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THE MISSIONARY REVIEW *of the* WORLD

DEHAVAN L. PIERSON, *Editor*

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PERSONALS

SECRETARY W. R. WHEELER of the Presbyterian Board of Foreign Missions and Rev. Robert M. Russell of Larchmont, N. Y., returned in November from West Africa. They traveled more than 18,000 miles in their five months' tour and addressed more than 30,000 converts in Cameroun.

COUNCILOR RAILTON YUAN is one of three Chinese first to be elected to the position of Councilor of the Municipal Council of the International Settlement of Shanghai, ranking in every respect as equals with the foreign members. He is also a director of the Chinese Y. M. C. A., Vice-Principal of the Ningpo Methodist College, and holds office in civic and commercial organizations. He is an earnest Christian and delights in preaching, whenever he returns to his Ningpo home. He is a generous supporter of his mission. A missionary friend writes that Councilor Yuan is the type of man who makes one glad that one ever came to China to proclaim the Gospel. He is fair and just in his judgments not an extremist, but one who is conciliatory in his dealings with all classes of men.

THE REV. J. STUART HOLDEN, D.D., of London, resigned his position of Home Director of the China Inland Mission in October. He says: "My responsibilities in other directions, chiefly in respect of the work to which I believe myself primarily called—the ministry of God's Word—have made it impossible to devote more time or closer thought to administrative service to the Mission than I have given. . . . Recently the state of my health, and the urgency of my doctors have made me review my tale of work and concentrate my limited powers upon that ministry which is my first responsibility."

OBITUARIES

REV. CHARLES INWOOD, D.D., Home Director of the Ceylon and India General Mission since 1918, died on October 12th at the age of seventy-seven. He began preaching at fourteen years of age. Few men of his generation had exercised so broad and fruitful a ministry as he in Great Britain and in other parts of the world. His influence was most marked, at Keswick and in other meetings for the deepening of the spiritual life. He was also a Director of the Evangelical Union of South America and he made a tour of the Neglected Continent in 1912. What he saw convinced him that the Abbé Dominic spoke the truth of neglected Catholics, that their religion was a "baptized heathenism," while most of the Indians were in an even worse condition.

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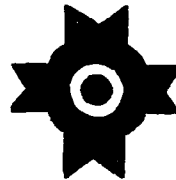
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LOOKING FORWARD IN CHINA

BY REV. ROWLAND M. CROSS, B.D., Peking, China

Missionary of the American Board C. F. M., 1917-

THE sixth annual meeting of the National Christian Council of China (October 11-18) brought to Shanghai nearly one hundred delegates, from all over China, from Java to Manchuria and Szechwan to Hongkong. They represented a Christian church membership of 300,000 — representing many branches of the Protestant Church. Two-thirds of the Council were Chinese and the leaders included the General Secretary, Dr. Chêng Ching-yi; the Chairman, Dr. David Yui; the Chairman of the Business Committee, Dr. T. C. Bau, the Chairman of one of the Commissions; Dr. T. T. Lew, Dr. H. H. K'ung, of Nanking, Dr. Wu-i Fang, the new head of Ginling College; Dr. Y. C. Yang, president of Soochow University, Mrs. C. C. Chên, Miss Ting Shu-ching, General Secretary of the Y. W. C. A. and many others. The Chinese Church is rapidly becoming indigenous in its leadership.

It was distinctly a forward-looking conference with evidence of an eagerness to go ahead on a new program with hope and enthusiasm.

Eight members of the China group had attended the Jerusalem

Conference, the findings of which were discussed, and are being printed in both Chinese and English for the Chinese Church.

Under the leadership of Dr. C. Y. Chêng, one group discussed "The Christian Life and Message and the Central Emphasis of the Church," and called for emphasis upon retreats and for the right kind of Christian literature. The report closed with this special recommendation:

We believe that a limited number of carefully selected visitors from abroad should be invited to China for periods of from six months to two years each to render specialized service; such as, a study of actual conditions, help in analyzing problems, evaluation of present methods, guidance in research, information regarding experience in other countries and giving encouragement and inspiration to Christians in China.

Another commission led by Dr. T. T. Lew, of Yenching University, expressed its expectation that the leaders of the government would endeavor to uphold religious liberty, promote moral education and eliminate military warfare. The Church, in addition to its distinctly religious activities should give special attention to the creation of a

healthy, constructive public opinion, to the assistance of the government in policies of social reform and the preparation of men and women for public service.

Christians of other nations in China and elsewhere were exhorted to be of real service to China by spreading knowledge of the real facts regarding China, by supporting a fair policy in dealing with China and by practical cooperation in China's reconstruction.

The following telegram was sent to President Chiang Kai-shek and the government in Nanking:

The nation being now united, the era of political tutelage has begun, reconstruction is under way and the nation is rejoicing....

We look to the Government to uphold religious liberty, promote moral education, reduce military establishments, suppress banditry and work for permanent peace.

This humble organization desires with its fellow Christians in the entire country activity to propagate the religious teaching of universal love according to Christ and thereby to try to complete the great work started by Dr. Sun, of building a new nation.

In the work of the coming year we shall devote special effort in support of the government in such movements as the suppression of opium and prostitution, the improvement of family life, the amelioration of the conditions of agricultural and industrial workers.

Dr. Luella Miner was chairman of a third commission on "Leadership." The need for a careful study of the whole problem of recruiting and training church workers was emphasized. This training should be planned and supervised "under conditions similar to those which will be met in actual service."

A recommendation was made that "hereafter missionaries be

recruited in response to requests of agencies in China that are composed of or include Chinese in their membership and that request be for people with proper spiritual qualities and who are especially fitted for specific tasks for which persons are sought."

"Cooperation and Unity," was the subject of a two-day deliberation by Commission IV, H. C. Tsao, leader. They expressed appreciation of the assurance given at Jerusalem, that the older churches do not desire "to impose beliefs and practices" upon the younger churches nor to bind up the Gospel with fixed ecclesiastical forms but desire to leave the younger churches free to express the Gospel through their own genius and through forms suitable to their racial heritage." It expressed thankfulness that the Jerusalem Conference saw the "urgent necessity to eliminate the complexity of the missionary enterprise due to the great number of denominations and the diversity and even competition of the missionary agencies." It urged that consideration be given to the possibility of removing hindrances to the mutual recognition by one church of the members of the other churches and that there be an interchange of delegates at meetings of church bodies.

It expressed its gratification at the recognition by the International Missionary Council that "the relation of the Church and mission should be 'church-centric' and that this conception of foreign missions makes it necessary to revise the functions of the mission, where it is an administrative agency, so that the indigenous church will become the center from which the whole missionary enterprise of the

area will be directed." In cooperation with the I. M. C. a thorough scientific study of the whole problem of self-support is to be undertaken.

The council passed important recommendations regarding the Christian program in rural districts as follows:

1. That the Council, in cooperation with other national Christian organizations and church bodies, assist the College of Agriculture and Forestry of Nanking University to plan for the reorganization of the Summer Institute of the University more adequately to meet the needs of rural pastors, evangelists, teachers and lay leaders, both men and women.

2. That the Rural Life Committee select a rural church in which a correlated program will be carried out as an experiment, using local leadership assisted by experienced workers.

3. That the Council secure as soon as practicable a member of its staff to give special attention to rural work.

4. That the Council earnestly commend the findings of the Jerusalem meeting on Rural Problems to the Churches and Missions in China as a basis for study in seeking to formulate a comprehensive program for rural work of the Church in China.

During the coming year, the Council is to investigate the question of the registration of the Churches with the Government and the method of creating Chinese

"holding" bodies for church property, which a number of the missions are prepared to lease to the Chinese Church.

The Council is to be reorganized and the delegates next spring are to be elected by the churches and not by missions.

Dr. T. C. Bau was chosen chairman of the National Christian Council to succeed Dr. Z. T. Yui, whose efficient and devoted service during six difficult years are highly appreciated. Mr. C. I. Cio and Miss T. C. Kuan were appointed to the secretarial staff during the past year.

There was much inspiration received at the meetings of the Council. Rev. Li Shih-mên, of Canton, told how in spite of communist uprisings the church had made progress during the past year as seen in education, in extensive evangelism—one meeting being attended by 5,000—and in the organization of a Chinese Bible Society which had already sold 80,000 copies of the Scriptures. Rev. C. T. Chang, of Hunan, said that street preaching is possible again in Changsha "the Moscow of China." Rev. E. S. Yu, of Kaifêng felt that Hunan is to be congratulated that in Gen. Fêng Yu-hsiang "Christian principles have been woven into his personality and his works even if he should deny connection with the movement."

THE CALL TO PREACH AND PRACTICE

All simple is the work to preach the Cross;

To practice it puts life where death has been;

To seek for gains but fills the earth with loss,

And ease in saviours keeps earth full of sin.

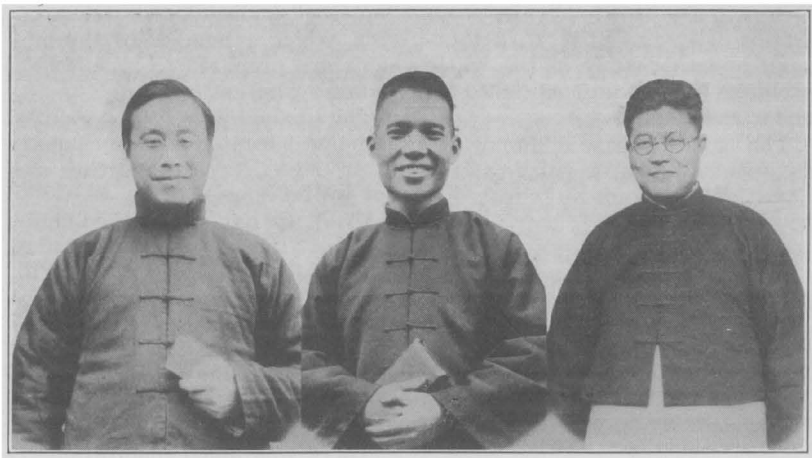
O valiant warriors of our conquering Lord,

Receive the call again that sends men out;

Take to the field, and with your battle sword

Fight till the world shall hear the victory shout!

—Otto H. Houser.



EVANGELISTS—REV. C. K. LEE, MR. LELAND WANG, REV. MARCUS CHENG

NEW HOPE FOR CHINA

BY GEORGE T. B. DAVIS

THERE are signs of a new day in China. One of the rays of the approaching dawn is the change of attitude of Chinese leaders with regard to communism. A year or two ago Bolshevism was sweeping over China like a prairie fire. Today both civil and military leaders are doing their utmost to stamp it out. This constitutes a remarkable answer to the prayer of God's children in many lands. Let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign lies in the fact that persecution has not wrecked the church in China, but has purified the true followers of Christ, and has prepared the way for a great work of the Spirit of God. In some cases the churches have grown while passing through persecution.

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. This is the very goal for which the missionaries have been longing and praying for decades. One missionary society is turning their churches entirely over to the Chinese; and the missionaries, accompanied by Chinese evangelists, will do pioneer work in preaching the Gospel in unreached towns and villages.

Another augury of the new day is the widespread dissatisfaction with intellectual sermons and social service; and a returning to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and evangelists returned to Shanghai after a tour of several weeks in South China and the leader of the party, Mr. C. K. Lee, tells how both pastors and people

are turning away from the husks of subterfuge, and are hungry for the Gospel.

Rev. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in North China who were about to give up their churches and go into secular work. All three gained a new vision of Christ, and have gone back to preach the Gospel in the power of the Spirit. Far and near come encouraging reports of open and receptive hearts following the recent turmoil.

Another hopeful sign is the readiness of the people to hear the Gospel message. One of the Chinese evangelists, Mr. Leland Wang was converted while serving in the Chinese Navy, and later resigned to devote his entire time to preaching Christ. Recently in Hongkong the largest theatre in the city was crowded, with hundreds standing, to hear him preach the Gospel of salvation through Christ. Mr. Wang and his associates have used thousands of the pocket Testaments, and recently he sent for 2,000 more for use in Foochow, his home city.

Another auspicious event is the bold testimony for Christ given by General Chang Chih Chiang in high governmental and other circles. He unflinchingly proclaims the Gospel to high and low and rich and poor. In an address to Shanghai bankers, he told them that Christianity and the Christians are the hope of China. General Chang loves the Word of God so much that he has purchased thousands of Bibles and Testaments for distribution.

