enormity of the crimes of 1915-22 the author quotes from Dr. Greig, Bishop of Gibraltar: "Judgment and vengeance are, thank God, not ours. What is ours is to help and save."

The book is very brief but complete as a story of the Armenians. Its simplicity and directness are in keeping with the spirit of the Society of Friends to which the author belongs. But as a Britisher he repressed throughout a scorching passion, the passion for justice and mercy denied by his own England to "The People of Ararat." E. W. R.