Another harbinger of the new day in China is the success attending the nation-wide distribution of New Testaments. Over 600,000 of

the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands. From far and near come tidings of the glorious blessing



A CHINESE POLICEMAN WITH HIS
POCKET TESTAMENT

that is following the presentation of the Testaments.

The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of souls who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When

we have received more Testaments, we will start at our eleven out-stations.

Mr. Wang, a Chinese worker, received such blessing from giving the Word to others that he has decided to distribute Testaments as long as he lives. Another Chinese, Mr. Yen, tells of the remark-



GENERAL CHANG CHIH CHIANG

able results that came from giving copies of the Testament to those who were opposed to Christianity. He says: "I received twenty copies of the Pocket Testament, and distributed them to twenty men who were anti-Christian. We followed up the work, and fourteen of these have become Christians."

One of the most enthusiastic of the hundreds of Chinese pastors and workers who have helped in

the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the pocket Testaments.

In Shanghai, last spring, Marshall Fêng welcomed back Mr. and Mrs. Saltee and their party of missionaries to the province of Honan. They arrived safely in Kaifêng, the capital, and found no trace of anti-foreign feeling. The mission school compound was occupied by about a thousand wounded soldiers. The missionaries began preaching to them and on the second Sunday memorable scenes were witnessed. The church, which seats about six hundred, was packed with men who filled the aisles, the pulpit platform, and the window sills. At the close of the service so few left that a second sermon was delivered. Then the men were requested to go, and the building was filled again with women.

In spite of all the missionary effort in China for decades past, many believe that probably three hundred million people in China have never yet clearly heard the Gospel message. In apostolic days it was in a time of great affliction that the Gospel spread. This may be true today.

Not the least of all the signs of hope for a new day in China, is the fact that the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands.

Shall we continue to pray earnestly and fervently for the missionaries and pastors and Chinese Christians, for the spread of the Word of God, and for spiritual awakening, so that a new day of spiritual life will dawn in China?

CANON W. H. T. GAIRDNER OF CAIRO*

A Many Talented Missionary to Moslems

BY REV. SAMUEL M. ZWEMER, D.D., Cairo, Egypt

ON MAY 22, 1928, there entered into rest and the glorious Life of the triumphant faithful, one of the most distinguished leaders of missionary work in the Near East. From Cairo, as the centre of his life-activities, that wonderful spirit influenced wide circles far beyond Egypt, while in the great capital of the Moslem world his soul burned with the ardor of a star of the first magnitude in its intellectual brilliancy and the versatility of his genius.

Gairdner from his youth up had the best educational advantages, not only in a Christian home of culture and refinement, but in his preparatory studies and at Oxford. There he was soon distinguished as a scholar and he remained one all his life. He loved books and devoured them but always with discrimination. The best Book of all books was therefore worthy of his most earnest study and most rigid spiritual discipline. While still an undergraduate he gave an address on "The First Duty of Students" which is a key to his own life:

If once a man goes down from college without having acquired the habit of study, he will never acquire it. These years at college are our one chance. Often enough even studious men, who get caught into the busy whirl of a practical life, have perforce to drop this habit of study. But they can never lose the benefit of past

habits..... Why should Christians have narrow minds? What grace is there in them? None whatever. In fact, the very reverse. Have you never heard real unfairness in argument—a total want of sympathy with any point of view save the speaker's own—an



WILLIAM H. TEMPLE GAIRDNER

ungracious intolerance, which makes one feel inclined to take sides against what one really believes? These are characteristics of the warped mind. And such minds are often produced by failure to study while at college. Let us be broad-minded in the true sense of that much misused, much-abused word.

One can judge how wide the range of his scholarship was by an incident that took place during the world war. There were more than

* As a full biography of Canon Gairdner is soon to appear from the press written by his colleague in Cairo, Miss C. E. Padwick, we shall only attempt to sketch here some lines of the portrait and give a few reminiscences of his many-sided life—a life of four dimensions toward God and man.—S. M. Z.

a score of Y. M. C. A. centres and camps for the armies in Egypt. Gairdner among many others was expected to lecture at Kantara for some days to the soldiers. In answer to a question about subjects, he sent the following list of topics from which to select:

"Mohammed; Mohammedanism; The History of Egypt, Ancient, Middle, or Modern; Modern Novelists and H. G. Wells; Ancient and Modern Cosmogonies (early systems of Astronomy and the latest); The Causes of the War from Cæsar to Kaiser (race movements and European history); Some Shakespeare plays; Robert Louis Stevenson; The Development and Structure of Music; How the Hieroglyphics were Deciphered." Such was the list on that half sheet of paper and he asked for half a day's notice before giving a lecture!

Judge from this the force, the grace, the versatility of the man who proposed, mid the flies and tobacco smoke of a Y. M. C. A. hut, to talk to newly-enlisted men and veteran officers on such themes and yet hold their attention. Gairdner, however, was not a naturally easy speaker. His manner of speech was often hesitating and his bodily presence was sometimes against him. A friend at Oxford described him as "active, vigorous, athletic, with a well-built figure but which he generally covered with unattractive and ill-fitting clothes." Who can forget seeing him minus collar and necktie on a bicycle reading a newspaper and pushing the pedals to be on time at a Committee!

One Great Purpose

With one great purpose in life, to exalt and preach Christ Crucified, Gairdner was careless of many

conventionalities. He was too busy about men's souls to spend much time on dress; his versatile mind, ever ready to turn its attention in a new and unexplored quarter, could not fix itself on the trivial things of life and sometimes seemed to wander far from the obviously close at hand. This explains his frequent absent-mindedness. He was a good story-teller, an excellent companion, a skillful musician (on the piano and the organ which he often played simultaneously); he was also an artist in temperament, a dramatist and poet. All of these gifts of genius he laid on the altar of service for the King. His dramatic entertainments and musical evenings (when Mrs. Gairdner added her talents) were a delight to the whole missionary community in Cairo and to a wide circle of other friends. Once a year he might play "Charlie Chaplin" to the uproarious amusement of children and their elders, but all through the year he was the warm and welcome friend of children in his own home, of unfortunate children in the hospitals and of the Egyptian children with whom he came in contact.

Here was a missionary who gave one short life-time of service, in one place to one great idea—the evangelization of Moslems. He found his lever and fulcrum in Cairo and set out to move a world.

His call to special service in Egypt came through a godly woman, Miss Annie Van Sommer, at a summer conference, and this word spoken in faith had results far beyond all expectation.

Before he sailed for Egypt to work under the Church Missionary Society he gave unstinted service to the Christian Student Movement in Great Britain. He



CANON GAIRDNER, BISHOP MCINNES (NOW IN JERUSALEM) AND SIX MOSLEM CONVERTS WHO RECEIVED BAPTISM IN CAIRO

wrote three study textbooks on Prayer and on the Gospel of St. John; he won recruits for service abroad; he deepened spiritual life in the universities, for he had already come under the influence of men such as John R. Mott, Robert P. Wilder and Robert E. Speer. No wonder that he wrote:

Our purpose must be, then, to enter every college in the Kingdom, and having entered it, win it wholly for Christ. Or, to put it into a phrase, must not our aims be to win the colleges for Christ, each of all and all of each? While our Unions are touching a mere set, as many of them

still are, and not reaching much of the strongest and best material at all; while men are not being won—and how few men are being won!—while the very desire to win them, instead of burning like a fire within the bones of those who profess Christ, is often cold, or sometimes positively does not exist—is our ideal realised?

Gairdner's missionary ideals were lofty but sober. No one realised as keenly as he that the evangelization of Egypt was humanly an impossible task. He did not underestimate the strength of Islam, nor was he ignorant of the tremendous under-tow in the surf

for those who tried to save the lost. If ever a man travailed and toiled to bring a rescued man through the breakers it was Gairdner. At his funeral some of these trophies of God's saving grace broke down in tears when they remembered what their salvation had cost him. In July 1919 he wrote to Dr. Mott:

The great thing, I think, to realize is, that in coming to the Levant, you are coming to Mission fields *entirely* different from India, China and Japan, so that it might be expected, *a priori* that the plan and the conduct of your inter-mission conferences will also be different.

The chief differences which I note are:—*there*, old mission-fields, *here* young ones: *there* organized churches of converts and their descendants, *here* almost none of such, but *only* old oriental churches and churches recently formed at their expense; consequently, *there*, comparatively little sectarian feeling, *here* sectarian feeling, which in some cases is almost co-extensive with religious feeling; *there* governments largely friends, and publics ready to be well-disposed, *here* governments intensely unfriendly, and public in a present state of savage ill-disposition.

The Impossible-Possible Problem

In his little book "The Rebuke of Islam" he stated truly that Islam was "the impossible-possible problem. For it is the only one of the great religions to come after Christianity; the only one that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which, in several parts of the

world, is today forestalling and gaining on Christianity."

Face to face with such a problem in the presentation of Christ, Gairdner was not only an earnest missionary but an able apologist and theologian. All of us in Cairo turned to him for inspiration and guidance in the inevitable Moslem controversy forced upon us through their press and their champions. In his paper for the Jerusalem Council Meeting he said:

Contact with Unitarian, deistic Islam forces the Christian to work out his theology *experientially*. Consider the Eastern Churches which so lamentably failed to stay or stem Islam. What is their key-note? It is "orthodoxy." To the average Eastern Christian "orthodoxy" conveys a purely intellectual and metaphysical significance. If there be any ethical reality underlying the *filioque* controversy, it may reside just here, that the Eastern Churches thought only of the transcendental origin of the Holy Ghost, and left out of their creed the fact that, dispensationally, He is mediated to us ever, always, and only by the glorified Jesus Christ. The "Catholic" Churches of the West have shared this danger of considering the Trinity first and foremost transcendentially, and equally so have those Churches which vow allegiance to Calvin and Luther. Such an attitude is helpless against Islam.

Who can tell what moral results will accrue, when we allow the Trinity to dominate the devotional life of the heart, as well as our theology? Who shall gauge the debt we may yet have to confess to Islam, if that great antagonist prove finally to have compelled us to explore unknown depths of the riches of the revelation of the Triune God?

We have quoted these words at length because they express Gairdner's theology and the theology which we believe will yet win the Moslem world.

All through his quarter of a century of service in Egypt, preaching, organizing, and dealing with many inquirers—the missionary found time (nay took the golden hours) to write. He struggled to free himself from routine. Apologizing for long silence he writes in May, 1927:

My dear old Sam,—*Peccavi—mea maxima Culpa—al haqq 'alayya*, and if there be any other expression conceive it said. I expect you have despaired of me. Let me say just this: from July to January I was at home on leave, and I wrote no letters, for I had more going on than I could really manage or do justice to: and from February to date it has been one unsuccessful attempt to catch up the lost first-half of the year:—..... Life in Cairo is the usual pressed—bully-beef tub of conferences and committees. How to escape from these things I know not. And yet I have got clear of the A. C. L. S. M., the N. M. P. and the standing Committee of the Egypt Intermission Council. But there remains the Fellowship of Unity, the Western Asia and N. A. Council, the Standing Committee of the C. M. S., and the Native-Church Committee, the Bulac Church Committee, and the School of Oriental Studies and as all these are thriving institutions, and all make their chief efforts in the spring you can imagine how it is.

As An Author

The list of Gairdner's Arabic publications cover many fields of literature. Eleven tracts and books on Islam and Christianity came from his fertile pen and some of them were often reprinted and translated; all of them are increasingly valuable. Twelve books on Bible Study and Bible biography; six on prayer and the devotional life for Oriental Christians.

In the English language we have

from his pen "The Life of D. L. Thornton," "Edinburgh 1910," "The Rebuke of Islam," "Notes on the Epistle to the Romans," and three important works on the Arabic language, its grammar, prosody and phonetics. In addition to all this he founded a monthly Christian Magazine in Arabic and English and was its chief editor for twenty-one years. Its circulation and support was his constant care, and, before his death, his pen was able to extend its influence in widening circles, from Alexandria to Khartoum. The magazine *Orient and Occident* has a great number of Moslem readers, also outside of Egypt, and has become the open forum for intelligent discussion of religious problems for the young Egyptian.

It is, however, not the quantity, but the quality of Gairdner's literary work that is astonishing. His "What Happened Before the Hegira?" is one of the most telling approaches to the Moslem mind ever written. The same is true of his "Death of the Perfect Man" as an interpretation of the very heart of the Atonement. And what can one say of his remarkable Bible dramas and Miracle-plays? Those who were present at the first presentation of "Joseph" by Egyptians to an Egyptian audience will never forget the genius of its production and the reverence of the listeners. Boys from the Old Cairo Mission School were the actors. The church was filled to the doors; the scenery was simplicity itself but the acting superb under Gairdner's leadership and its moving climax was Joseph as type of Christ. One who knew what took place behind the scenes says:

At the close, as the church emptied, and the spell cast by the play gradually

lifted, a figure in a black cassock was left kneeling by the stage, his features motionless in prayer. It was the author-producer. The drama in Cairo had been consecrated at last, and steeped in the spirit of prayer.

It will illustrate Gairdner's power of concentration when I tell you that one at least of those scriptural plays was written as he sat on the third class deck of a Mediterranean steamer between Alexandria and Brindisi, writing, writing, writing, oblivious to passing meals, and dancing sailors, and playing children, as hour after hour the characters came to life under his pen. A thread was tied round the manuscript at Brindisi,—to his wife for typing, and so to the publisher. This in the hours of furlough after the stresses of a Cairo year.

Most of all, this man of ten talents, was a friend. He had the genius and the passion for making and holding friendships regardless of racial, social, or language distinctions. His mind was international; he loved to bridge differences, he had a passion for Christian unity and felt personally humiliated when missionary groups or individuals failed to understand each other. Early in his missionary career David found his Jonathan. In a close alliance he and Douglas Thornton worked as brothers for eight years, although both were twins in genius and education, they were strongly contrasted in temperament and gifts. When Gairdner lost Thornton it well-nigh broke his heart. When he wrote his biography it was to him not the story of a life but "a study in missionary ideals

and methods." The book, therefore, in a sense, is an auto-biography, although never so intended by the author. During the last months of Gairdner's severe illness, the circle of friends surrounded him was composed of men, women and children, Syrians, Egyptians, Americans, Germans, Swedes, British of every church and from among Moslems. At the funeral all Christian Cairo was represented—it was a common sorrow for the loss of a friend that brought so heterogeneous a company to the church and around the grave. Like Daniel, he was "a man greatly beloved." The secret and strength of that love was well expressed by one of his closest friends, the Rev. Maurice Richmond, at the conclusion of his memorial address in St. Mary's Church, Cairo. It is a true picture of a great missionary and great lover of Christ:

The fruit of the spirit is love, joy, peace. And we thank God for the life in which this fruit was so varied and so pure. Love—joy—peace. May we paraphrase those words? Friendship—zeal in life—and that free inward harmony of all his powers in the heart-loyal service of Christ and of his Kingdom. Yes, we thank God for the life of such a friend:

"One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to
fight better,
Sleep to wake."

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—*Hugh Black. (Congregationalist, Dec. 6.)*

THE SUPREME PERSON AND THE SUPREME QUEST*

BY REV. ROBERT A. HUME, D.D., Auburndale, Mass.

For Fifty Years a Missionary of the American Board in India

Dr. Hume, who first went out to India as a missionary in 1874, exerted a wide and blessed influence there. He was the means of leading many to follow Christ and was honored by the Indian Government. He says:

"My great desire and chief effort is to bring every one into personal contact with the Lord Jesus Christ, in the conviction that He will draw the soul into accepting His help. I first gave this address in the hall of the College of a Hindu Prince, the Maharaja of Kolhapur. It was printed, at the request of Hindus and Christians, went through several editions in English, translated and printed in four Indian languages and was also translated into Telugu by an unbaptized Hindu prince, the Raja Bhujaugrao of Ellore, whom I had never met. This condensed report shows how the Christian message is sometimes given by a missionary in India."

BROTHERS, let me share with you the highest privilege of my life. Only life produces life. Every one's chief values come not from "things," but from intimacy with good persons. Is the possession of wealth or political or social preeminence a great permanent satisfaction? There is a proverb, "Uneasy lies the head that wears a crown." The poet Cowper says, "Knowledge and wisdom, far from being one, have oft times no connection." Byron wrote, "The tree of knowledge is not that of life." No "thing" gives genuine or permanent satisfaction. Only the possession of a worthy character gives solid satisfaction to a spirit. You and I are spirits, though at present living in bodies. The main aid to developing a noble character is association with worthy persons. The worthier they are, the greater the gain. The greatest gain will come from the supreme person. To me the supreme person is Jesus Christ. Let me tell you how Jesus Christ has helped me.

* Dr. Hume, from his rich experience, is available for missionary addresses. The above message shows how a Christian missionary sometimes presents Christ and the Gospel, but it is not the whole message or the whole Gospel.—EDITOR.

Jesus Christ Is the Supreme Thinker

One reason why I consider Jesus Christ the Supreme Person is that He is the greatest thinker that ever lived. What constitutes any one a great thinker? It is, first, his having true and thorough understanding of fundamental principles; second, his power to express his thoughts in lucid, virile, penetrating language; so that, third, all sorts of people can understand his thought; and, fourth, so that they can and will pass those thoughts on to others, and thus his thoughts will become the thoughts of more and still more men. Is Jesus Christ such a thinker?

What Is God Like?

Most people would say that probably the most difficult subject on which one can think clearly and helpfully is about the infinite God. Here is a specimen of Jesus Christ's teaching on this subject: "He that hath seen me hath seen the Father"; i. e., God being invisible, illimitable, undefinable, no mere words can give an adequate conception of Him. Therefore for us the best workable, vital way of understanding God is to see and interpret Him through that revela-

tion of Himself which Jesus Christ was. In this brief sentence of eight words of one syllable and a ninth of two syllables Jesus Christ condensed His thought and teaching about the infinite God, viz., "In character God is like me." Does this meet the above four tests? Is it simple, lucid, understandable by plain people, and can and will such people pass it on to others?

How God Feels About All Men

An important particular aspect of helpful thought about God is a true, lucid, forceful statement of how He feels toward all men. This is how Jesus Christ put this: "What man is there of you who, if his son shall ask him for bread, will give him a stone? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him"; that is, God thinks, feels and acts toward all men as good fathers think, feel and act toward their children. Only because human fathers are imperfect, while God is a perfect Father, our Father God is sure always to do His very best for every child of His. Is this brief figurative teaching lucid, understandable, easy to pass on to others?

Important as it is to know what God thinks and feels about all men, it is more urgent to appreciate how He feels about His erring children, because that is what you and I are. The characteristic teaching of Jesus Christ on this vital subject is His story which might be called "A Father's joy over the return home of an erring son." A wilful son had grieved his father and wasted the father's property in riotous living. After a while the son began to realize his sin and

started for home. "While he was afar off his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him." Then in joy at the repentant boy's return, he ordered his servants to make a feast, and to put the best clothes on the returned prodigal to show how inexpressibly glad the father was. According to Jesus Christ this is an illustration of how God feels toward His erring children. Is this teaching on a vital subject lucid, easy to understand and easy to pass on to others?

A really great thinker apprehends and teaches universal principles. There is no more marked characteristic of Christ than His absolute freedom from and superiority to traditionalism. And the largeness of His thinking is seen from the fact that He never criticized imperfect conceptions without also unfolding the obscure core of truth in beliefs and practices which seemed imperfect and limited. Thus He said, "Think not that I am come to destroy, but to fulfil," i. e., to fill thought and habit and life fuller and still fuller.

The Aim of Jesus Christ

His one and only aim was original, majestic, universal. An untutored young man, brought up in a little village of a small subject country, what did He say that He aimed at, and felt sure He could do? Nothing less than to establish in the whole world for all time the universal Kingdom of God on the principles of truth! No one else ever conceived and proclaimed such a program. And His vision included the expectation that He, one man, without a single ordinary asset of any kind, was to establish this Kingdom by gradually drawing all men to Himself, even when

He should be invisible. "If I be lifted up, I will draw all men unto myself." And He is doing it.

Men rightly quote the words of great thinkers and writers. Plato, Shakespeare, Emerson and Shankaracharya were representative writers among Greeks, Englishmen, Americans and Indians. Let us judge of their greatness by the extent to which men everywhere quote from them. In the English language a good many quotations from Shakespeare occur. This is evidence that he was a virile writer. Can you quote any of Plato's words? You may be able to recall some sententious expression of Emerson. Possibly you can repeat a few words of Shankaracharya. Yet probably a larger proportion of well-educated Indians use more quotations from Jesus Christ than from Plato, Shakespeare, Emerson and Shankaracharya. In the world at large direct or indirect quotations from Jesus Christ would probably exceed quotations from all other thinkers put together. In the English language how many of the thoughts of the greatest writers like Browning, Tennyson and others are the thoughts of Christ in somewhat changed words. It would hardly be amiss to say that Jesus Christ is the *only* thinker who is recognized in *every* land by the most intelligent persons as the Supreme Thinker.

Jesus Christ Is the Supreme Person

As holiness is a higher attribute of God than knowledge or power, so is it a higher attribute of the supreme person. *E. g.*, JESUS CHRIST HAD AN EVER-PRESENT CONSCIOUSNESS OF GOD. Some holy men have had some God-vision. This was gradually acquired by

them through special means. Also it had its ebb and flow. The constant, controlling spiritual experience of Jesus Christ was that He was ever in the Father and the Father in Him. His first recorded utterance was when at twelve years of age He had gone to a religious gathering in Jerusalem. The other boys of His company were watching the crowds and sights. Jesus was constantly in the temple. After a three-day search when His parents found Him there, His mother mildly chided Him, saying, "Son, why hast thou thus dealt with us?" He replied, "How is it that ye sought me? Knew ye not that I must be in the things of my Father?" In adult life some of His characteristic words were: "All things have been delivered unto me of my Father"; "I am not alone, because the Father is with me"; "The Father hath not left me alone."

No human being ever made such claims to moral perfection as the Lord Jesus Christ made. Yet no one seems to feel that in this He made an unworthy or excessive claim. He often said that His work was to help others to overcome their sin. Yet He calmly claimed that He himself was sinless, *e. g.*, He said, "I do always the things that are pleasing to Him" (*i. e.*, to God). The holiest men are the most sensitive to their own defects. Jesus Christ never repented. On the contrary, He said calmly to the religious leaders of His day, "Which of you convicteth me of sin?"

Another spiritual characteristic of Jesus Christ was His respect for and sympathy with men. No one ever had so much respect for men as Christ. His favorite designation for Himself was "The

son of man," thereby meaning that, as a dutiful son feels for his father the profoundest respect, joy in association with him, and in service for him, so Jesus Christ felt respect for all men as men, joy in association with them, even when erring, and intense satisfaction in sacrificing Himself for those whose son He was. It was this appreciation of the worth of mankind which led Him to live among them and to sacrifice Himself for the moral regeneration of the race. Therefore, of all persons who ever lived He is unquestionably supreme in sympathy and compassion. It is astonishing how much of the time and strength of this great thinker and moral leader was given to alleviating physical troubles. Even more was He moved by the knowledge of spiritual need. When others were in perplexity, "He groaned in spirit and was troubled."

Fineness in quickly and adequately appreciating what is worthy, especially when this is largely concealed, is one of the noblest traits of character. An indication of Christ's attitude toward men is the minuteness and delicacy of His appreciation of their littlest services and excellencies. Jesus saw a very poor widow glide into the temple, and unostentatiously drop two of the smallest coins into the box for offerings. This, which no one else noticed, Jesus not only observed, but so appreciated that He said to His disciples, Did you see what that widow did? In itself hers was a tiny offering. But because, despite her poverty, in gratitude she gave God her all it excelled in value all the gifts of all the rich. At another time the Lord Jesus said that when at the last the characters of men shall be ap-

praised, the smallest kind deed done without thought of reward, even a cup of water given to any thirsty person, will be counted by Him as done to Himself. Jesus Christ was the greatest appreciator.

The Authority Claimed by Jesus

No one ever lived who made one hundredth part of the claim to authority which Jesus Christ made. He plainly and always claimed that He was introducing into the world a new spiritual order through which the old order would be fulfilled and then superseded. It was on this astounding claim that He based His authority to command. "All authority hath been given unto me, in heaven and on earth. Go, therefore, and make disciples of all the nations." "Heaven and earth shall pass away, but my words shall not pass away."

The decisive mark and test of the highest type of person is his capacity for pain and his way of accepting it. "Love's strength standeth in love's sacrifice, and whoso suffers most hath most to give." In our India, renunciation is the hall-mark of noble character.

The Supreme Person must be the supreme sufferer; one who undergoes suffering for a supreme purpose in a supreme spirit. Is there a moment's question as to whether or not Jesus Christ is the supreme sufferer of all time? Through Him the cross has become a symbol not only of His own self-sacrifice for the regeneration of mankind, but in literature "the cross" has become the synonym for *all* noble endurance of suffering for the good of others. What a world of suggestiveness is in the fact that, because the Lord Jesus Christ endured in His matchless

way His shameful end on a particular kind of wood, "The Cross" has become practically the *only* figure to express the noblest self-sacrifice. The influence of the suffering Christ upon the hearts of men is such as to awaken in them gratitude and devotion strong enough to change their characters and their lives. A recognition of His personal relation to them in His great sacrifice has made the wicked penitent, has made the self-satisfied conscious of deep unworthiness. A consciousness of Christ's sufferings for men is the highest moral dynamic among men.

First I showed that Christ is the supreme thinker; next that spiritually He is the Supreme Person, most worthy of your reverence and love. But there is a third even stronger reason why the Lord Jesus is the Supreme Person. He is the supreme *strengthen*er of the will. And man's chief defect is not lack of knowledge, but weakness of will. This is true of men in every country. But in our beloved India this weakness of will has been fearfully increased by the caste system, through which individuality and personal responsibility have been sadly repressed. In the caste system men are not permitted to decide for themselves what is right or best for them to do. They must follow what caste and custom decide, whatever the individual thinks or feels or wishes. Caste has worked fearful economic and social harm to our country. But its worst injury has been to our *moral faculty*. It has dulled conscience, and has emasculated the will-power of millions. Therefore no country so much as India needs some great Person to strengthen

our wills. Honestly is not the following poem applicable to you?

"We *know* the path wherein our feet
should pass,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
with steel, to strike the blow.
Grant us *the will* to fashion as we feel,
Grant us the strength to labor as we
know,
Grant us the purpose, ribbed and edged
with steel, to strike the blow.
Knowledge we ask not—knowledge Thou
hast lent,
But Lord, the *will*—there lies our bitter
need,
Give us to build above the deep intent,
The deed, the deed."

Brothers, very briefly and inadequately, I have tried to show how Jesus Christ is the Supreme Person because He is the Supreme Thinker, the Supreme Spiritual Person, and the Supreme Strengthener of the Will. This is my personal experience. This has been the experience of millions of others. Now let us speak a little upon the vital importance of making a sincere, a persistent quest for personal relations to Him.

The Supreme Quest

If Jesus Christ is the Supreme Person, then every one's supreme desire and quest should be how soonest and best to get into intimate association with Him. One of the most helpful proverbs is this: "The good is the worst enemy of the best." Nothing shows the normal weakness of men so much as their astonishing willingness to be satisfied with less than the best possible for themselves in many matters when a determined effort requires one to struggle for the best, and to face more or less obloquy from those with whom we are associated. Let me show you how in a simple, practical manner *you* can and should

make a persistent and ceaseless quest for intimacy with the Supreme Person.

Jesus Christ won His first disciples by saying two simple words, "Follow me." Once any earnest man responded to Christ's call in those two words he received as the reward of the loyal quest a growing likeness to that Master through association with Him. Take a few illustrations from His biography. A man of very fickle character, whose name Simon meant "the fickle one," became a disciple of Jesus. That relation to Jesus changed that man's *character*, and even his name was changed to Peter, meaning "firm as a rock." A hot-tempered, fiery disciple, John, became one of the gentlest of men. Simply by associating with Him an adulteress became a pure woman, about whom thereafter no one could have a suspicion. A hard-hearted man, Zaccheus, who had dishonestly amassed wealth, received Jesus as a casual visitor. Even this short interview with the Supreme Person changed that avaricious man into an honest, and even a generous man.

"Lord, what a change within us one short
hour
Spent in Thy presence will avail to
make!"

Read the Life of Christ

In India, as the world over, many, many things make it hard to follow Jesus Christ. However, I mention four simple and practical suggestions.

First, often and thoughtfully read the four short biographies of Jesus Christ which are the very first writings in the New Testament. How can you get into close relations with the Supreme Person unless you at least often read the records of His life which are more

easily obtained than any other writings and are more inspiring than the biographies of any other person. I do not ask you to read those writings in order to accept the interpretation of them which I or any one else would give. I trust God's Spirit to help you to understand much of their significance. But try to read without bias and with a teachable spirit.

Second, ask God's guidance that you may understand and reach the right attitude toward the Supreme Person. This is what men usually call "prayer." Prayer is not saying some good words to God at regular times. There is hardly any more helpful definition of prayer than the following simple lines:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire
That trembles in the breast."

Prayer is the attitude of one's soul toward His Father.

Often Think of Jesus Christ

Third, *associate with Christ in thought*. Innumerable sons and daughters have mental and spiritual association with absent parents; thousands of grateful pupils have mental and spiritual association with revered teachers, some of whom have left this world. Such mental association with the invisible Christ was the way by which Paul followed Him. Paul was thinking of Him so much that it was the simple truth for Paul to say, "For me to live is Christ"; "I live, yet not I, but Christ liveth in me." Such thinking and thinking and thinking about Christ, and longing and longing to become like Him, is the principal way by which most strong Indian Christians have become Christ's followers.

Finally, associate with Christ by honestly doing what by His example, by His teaching, or by some inspiration you think that He wishes you to do. What Christ most desires is not some profession by words, but single-minded following of truth, of purity, of self-sacrifice, and of service of brother men. With solemn irony He still says, "Not everyone that *saiith* unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father."

Christ and Particular Duties

Christ wisely recognizes the immense differences in men's circumstances and environment, and so never specifies in detail what any one should do. What He emphasizes is the desire to serve and the spirit in which one serves. One of His disciples accurately described Christ's life by simply saying, "He went about doing good." In order that no one could ever imagine that he would have difficulty in imitating Christ in service He said, for substance, "I so identify myself with every human being that whatever you do or fail to do for any one—be he good or bad—I count that service or failure to serve as actually done to *me*." How wonderful! The Lord Jesus was the founder and first member of "The Servants of the World Society." When He was in visible form in Palestine with His pupils He was doing various kinds of service for the physical and spiritual welfare of all kinds of people. Then, after letting them see what He did, and how He did it, gradually He sent them out without visibly accompanying them, and told them that in such service they would be *His witnesses*; yet while thus serving they were all the time to realize

that *He was invisibly with them*, and was Himself doing the service, only He was doing it through them.

Is not that how every teacher of science or of any trade associates with his pupils? Such a teacher puts his pupils into a laboratory or shop, and tells them actually to do with their own hands what they have learned from him in theory. This is the only way by which pupils can actually become what a teacher wants them to become. That is, pupils associate with teachers and masters, when they actually *carry into practice* what they saw their masters do, or what they told their pupils to do.

Not much difficulty will come to you from quietly reading biographies of Christ in the New Testament or elsewhere, or from often lifting your heart to your heavenly Father for His guidance. But it may be very hard for you to comply with another earnest request. Since the Lord Jesus is the Supreme Person it is for your highest interest also to have helpful intercourse with those who really are His followers, and not to be ashamed to let others know that you too are His disciple.

No one can adequately describe this, the Supreme Person, or the method and the value of making intimacy with Him, our supreme quest. Christ suggests what a man should do to secure the Kingdom of God. "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had and bought it."

Brothers, intimacy with the Lord Jesus Christ is the spiritual pearl of countless worth. Seek Him, whatever it may cost. I am very, very glad that *He* is seeking *you*.

A CRISIS-HOUR IN HISTORY

REV. W. REMFRY HUNT, F.R.G.S., BREA, CALIFORNIA

(*Thirty years in Central China.*)

CRISES are revealing. They mark epochs. No history is secular when the divine is in it. No religion is divine that does not touch the human. There are deep and sublime lessons in this thought. Students in the fields of comparative religious science find themselves in the range of theo-poetic rather than theological vision. Here are divergent tracks of Oriental and Occidental erudition. The founding of the Indian Institute side by side with the Bodlein Library in Oxford University, England, is noted by a famous Hindu reformer as "the broadening of the Western mind." It bridges racial chasms and turns controversies into conferences. One seems to muse in the climate of other spheres. Max Müller symbolizes the syntheses of other gospels in the parable of twilight, moonlight and dawn revelations. Time and place and circumstances are and ever must be determinative factors.

"God, who at sundry times . . ." is an arresting and disturbing phrase: it has retrospect and perspective. Read the third chapter of Ephesians and the fifth verse. In the great procession of the centuries it gives successive light on new and whitening horizons. I call you to focus the range and in it discover **THE CHRIST** as "*the center of the center.*" The chart shows the sixth century as a strategic era. In Greece Pythagoras, the father of ancient philosophy, arose. In China arose Confucius to immortalize a code of ethics. In India arose S'akya-mouni Gautama Buddha to reform Brahmanism. In Judea came the reverses to the religions of Jehovah and the destruction of Jerusalem. These times were illuminated by the lives and voices of Zoroaster, Jeremiah, Ezekiel, by the work of Cyrus and the light of the prophets of the exile. It was an era of epoch-marking time.

<i>Confucianism</i>	<i>Buddhism</i>	<i>Taoism</i>
CONFUCIUS, born in China, B. C. 551, died B. C. 478.	BUDDHA, born in India, B. C. 630, died B. C. 543.	LAOTZU, born in China, B. C. 604, disappeared B. C. 524.
Emblem of State Church: DRAGON.	Symbol of reverence: IMAGE OF BUDDHA.	Emblem of altars: DEMON.
Has had 2,400 years of propagation.	Has had 2,500 years of propagation.	2,500 years of propaganda.
Has influenced 75 generations of men now in the tomb.	Has influenced 80 generations of men now in the tomb.	Has mesmerized 80 generations of men now in the tomb.
Represents AGNOSTICISM.	Represents IDOLATRY.	Represents SUPERSTITION.

". . . and a false faith lingers still,

As shades do: tho' the morning stars be out."

WHY I BECAME A CHRISTIAN*

JOHN A. SUBHAN, Bareilly, India

An Indian Who Was Formerly a Mohammedan

I WAS born in Calcutta thirty years ago. According to the Moslem rite the words meaning the greatness of God and the Apostleship of Mohammed were pronounced in my ears, and thus I was received not only into this world but also into the fold of Islam. As I grew up these two great principles of Islam—the greatness of Allah and the Apostleship of Mohammed—began to mould my life and govern my thoughts. It was in the atmosphere of these principles I received my early education. From my youth I was religiously inclined and thus began to observe the necessary religious exercises, prayers, fasting and other Islamic devotion at an earlier age than generally a Moslem youth is expected. My parents noticing my religious tendency, planned to make me a Hafiz and a Moulvie.

At a very early age, I had finished the whole of Koran and under an Arab *Hafiz* I had begun to memorize it. I also acquired knowledge of my vernacular Urdu and at the age of ten I knew how to say the prayers prescribed by Islam. Under the guidance of a professor of Moslem Theology I acquired some knowledge of Islamic Theology and of the laws regulating prayers and fastings. Thus armed with the necessary knowledge of Islam, I turned out to be a strict observant of Mo-

hammedan laws. I could hardly tolerate the Moslems who did not observe the prayers and fastings, or who were not good Mohammedans, and my indignation against non-Moslems knew no bounds. Indeed I was growing into a fanatic. The little reading of books about the early conquests of Islam so influenced my thoughts, that I would delight in imagining another *jihad* (holy war) and drawing the sword against all unbelievers, and then dying a martyr in a glorious fight for Islam. The guiding principle, or the motive behind my religious zeal and the tenacity with which I followed the practice of Islam lay in my blind faith in the truth of Islam. To me every other religion was an invention of the devil, and all non-Moslems, as followers of false religions, had no right to exist.

During the period of my early education in Islam, my attitude toward God was as of a Great and Almighty Being, not only morally but also physically. When saying my prayers, I used to imagine this Allah with a terrible appearance sitting on a very high throne, supported by angels, and I could imagine Him looking down upon me, sometimes smiling and often getting angry, especially when I used to allow my thoughts to wander or when I was late for the appointed prayers. He was merciful in overlooking the sins of His prophets who were His favorites. He was an absolute monarch. He could do what He pleased. Mohammed was the ideal of my life. Islam was

* This extremely interesting narrative of a vital religious experience, is given, as it reached the Editor, in the author's somewhat quaint English. Our diction would have been much less correct had we attempted to write in his mother tongue!—EDITOR.

the only religion I loved, and outside of the fold of Islam there was no salvation. Hindus and Christians all were living under the wrath of God. Allah had allowed Christians to be exalted nations in this world only to punish them more severely in the next world, and on the other hand Muslims were poor only to have a better and greater reward in the world to come.

My parents intended me to be entirely educated on religious lines and to take up a religious profession. Now it was thought especially by my brother, that I was going too far in my religious zeal and fanaticism, and that it was a right time that a limit should be put to it. To counteract my religious mania it was decided that I should be educated on modern lines and must give up the memorizing of Koran. Thus in 1910 I was sent first to Woodburn School and then to Calcutta Madrasah to study English.

"The Search"

What Plato said of philosophy, that it begins in wonder, is also true of one's religious experience. My wonders at the early dawn of my reasoning were first, the mention of Jorah, Zabur and Qujil in Koran; and the second was the idea of God. I was too young or short-sighted to notice the other wonders of Islam. All through my Islamic study I had often wondered that where could Jorah, Zabur and Qujil be. Again and again I would read the references to Moses, David and Jesus and to their books. I had a great curiosity to know more of these prophets and to read their books. As for the idea of God, for long I was reconciled to the conception of

Allah as presented in Islam, and felt satisfied with religious experience gained through the practice of Mohammedanism. Yet I always had a sense of something lacking in my inner experience. The conception of God as an absolute Power, and of Mohammed as an ideal were both inadequate. To satisfy the inner longing I tried to follow Islam more strictly. To my regular prayers I added extra hours, prescribed as pious practice for believers. The greater part of my life was spent in mosques and in the cemetery. There was a restlessness in my heart and I wanted to have it satisfied.

At this stage I made acquaintance of certain Mohammedan mystics and learned from them that through Sufism only can one attain perfection, and meet Adam, Moses, Jesus and Mohammed, and be in communication with the spiritual world. I went through the life and teachings of two great founders of mystic schools, Sheikh Abdul Qadir Jilani, the founder of the Qadiriyya fraternity, and known as the saint of all saints among Moslems, and of Khawajah Moimuddin Chishti, who is buried in Ajmere and whose shrine is a place of pilgrimage of Indian Moslems. I learned that through Sufism one not only can know God but be absorbed in the Divine Oneness. Here I was shown the way of not only knowing but experiencing in life all the truths of the sacred prophets, Angels, spiritual beings, even God, the absolute Allah! I longed to be initiated in one of these orders of Mysticism, but I was invariably told that I was too young.

At length I had an opportunity of visiting my grandfather at Benares. He belonged to the order of Qadiya, founded by Abdul

Qadir Jilani. My persistent effort was rewarded by his promise of speaking to his preceptor on my behalf. He kept his promise, and his superior consented to accept me as a mere postulant, and to give me the initiation, known in mystical technique as "Tawajjoh." The ceremony took place in strict seclusion. I squatted down in front of the superior, who first gave me a brief exhortation to the strict observance of Islamic laws, and on detaching my heart from the love of the world, which really has no existence, the real existence being that of Allah alone. Then the promise of secrecy being extracted, he, touching his tongue with one of his fingers, placed it at the left side of my chest under the ribs, which he pointed out to me to be the place where heart is located and at the same time explained the shape of the heart. With my eyes closed and bent toward that spot I was asked to imagine the word Allah in Arabic character engraved in golden letters upon my heart, spreading its bright rays all over. With this fixed in my mind, I was asked to draw breath inhaling the name Allah, and at the last syllable to hold the breath and then to exhale the last syllable *Hu*. This I was asked to do several times a day. The more I practiced it, the greater was my sanctity. According to the instructions of my preceptor I used to sit down with closed eyes and picture the name Allah engraved upon my heart in luminous letters. This used to throw me sometimes into a state of ecstasy or of profound sleep.

After the ceremony of the initiation into the mystic orders of Qadriya, I became—to speak in *sufi* term—a *Salik*, or traveller, and under the guidance of my pre-

ceptor I was to travel upon the Path, and pass from stage to stage, meeting Adam, Noah, Abraham, Moses, Jesus and Mohammed, and finally to reach and enjoy Oneness with Allah. Before joining the mystic order God was to me a terrible King, the negligence of whose command was to be punished very seriously. I had to take great precautions to prevent my thoughts from wondering in prayers, and so to create a sense of fear during prayer I used to imagine a sword (the sword of Damocles) hanging over me. After my initiation, this Mighty Avenger was my Beloved, Whom I was seeking.

As a mystic I acquired the desire for the purification of my soul, and a thirst after God. The religious exercises called *ziki* helped me a good deal to keep my mind free from evil thoughts. The first exercise which I had learned at my initiation, was a great help to ward off the lust of the flesh.

I Come to Know

All was going on well; the traveler was on his way to meet his God, when one day a copy of the Gospel was given to me by a Moslem friend. On previous occasions I had torn it into pieces, as a book of Satan. This time I was prompted to read it again and studied it carefully and tried to discover something satanic, but there was nothing which I could discard as a lie or corruption. The simplicity of the life of Christ impressed me. The story of the crucifixion was something new and contrary to what I was taught, yet it seemed to be the natural development of the whole thing. My faith in Islamic interpretation was shaken. The Gospel story, either right or wrong, was not at least

satanic. The *moulvies* had told a lie. I managed to obtain a copy of the Bible and started reading it every day. Then came difficulties, there were so many questions to be solved. I wanted some one to guide me.

Then I made acquaintance with Canon E. F. Brown, of Oxford Mission, Calcutta, whom every street urchin knew. Hardly realizing the necessity of further instruction I offered myself to be received in the church. On the plea of my minority he advised me to wait and study further. He could not speak my language and could not understand my thoughts, and so I was on the look out for someone who could advise me how to become a Christian. My search ended in finding an Indian preacher, who tried to answer Moslem objections, and thus gave me intellectual satisfaction. But my soul was on fire for something higher, not the satisfaction of the intellect but of the spirit. My longing was to become a disciple of Christ, and even this preacher could not tell me how I could do that.

My Search for the Truth

I continued my search for some one who would show me the way to become Christian. Close to my house was the Y. M. C. A. College Branch, and learning that it had something to do with the mission of Christ, I dropped a post card desiring an interview with the secretary. A few days after I got a reply asking me to see Rev. F. W. Steintal. The year was 1911 and Dr. Zwemer was to preach the first of his series that evening. I could hardly follow his preaching, but after the lecture I was introduced to Dr. Zwemer who, this time using a mixture of Arabic, Persian

and English spoke to me on the Koranic text, "Show me the straight path." It was the first occasion that the Christian message in its absolute purity free from polemics was presented to me. I had found the existing Bible to be the real Torah, Zabur and Injil, mentioned in the Koran and because the God of Christian seemed to me to be superior to Allah of Islam. Now within those few minutes, I learned that Christ and only Christ, is the way, and that I must become a Christian not only for the intellectual satisfaction in order to be saved, saved from the hell and judgment with which I was familiarized in Islam. I learned that I must accept Christ as my living *murshid* (spiritual guide) and follow Him with unhesitating steps to the end of my life. It became clear to me that Christ is the *Tarigat* or Path leading to God for He is the way between God and Man, for He came from God and has returned to God. The path was clear and straight, and my soul cried out in exultant joy. It was the joy of a man who had lost his way, and then found it again, and recognizing it as his path leading to his home, would feel happy and relieved.

My acquaintance with Rev. F. W. Steintal opened a new chapter in my religious experience. It was the result of my fellowship with this friend that I came to know Christianity as a religion of experience. So far to me religion was a matter of intellect and practice of certain ceremonial laws, but my friend, with no great destructive arguments against Islam, led me on and on from one experience to another. Week after week he would read from the sacred scripture and after brief devo-

tional remarks would kneel, and I by his side, and offer prayer. In his reading and expounding scripture and in his prayer I would find what I had missed all through in my previous religious experience as a Moslem and a Sufi. No mosque, no Islamic devotion could create that atmosphere of the presence of some unseen spiritual Being that I used to experience in that little office in the upper story of Y. M. C. A., facing Harrison Road. When Mr. Steinthal, blind with the eyes of his flesh, would kneel, and with an uplifted face begin his prayer with the invocation, "Our Heavenly Father!" it would seem that from his internal eyes he could see some one who to my eyes was still hidden. At his every word of prayer my whole being would thrill, a longing to possess Him whom he was addressing and through Whom he was asking would get hold of me.

The Fight

The new experience and the new revelation of my Saviour were hard for me to keep as a secret to myself. I began to detest the new idea of my being known as a Muslim. Every moment I would feel to cry out and say, "I am a Christian!" Oh, how hard it is to be a secret disciple. It is almost impossible to know Him and not to tell people of Him. I was insistent on declaring my faith and receiving my baptism, but my Christian friends persisted that I must wait. I could not wait, baptism could be waited but my declaration of faith was not to be postponed. I began to speak of Christ to my class fellows and friends. They showed their keenness to listen to what I had to tell them of Christ and His Gospel. So far I had no definite idea of win-

ning any of my friends for Christ, I talked of Him, because I must, but soon I had to learn a new lesson.

One day during my regular visit to Rev. F. W. Steinthal I was introduced to a European gentleman who had come from the Continent or Africa, I do not remember, and that day the usual hour of devotion was to be spent with him. We read St. John 1:35-51, my attention was directed to Andrew bringing his brother, Simon, and to Philip bringing Nathanael to Christ. My duty was clear, I was to do some definite personal work, I must try to bring friends to Christ. My talk of Christ so far was purely selfish, I have spoken of Him to relieve my feelings, and perhaps to show that I was spiritually in a better state than they. This guest of my friend whom I never met again, whose name and face are both obliterated from my mind, has awakened a new feeling within the depth of my soul. It was my first lesson in the theory of evangelism which I was to put in practice very soon.

Next day I began my practical evangelism. I spoke of Christ in a pleading and persuasive tone to a little group of young Muslims of my own class. The news spread, "Subhan is a Christian." It spread and spread till in an hour's time almost 700 students of the Madrasah came to know of it. Some were filled with rage, some were astonished and some horrified. Many refused to believe it, how can a Muslim turn a Christian infidel. At midday when the students in schools are generally released for half an hour's interval, a crowd of boys surrounded me. In a mixed attitude of horror and curiosity they were pointing me out to each

other. I at once realized that there was something in the air. Two big boys, and there was wickedness in their eyes, and they were armed with sticks confronted me with a question, and then there was a hush in the crowd, and the ears were ready to catch the words of my reply. "Are you a Christian?" I was asked. Could I say yes, I was not baptized, the Church has refused to receive me within the fold, nor was I a Muslim for I had ceased to believe in Islam, then what should I reply. However, on their insisting to know my religion I told them, "I have no religion at present but I believe in Jesus Christ whom the Christians worship." Then passed several words of threats, and at the sound of the gong, announcing the hour of class, I was left alone. In the class a young man sat behind me chewing "pan" (beetle) and he started painting my white clothes at the back with his red spit. The class teacher happened to notice the mischievous young man, but a voice addressed him, "Sir, Subhan is a Christian." He asked me whether I really was a Christian.

My Confession in School

Once again I had to face the dilemma, but I replied, "I am not a Christian but I believe in Jesus Christ as my Saviour and my Lord." The teacher, an old Muslim, seemed no less horrified than the boys. There was a confusion, the boys were in the spirit of rioting. A short meeting of the teachers was held, and I was taken in their midst. The door of the teacher's room was besieged, there was a rush, the door was to be locked. Questions followed one after another in quick succession, and the Lord fulfilled His promise,

"Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak," Matthew 10:19. I was no master in the art of controversy, but I could not be persuaded to deny my Saviour. How could I say no, to that which I have known and experienced to be true. The scholars of the Madrasah were baffled, the arguments of the witness to the experience of my life were too strong to be refuted. The resort was taken to threats, but I could hardly follow them, for my mind was full of such words of my Saviour "fear them not which kill the body.... The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven," Matthew 10:28-32. The final decision was at last pronounced. I was to be expelled and within three days I was to arrange to receive my transfer certificate. As I was led back out of the teachers' room the boys rushed towards me in a threatening attitude, but they were sent back to their classes. However the suffering and the insults were nothing as compared to the peace and joy which filled my heart. It was my day of triumph, and the hour was the hour of victory. I left for home before the school was over, and on my way I saw Rev. F. W. Steinthal, and told him all that had taken place. He reminded me that it was Wednesday in Holy Week, the week of the suffering of our Saviour, and with a prayer and words of encouragement he sent me back to my home to face the situation. The news of my expulsion from school had already

reached my people. Angry words from my brother, words of affection from my mother, and absolute silence from my father awaited me there. My future was uncertain, but I was told that my school career was to be closed. I had some Brahmo Samaji friends who were watching the religious events of my life with keen interest. They came to my rescue, and promised to show me the better way of satisfying my soul and mind. They tried to show me how I could remain a Muslim and also be a follower of Christ. They took me to their religious teachers, to their meetings and to their prayers. They offered me free education in their school. But their whole thing was disappointing. No one could be satisfied with half of Christ. With Christ there is no compromise. He is the Way. I could not tolerate their system, and at last I bade my Brahmo friends good-bye, and have not seen any of them since then.

Through the efforts of Rev. F. W. Steinthal I was admitted to the C. M. S. High School, Calcutta, (now known as St. Paul's High School).

In the beginning of the year 1912 I was left without any Christian friend. Rev. F. W. Steinthal was away on furlough to his country, Denmark, and my Principal, Rev. S. D. Hinde, had left for England on account of his health. I was passing through a period of trial. It was a time when my faith was being tested, tried and purified. I had no friend for human protection. But the day of my deliverance was nearer than I believed. Oh, the depth of the riches of both of the wisdom and knowledge of God! how unsearchable

are his judgments, and his ways past finding out! (Rom. 11:33).

My Baptism

The appointment of Mr. J. H. Hickinbotham as principal of the C. M. S. High School proved to be an unexpected blessing for me. This apostle of Nadia District in Bengal, had returned from a furlough which he had taken after his recovery from the bullet wound which he had received from certain non-Christian youth because of his evangelistic zeal and untiring labor to spread the Gospel in Bengal. He became a divine instrument in guiding me further to the love and fellowship of God. Though misjudged, persecuted and often slandered, he has always been a noble example of the true and faithful soldier of Jesus Christ. I owe a great deal to his Christian virtues for my stability in Christian faith and for the deepening of my Christian life. Very soon after his appointment he gained my confidence. I poured my whole story into his ears, and I opened my heart and let him see whatever I had in my mind. Never had I experienced sympathy so natural and spontaneous as from this missionary, who without any hesitation gave me an assurance of my baptism at an early date. So far the missionaries were afraid to give me any shelter, and so I had continued to remain with my people. His first move was to ask me to leave my home and become a boarder. The evening I was leaving home, my mother was too shocked to tell me anything or stop me from the step that I had told her I was to take. The day after I left home, my mother with my young brother came to the school to persuade me to return

home with her. As a strict Muslim lady she had never been out before and had never stepped inside any Christian building or a stranger's house. I met her, she was all in tears. My brother told me that she had not touched any food since the evening I had left her. She had brought some food along, which she would see me eat and be satisfied. Our Western friends realize very little the depth of the love of an Oriental mother for her child. The idea of sending the children to boarding house is unbearable for the majority of Indian mothers. A sick child would rather be allowed to die in her mother's arms, than be taken to a hospital and be treated properly.

No wonder that many of the religious sects in India have found an ideal conception of God in maternal qualities, and have found satisfaction in addressing Him as a great Mother. No wonder that Jesus Christ chose an eastern woman to be His mother, and who can fathom the depth of her sorrow at the sight of the great agony and death of her son when she stood beneath the Cross. It must have made a sword pierce her heart, and would have rendered the agony of her Son greater at the suffering of His mother. Whenever I think of that memorable evening when I met her, the whole picture of that great conflict which was to decide the battle finally, comes to my mind. Pleading tears of an affectionate mother are not to be easily forgotten, and after the lapse of 16 years I can recall, this evening, every single detail of her visit. She loved all her sons, but she has always loved me most. No one of her sons has ever been allowed to be separated from her even for a day, and I was to act

treacherously towards her, make her cry and break her heart. The storm was surging and the tempest was slowly rising in my mind, I was deeply agitated, and I felt that I must get up, take her hand, wipe her tears and follow her home. Now I can go with her and remain with her till I have explained things to her, and then I can come back and be baptized with her consent. Go with her, go with her was the constant urging of my heart. Then suddenly above the tumult and storms the words of Him who once has calmed the tempestuous sea in Galilee came to my mind, "He that loveth father or mother more than me is not worthy of me," Matthew 10:37. I gave my quiet and final reply, "Mother, I cannot come, I am a Christian."

"You can remain a Christian at home, only do not let others know of it." "I cannot do that for Jesus," says "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Mr. J. H. Hickinbotham who so far has been watching the struggle from outside, with her permission came in and joined the conversation. The Lord used him wonderfully and so guided his talk that at last she yielded, and allowed me to remain in the boarding and be baptized. It was a miracle and a clear case of divine intervention.

On July 18, 1912, I was received as a catechumen in the Trinity Church in a public service, and the following Sunday, July 7th, was fixed for baptism. The day before my baptism I was to receive a lesson in divine confidence and trust. Since I had entered the boarding, I was carefully guarded from outsiders and was not allowed to go

even as far as the school gates. On the evening of my baptism I was introduced to a Christian preacher, his name was Babu Gyanandra Nath Biswas. He highly impressed me with his venerable appearance, wearing long beard, and scrutinizing me with his large and flaming eyes, he asked me whether I have been to my people and friends and have invited them to witness the baptismal ceremony. When I told him that I could not do that as it was not safe for me to go to my Muslim friends, he turned round and told me that in his honest opinion I was not fit to become a Christian, for I have trusted the four walls of the school, and the principal more than God. If I really trusted God and had confidence in His fatherly protection why was I afraid to face my people. Was it because God only could save and protect me inside the mission school, or was I afraid to seal my testimony by dying a martyr's death. However, I was so much impressed that I at once left school and went to see my friends. I met them some at school, and some at their homes, and then I went to my own people. I talked to every one of them of my Saviour and the inward joy that I have received from Him. I informed them of my baptism, and asked them to come and

witness the ceremony. Meantime Mr. J. H. Hickinbotham hearing of my absence was much upset, and as he with others was praying for my safety, I returned and stood in their midst rejoicing for the new experience and praising the Lord for the new lesson in God's loving protection. The very persons who were waiting for an opportunity to persecute me listened to my talk and let me go unmolested. On July 7, 1912, at 4 p. m. I was baptized in the Trinity Church, Calcutta, by the Rev. P. N. Biswas, and Mr. J. H. Hickinbotham and Babu H. C. Bhattacharya stood as Godfathers. The text of the sermon preached was "And when he had received meat, he was strengthened" (Acts 9:19).

The real facts of the fuller experiences of Christian life begin just where this chapter of my life closes. Many are the blessings which have followed me in my journey, and many are the lessons which I am taught by my Master in various ways, though many have been my disappointments, but great has been His favors. I still find myself very imperfect and weak, and so I am glad that I found Him for He and He alone is able to keep me to the end. How wonderfully He has but that belongs to the other part of my life story.

KING HASSAN'S PROVERB

King Hassan, well beloved, was wont to say,

When aught went wrong or any project failed:

"Tomorrow, friends will be another day!"

And in that faith he slept and so prevailed.

* * * * *

No one, I say, is conquered till he yields;
And yield he need not, while, like mist
from glass,

God wipes the stain of life-old battlefields
From every morning that he brings to pass.

New day, new hope, new courage! Let this be,

O soul, thy cheerful creed! What's yesterday,

With all its shards and wrack and grief,
to thee?

Forget it, then—here lies the victor's way.

—James Buckham in *Indian Witness*.

THE NEW ERA IN HOME MISSIONS*

BY REV. CHARLES L. WHITE, D.D., New York

President of the Home Missions Council

DURING the past year the thirty-eight missionary societies which unite in the Home Missions Council, have measurably advanced the spiritual conquest of the peoples who dwell in the American Continent. Only the angels of God can tabulate the lives redeemed, the homes sanctified, and the human institutions vitalized, by the service of our devoted missionaries.

Our missionary task in America is as clear as crystal. One thing we do. We are fortunate in not having a multiplicity of activities to allure us by their retreating mirages. We have nothing to do with, and no responsibility for, either advocating or bringing about the organic or any other type of unity of the various denominations. Our work is Apostolic in spirit.

We live in a country all of whose inhabitants can be at one time on wheels and may unite in Christian worship under the spiritual guidance of their favorite ministers, speaking a thousand miles away. Under these conditions it is increasingly difficult to go into the highways and hedges and compel the people to come and join us. We are students, however, of the most complex piece of missionary work in the world, in a continent filled with peoples from all lands with social, economic and civic activities still evolving, in a country with the greatest wealth in hand, and still greater wealth in prospect, of any nation in the world. We devise ways and means for reaching with the Gospel the peoples of new and neglected areas in the United States and in Canada. In this continent, with such an admixture of peoples, we go straight forward with our Christian labors, but always in the

atmosphere of racial conflicts and sectional jealousies, that call for constant adjustments and patient perseverance. If we spend our time in idealizing, we shall not reach our spiritual goals. This one thing we do, forgetting the missionary rivalries and duplications of yesterday, for which we have been often criticised, we are concentrating our efforts on discovering the exact missionary situation in each area, and we have set ourselves to do our multiform mission work without duplication, with mutual interest, with the least number of human agents and with the minimum expenditure of time and money.

The Home Missions Council is a voluntary association of American home mission agencies. It began its cooperative studies and labors about twenty years ago, when the representatives of our numerous Protestant home mission agencies for the first time looked into each other's faces. Twenty years after we meet to thank God for the holy fellowship of the years. The Christian musketeers of that early day have passed on. Hardly one of us remembers officially "that famous day and year." However difficult it may be in the East to bring the Eastern and Western churches together, in America we have brought not only Eastern and Western, but Northern, Canadian and Southern churches together in our widespread, unified continental missionary labors.

The progress made in the last two decades has been at express speed. Home Missions Councils have been set up in several states and under some name will doubtless be established in many other parts of the continent. Areas have been allocated, over-churched communities have been standardized, and many thousands of communities in the nation that are

* Part of the president's opening address at the Annual Home Missions Conference, Atlantic City, January 8, 1929.

spiritually guided by a single church, are cared for with a new spirit and with a finer wisdom. Denominations that twenty years ago found it difficult to care for the spiritual interests of an entire community in a single church organization have, in many places, learned a way of doing so. Many over-churched communities are themselves adjusting their difficulties as the tides of population recede or change in character, and are reporting to their denominations their decisions. Certain racial groups have organized for mutual improvement and stimulation, and other racial groups closely allied have made new coordinations that promise a richer fellowship.

Mission leaders long in service, out of their rich experience, have set up standards for city planning and for rural church arrangements. The voluminous data, gathered so industriously, and so brilliantly interpreted by the leaders of the Institute of Social and Religious Research, has made easier our mission work in rural, town, urban and suburban areas.

Primarily our task is to do our complicated mission work in a continent seething with social and economic changes and to do it always without duplication of agencies and with a united Protestant front. We have not yet attained, but we follow after to apprehend. We are, therefore, not only undertaking the gathering of data, the surveying of fields and the disposing of our various denominational missionary forces in a sensible and Christian manner, but we are trying also so to vitalize our work that the peoples in our missionary areas shall be thrilled with our spirit and catch the vision of God for their lives. We must do this for the sake of the peoples of America. They can be saved only through missionaries who do not collide with each other, but clasp hands in a new fellowship. Our key-words may well be:

No missionary effort duplicated; no community neglected; no missionary funds wasted; all studying the work

of each; each working for the success of all; progress by reciprocity, and spiritual conquest through missionary cooperation.

We can resolve until we dissolve and never solve America's missionary problems. We must carry out the Great Commission, be resourceful, be brave, constrained by the love of Christ.

If such ideals dominate our national missionary labors, a new day will be ushered in, whose sun, please God, will not set until the Kingdom of Heaven comes in our beloved America. The missionary pace makers of today will be the spiritual peace makers of tomorrow.

The peoples of the nations have not come to us by accident, but through a divine urge. All the world is in America. For example, we may meet more Jews, while passing today from Brooklyn Bridge to Fourteenth Street in New York City, than Jesus met in all His journeys from Nazareth to Jerusalem. Do we not see in this God's hand and His challenge? So far as our missionary forces can do so, let us unite in a radiant spiritual fellowship and join the crusade for a peaceful conquest of the many millions of unchurched Americans, both new and old, and win, them lovingly and patiently to the service of our Lord and Master. May God keep our ears open to the divine command, make our hands strong for mission service, cause our feet to be shod with the preparation of the gospel of peace, both denominational and interdenominational, both national and international and our hearts to throb with a love for each other, for God and for all men.

Today we toil apart; tomorrow we triumph together. The spiritual bankruptcy of millions in this continent calls us to fresh missionary endeavor, and as we are striving in America to reach the goals set before us by our Lord, American Christians will cross the seas in a new exodus to win the peoples of all nations to accept the Saviour and to make every land a holy land for Him.

CHRISTIAN KRUS WHO HAVE STOOD THE TEST

BY REV. WALTER B. AND MAUDE WILLIAMS, Liberia, West Africa

LOOK upon some results of Christian investment of prayer and money in West Africa's corner of Christ's Kingdom. Just a few, staunch Kru Christians! There are many others equally as interesting as these; like them, "called to be saints," bearing faithful testimony to the saving and keeping power of our Lord.*

We introduce, first of all, Brother Paul Sakey of Niffoo, licensed exhorter in the Martha Nah Methodist Episcopal Church. His age is unknown but his physical strength is tremendous and well balanced by his spiritual power. Tirelessly he will preach all night throughout the town, warning the people to forsake their sins and turn to God. He knows no fear, this devout Christian, always in church, always forceful in purpose. Yet in manner he is as humble as a child. Though he can thunder from the pulpit, he will not disdain the lowliest work for the Master. Last District Conference, when husky men were needed to pilot the conference bull from the Mission to the seat of Conference eighteen miles away, Sakey took the lead, his white robes flying wildly in the breeze and his tall

body performing all sorts of gymnastic stunts as he tried to keep right-side up while holding to the rope around the hind legs of the rearing, kicking bull.

Before his conversion, Sakey was an out-and-out heathen, a bold and resourceful opposer to the Gospel being planted upon the Kru Coast. Those were the days of bitter hatred and persecution of all native Christians. And what a leader Sakey was! He has told us how he would watch his chance, locate the tree under whose protecting shade the native evangelist and his followers would gather for service, climb into it—and lie low. While the preacher would warm to his subject, Sakey would watchfully wait. At the moment of pressing home the sacred truth, Sakey would suddenly let go the branch that held him and deliberately fall from that height onto the preacher below, knocking him down and sending the audience into peals of laughter. It was not only the evangelist who suffered. Sometimes Sakey himself was hurt; nearly all his front teeth were knocked out this way. But he was willing to suffer to drive out God-palaver.

At other times he would content himself with simply dropping down a ten-pound ripe breadfruit upon the preacher's head. When ripe fruit mashes on a preacher's head and Sunday clothes, there is some mess and smell.

All kind of tricks the fertile brain of Sakey evolved to disturb

* This year we are passing through unusually hard testings of the Lord's work among the Krus of Liberia. This is election year in Liberia, and all is excitement and nervous strain. This atmosphere of dissent, suspicion and personal animosities in the tribes is so easy to arouse, so difficult to allay. It hampers the missionary work. Funds, too, are slow in coming, and we are still without missionary helpers at Nana Kru to shoulder part of the burden we have borne, unaided, these fifteen years. We need your prayers and cooperation during 1927.—W. B. W.

preaching. But the silent leaven of the Gospel was at work, and on this Kru Coast as on a certain Damascus road long ago, Christ arrested the disturber of His onward march. Rightly was Sakey baptized in the name of Paul. He, too, is a miracle of grace. When I see him sitting in church, so quiet, so reverent, so devout, I often wonder what would have become of such a forceful personality had not the magnet of Christ's Gospel drawn him with irresistible power to the Cross of Christ, where his restless nature found its outlet in Christian service. When the Lord Jesus captured Paul Sakey, He got a real man, with the grace of an angel, the humanity of Moses, the earnestness of the Apostle Paul and the loving, loyal heart of John.

An Adventure in Patience

Ben Cofa Nua, another Kru convert, represents, to us missionaries, an adventure into the kingdom of patience, long suffering and endurance—on our side as well as his. After fourteen years' close intercourse with him, we find him one of Methodism's outstanding Kru evangelists, poorly educated but possessing great power in preaching and marked ability in raising money to build churches wherever he is stationed as pastor. He receives \$80 a year salary and during 1926 he brought in \$260 for the new church at Niffo, besides raising the usual collections there. This year, 1927, he is at Sobobo, endeavoring to build an iron church. He walks the thirty miles to this station. His month's salary is £1. 7. 9 (almost \$7.00) and he brings with him from \$12 to \$15 a week in church building funds.

In a business sense he is one of our most valuable men.

For over twenty-five years he has been preaching, and for a large part of that time without pay. His life is above reproach. He is spiritually-minded and of sterling character, and has much of Peter Cartwright's ruggedness in his make-up and method of preaching. He is wonderfully gifted in speech, and a powerful evangelist. We look at him, praise God for him—and we ponder the road of his pilgrimage before he stood steady on higher ground.

In the early years of our acquaintance I built Ben a large house in Bethany, which has grown to be the largest Christian mission town on the coast. To it he brought his wife and babies. His wife, however, fell ill with a disease we did not understand and could not help. As she failed to improve Ben carried her back to the native village from which they had come. To our surprise—though we were strangers to Kru psychology—Ben changed from that day from a mission worker to a secret, and then an open enemy. He let the house at Bethany decay, refusing to look after it, though we had gone to much trouble and expense in building it for him. He allied himself with an element in his village who were opposing our work, and as he was a powerful fighter, he gave us much heartache and trouble. But in this lonely outpost on the Kru Coast, God fought hard for His work and workers and the Mission won out. Finally Ben came; begged us to forgive him for the wrong he had done; wept like a child. He had lost almost everything. His child had died. His wife had not improved in health. The prodigal re-

turned, and like the prodigal of old received pardon and restoration.

For awhile he ran well. His wife improved somewhat. Another baby was born. Then we saw that he was changing again. Again Ben started on the war path. It proved to be a long, bitter struggle. He put the Noreh Church which we had recently dedicated, against us and drove us out of our church in that village. The fight lasted for several years; then the Kru Rebellion against the Liberian Government broke out. We did everything to stop this unwise course of the tribes but without avail. Men told us they had been planning this war for forty years. Ben used to walk up and down outside the mission fence, brandishing a cutlass in the air and shouting: "Any American man live on this place? Let him come out and I will kill him." The threats were directed, not against us missionaries, but against a Liberian student. Ben was trying to terrify the students and to break up our school.

Then the Frontier soldiers came. Ben's town was burned and his people were driven into the forest where, for weeks, the Mission fed them. Ben, himself, barely escaped with his life, having to crawl on all fours along the ground with his sick wife upon his back. Before the soldiers left the Coast, he with many another was a "man without a country."

When the war was over the Mission helped Ben's tribe to get back from the Government the land they had forfeited by rebelling. The Mission protected the cocoanut trees of that town which neighboring people were trying to destroy. The Mission also helped that tribe get settled again on its old site, made possible the replanting of its

cassava farms, and saved the heads of the town and the chiefs from being hanged as traitors. Ben had a second fit of repentance, again plead with tears for pardon and restoration to favor, and for the second time moved back to the mission.

During the war the idol or *ju-ju* houses had been burned, but their beautiful brass bells were saved. These bells had been dedicated to the idols, but the red flower of fire had devoured the idols and there was no place left to put the bells. So a chief said: "Why not give them to the Methodist Mission? The Mission saved us and fed us and got our land back again; give the bells to the Mission." So one fine bell was turned over to us and we put it outside our church, and a second bell was placed in the church at Kah.

Then Ben started a tempest for the third time and he fought the Mission for receiving and holding this brass bell. The *ju-ju* worshipers struggled, too, to get these bells back. We refused to return them and to allow them to be put back in rebuilt *ju-ju* houses, since they had been used in our Methodist churches. Then a hard, stubborn fight ensued.

Ben went to the County Superintendent in Greenville and sued to recover the bell. We won the case. Ben was beaten? Not he. He took the case to Monrovia. I followed him and employed legal help. The case was taken to President Daniel E. Howard and our church won again. Ben was threatened with imprisonment. He was warned that if he did not stop fighting the Mission his town should be burned all over again by the Government. He returned, defeated. But not wholly cast down.

He went to his village and shut up the church there against us and for two years held possession until the town people grew tired of his foolishness and asked me to send them a proper preacher. They persisted until I sent them a man who held the Sunday morning service there. When church was out, along came Ben with a crowd behind him. Said the chief: "Where are you going?"

"To hold church," said Ben.

"We've had church once," replied the chief, "and one time is enough; we don't want it again." Then, as Ben tried to pass him and go into the church, the chief took his stand at the church door and said: "If you put your foot again in this church I will break your head open with this stick." He meant it. Ben's power was broken forever in that direction. That same night a wild storm of wind swept over the town and blew a large breadfruit tree down on the church, smashing that palaver-church to fragments. No other trees fell.

Ben came back once more to the Mission, and this time to stay. He did not weep puddles of repentance as before. He said very little beyond stating that he had "finished fighting the Mission." Today he is one of the most faithful, useful and efficient native evangelists on the Kru Coast. But great patience and long-suffering were needed before this position was attained!

We introduce next our good Kru sisters, three Marthas and one Mary—good Kru Christians all.

At the extreme left stands Mary Tallah, Ben Cofa Nua's sister, who lives in Bethany Town. She is a widow, who has struggled to give a Christian education to her three daughters, with the result that all

three are in the church and all three have been taught in our mission school. "Do your converts *stay* converted?" is sometimes asked. Mary Tallah is one of our answers in the affirmative. She has led a good life and has kept close to the church for over twenty years.

Next to Mary Tallah stands Martha Nah of Niffoo; she built the new Methodist church in Niffoo which bears her name. A strong woman in more ways than one! She was fearless in fighting all the town chiefs about breaking the *Lord's Day*, and she has suffered much persecution for her faith and loyalty. Not long ago her husband, stimulated by a visit to a bush devil doctor, emphasized his remarks to his wife by a blow with his fist, which knocked out a front tooth. The loss of the tooth was followed by the loss of a husband, for he discarded Christian Martha Nah and took another woman, a heathen. Martha has suffered, but she walks with unfaltering tread the "straight and narrow way."

The tall lady in black velvet robe from "down Coast" is Martha Gibbelu, the faithful class leader and steward in our mission church. This strong, dignified, elderly woman is a constant delight. Full of humor, always industrious, seeing to it that her own children and grandchildren are in the church and school, she pursues the even tenor of her way, supporting herself by her cassava farm and making a steady income of fifty cents a week by washing and ironing clothes. It was her daughter who at the time of the eclipse rushed up to the Mission, crying: "*Do-wo, Konyo*" ("Good morning, Lord"). Martha Gibbelu is looked up to by

all the Kru women in our section. She teaches the Adult Bible Class in our church, and is a steady-going Christian one can depend on.

Last stands Martha Konweh. Those who remember how the Gospel made the first break in the Nana Kru tribe after three years of fruitless preaching, and eighteen months of daily prayer in the Mission, will recall how God used Martha Konweh, who at that period was a devil-woman, trained in witchcraft and idolatry, one of the five wives of Webah, the Nana Kru War Chief.

It was Martha Konweh, back in the Nana Kru Plantation Town, who got up from her bed that memorable night, aroused from sleep, she affirms, by "God Who told her to go through the town and shout to the people to turn from *ju-jus* and devil worship and begin to follow God," at the hour when the missionary, miles away, rose from his knees with the assurance that his prayer of eighteen months was answered and he need pray no longer for God to make a break for the Gospel in the Nana Kru tribe.

Martha Konweh's faithful and persistent (and annoying) behavior drove her husband, Webah, to send down to our mission for the missionary to go to the plantation and "talk God-palaver" to them. A revival followed. Webah put away his many wives, Martha Konweh among the rest (and she didn't want to lose Webah), legally married the wife he retained, was baptized, and these many years has been living a consistent Christian life.

Deprived of a husband, Martha Konweh made her home on this station. We built her a comfortable little house in Bethany, where

she lives today. She is a steward and is faithful to her church duties and daily living. No other woman on the Coast has been so signally used of God to open up the road for the gospel message to reach a whole tribe, and a ruling tribe at that, and a stronghold of devil doctors. When the fire burns, Martha Konweh becomes a flaming torch for the Master.

A Christian Kru Family

After meeting Martha Konweh you will like to see what her former war-chief husband and his family look like today. Isaac Webah in white coat and American shirt does not look quite so picturesque as in the native robe he sometimes wears on special occasions. This is the man who cleaned all the *ju-jus* out of his interior town and burned them. He dug up all the devil medicine from the ground at the threshold of each house in his village and threw it away—medicine that had been bought from devil doctors as a sure preventive against evil persons or spirits entering the houses to bring sickness or death on the inmates. He had made and set up in front of his own house a tall cross—a lonely Cross back there in the jungle—as a sign that he had finished with *ju-jus* and was following God. Webah, former war chief, on his baptism chose the peaceable name of Isaac. Webah legally married Mary, who stands beside him, and has put all his children into our mission school. Little Mary is in the First Reader; Jacob in the Second; and David Manneh, a fourth grade student, is on our staff of teachers. Last May, Manneh married one of our mission girls and lives in Bethany. A valuable set of young people,

these, training for efficient service. Manneh is also a licensed local preacher; Isaac Webah is an exhorter. Where whole families are saved for the Lord and are receiving Christian training for effective service in the Kingdom, there is special reason for rejoicing. Some Cleveland Methodists are putting these three young Webahs through school.

Amos Wrubu—Tried and True

Vividly interesting, too, is the story of this old, old friend, Amos Wrubu of Wissipo, who was for years such a help and such a hindrance to our work. A help, for he was always present at church, always ready to render any service asked of him save one! A hindrance, because he would not break away from polygamy and by his example held all the young men of his tribe from breaking this chain which keeps so many Kru men out of the Kingdom. A heart-to-heart talk with the missionary one day led Wrubu, with tears in his eyes, to declare: "Teacher, I will hear what you say; I will give up my other woman."

"*When, Wrubu?*" flashed out the question.

"I fit to do it now," came the solemn assurance, and it was done. So Amos Wrubu was baptized and with him came his wife and all his children, another entire Christian family. All the years we have known and loved this man, so influential in his tribe, we have never heard a word against his moral character, never a suspicion of tarnish on his good name. But he has suffered for the faith!

Thirteen years ago his little boy was seized by witchcraft followers on the public road while bringing

a message up to this mission; was cut with a knife, hidden away in the bush under a cotton tree by day and brought into the Cabor Fish Town by night for food; was finally killed and eaten by the Cabor people in their town not three minutes' walk from our station. Part of the child's body was put over the fire and the fat caught in a bottle and carried down to Sanpropo for war medicine. The murderer confessed to the crime and died of the sasswood test on the beach.

Prior to the murder of his little boy, Wrubu had driven away one of his wives who was, it is said, a very wicked woman. She stole her baby girl, Jitueh, and carried the child far into the interior. Wrubu sought in vain for his little daughter, but could not discover where she was. The child was carried many days' walk from the beach, and grew up in new surroundings, wild and heathen. The mother, being in want one day, sold the little girl to a man for some rice to eat, and in time this man took the child and carried her still farther away. It seemed as though she was lost forever to her father, Wrubu.

Stranger than any fiction are the facts that follow. Jitueh's mother came under the influence of Pentecostal missionaries. She fell ill and very close to death. Hovering on the borderland, her dying lament was always the same: "Oh, if only I could see my little girl before I die!" The kind-hearted missionary, Mr. Garlick, soothed her with the promise: "I will go and try and get your child for you."

Taking some native boys with him, he started in search of the girl who was known to be three or four days' walk in the jungle.

Arriving at the village he was bound for, he was told that Jitueh was not there. Too tired to move he sat resting and watching the women pass with their water jars on their heads. Suddenly one of his boys touched him and whispered: "Look, here is Jitueh Wrubu coming."

He asked them to let him have the girl. He produced money to redeem her. He spoke of the dying mother's plea. But the tribe turned a deaf ear. They obstinately insisted: "We no fit to give her to you. Go away."

No less firmly the intrepid missionary declared: "I will not leave until I get her to carry to her dying mother." His own boys said earnestly: "Teacher, go easy. These are wild people. They no care about killing man out here. The soldiers never come here. Don't stir these people up. One time they caught an officer and killed him and hung his head across this street on a big rope. We beg you, come away."

For several days the palaver lasted. The missionary prayed and prayed. Then, tired out with their delays, he said to the bush people: "Tomorrow I take her to her mother." They replied: "We will kill you if you do."

Next morning at cock crow the dauntless missionary walked boldly to the house where Jitueh was and took her. A shout went through the town. A mass of black humanity with drawn knives surged towards him, shouting: "Take her, and you die." On went the missionary until at a small village a few miles away he was surrounded by the mob. Inside a hut he prayed, for he was quite uncertain as to the outcome. Outside that hut the fierce wild men sharp-

ened their knives on big stones, yelling: "Bring her. Bring her." Mr. Garlick was quite cool, outwardly at least. "No," he answered, "take your money. I will never give up the girl." When they realized he meant to take the girl at any cost and could not be frightened out of doing it, they capitulated. "Give us the money," they demanded and received it, shouted, cursed, but turned back home.

The missionary reached the mission house in time for the dying mother to see her daughter. "Thank God," cried the woman, and the same night she died. The little girl was afterwards baptized Ruth after the missionary's wife. When the work in that part of the interior was abandoned and the Pentecostal missionaries went home, Mr. Garlick's brother-in-law brought the girl to our Mission and left her with us for a Christian education. So was she reunited to her father, Amos Wrubu. She is in the Nana Kru Mission today, growing into attractive Christian womanhood.

As though Wrubu had not suffered enough, a testing of peculiar difficulty for a Kru man to bear was visited upon him for his loyalty to this Mission. For two years he and his family, who had been the leading family in Wissipo, were ostracized by the tribe. No one visited them. No one spoke to them. They were left absolutely alone. To a people who do everything in companies, ostracism is well-nigh unbearable. But Wrubu stood the test and came forth victorious.

An unscrupulous native man, Paul Nikkeh, had been driven from Settra Kru for stealing government property. He ran to Wis-

sipo, announcing that he was a Wissipo man. He went to the Methodist church—the whole town at that time was a Methodist community—and Wrubu, our steward, allowed him to speak from the platform. It is one of the failings of the Kru people, letting any stranger that comes along preach to them in their churches. That is one reason the Christian work needs such constant oversight.

The man greatly stirred the Wissipo people by promising to be their preacher and to teach school in their town, and he dwelt upon his being a Wissipo man. For years this town had asked us to have a missionary put there. Each Kru village, no matter how small, wants the prestige of a missionary of its own. That, too, is characteristic of the clannishness of the Krus. One town will not join with another in any good work. The next Sunday when our preacher went to his Wissipo appointment as usual he was met by the church people with the statement that he need come no more as they had their own country boy to preach and teach their school.

Wrubu came to see us. In such cases two roads are open to us—either to continue to send our man and quietly go on with our work, ignoring the opposing element; or to leave the people alone to have their fill of the man of their choice, knowing that in the end their eyes will be opened and they will return to the fold. We chose the latter course.

We forbade Nikkeh to use the Methodist church for we knew him to be a dishonest man. We called a council of the Wissipo people, asked them what they wanted, warned them against this stranger.

They declared they would hold Nikkeh, and so we withdrew.

To protect the church we appealed to the authorities in Sinoe. The Superintendent called the chief, told him to be quiet and stop fighting and let the Methodist church alone. The chief and people said they would agree if the Mission would drive out Wrubu for he had caused this trouble by letting the stranger speak in the Methodist church. We refused to drive from the church a man who had stood so faithfully for it these many years. So the town ostracized Wrubu and his family.

For two years we patiently waited. Nikkeh held the fort. With a band of his followers he would come singing past the Mission to show us that he was in control. One day, having taken possession of all the church collections, he went away on pretense of buying school books for the Wissipo children—and he never went back. He went to Monrovia and then to America with the avowed purpose of getting money from the churches there.

We had a warning against this unscrupulous native printed in our church papers, for we learned he intended to pass off as a Methodist and make the round of Methodist churches. Money given to such men does not go into missionary work. Yet, from a charge in the West, a woman Sunday-school superintendent who had read the warning in the *Advocate* wrote that the young man had spoken in her church to the great interest and benefit of the people and they had gladly given him money. She thought that we missionaries were very narrow and unjust to write such things against such a fine young man.

In the long months of his absence the Wissipo people had a chance to consider. They did not enjoy being cut off from church privileges and fellowships. While Nikkeh was in charge in Wissipo he let devil doctors and *ju-jus* come back again. The people followed the advice of devil doctors as to the time of cutting their farms, and they lost everything. They began to be hungry, and to talk over the "old times" when the Mission was their friend and they always had plenty to eat. Then one or two began to say "Good morning" to Wrubu. One of their boys—for some time a student in our mission school—returned from coast and set himself to bring about peace. In the end the church people built a bamboo and thatch church to replace the Methodist church which had rotted and fallen, and last Christmas a delegation came to make peace and be restored to the privileges of church

members. It was a glad day for the Wrubu family, as well as for Wissipo. Through all the testing the Wrubus had never faltered.

You have looked into the faces of these Kru Christians who are in the Kingdom and carrying forward the work of the Church of today and tomorrow, because you at home have thought it worth while to support the Nana Kru Mission, the only Protestant mission operating now on the Kru Coast of Liberia, a section a hundred miles in length, reaching far back to the interior boundary. These are only a few of the many who have benefited by the self-denial, prayers and money of American Christians. While all this Christian training has been going on, the church at home has cut us down the budget for this mission fifty per cent. In spite of that, how wonderfully God has wrought with the gifts sent for His use on the Kru Coast!



MANY AFRICAN WOMEN, WHO ATTEND CHRISTIAN SCHOOLS, WISH THEIR FRIENDS TO HAVE A CHANCE TO LEARN ALSO, SO THEY FORM CLASSES AMONG THEIR NEIGHBORS AND TEACH THEM WHAT THEY THEMSELVES HAVE LEARNED

THE FEDERAL COUNCIL ANNIVERSARY

BY CHARLES STELZLE, New York

TWENTY years ago the Federal Council of the Churches of Christ in America consisted of a "Corresponding Secretary" and a Secretary. True enough there were several commissions, but none of them was particularly active. Today there are about eighty on the staff of the Federal Council in its New York office. There are fifteen commissions and committees, with executive secretaries in charge, all of them putting out material that is challenging the churches of America. Instead of a \$15,000 budget of twenty years ago, the Federal Council last year had a budget of \$375,000.

At the sixth quadrennial meeting of the Council in Rochester, in December, the twentieth anniversary of its organization was celebrated. The four hundred delegates, represented twenty-eight denominations with a constituency of about twenty million members. They discussed the problems facing the Church today in the city, the country, the nation and the world, and listened to reports of progress presented by various commissions and committees.

The Federal Council has made no specific attempts to bring the churches together in organic union; the chief aim has been to unite them in service, thus making them better acquainted with each other and bringing about a more harmonious spirit and a clearer understanding which will eventually result in greater unity in ecclesiastical relationships. At the Rochester meeting it was felt that

in the future the various denominations could work together more effectively in certain fields which had to do purely with propaganda and the creation of opinion than if each group worked independently, as for example, in the field of social service, international justice and good will, the race problem, Christian education, the Church and the drama.

The morning discussions at the Rochester meeting were based upon a Data Book prepared by the Research Department, each theme having to do with certain fields covered in the Church's activities. Calling attention to the "World Community," it was stated:

Applied science has reduced the world to the dimensions of a single neighborhood. No people today is isolated from the others. The consular representative, the motion picture promoter, the tourist, the business agent of the West are found all over the world. And the East, in turn, comes to the West. Nearly ten thousand foreign students are in the United States. For good or for ill the nations now share a common life.

The way in which the United States influences the rest of the world can be simply illustrated by the motion picture. Today the American film goes everywhere. In Paris, in Vienna, in Calcutta and Shanghai millions every day get impressions of American life by what they see on the screen. The American trade representatives is likewise found everywhere. Where once the missionary was almost the sole interpreter of the West to the East, today the motion picture and the business interests are everywhere conspicuous, if not always accurate, exponents of American standards and ideals.

The total merchandise exports and imports of the United States for the calendar year 1927 are reported at \$4,864,806,000 and \$4,184,378,000, respectively. It is estimated that in 1927 Americans abroad expended \$770,000,000 and that the total investments of Americans in foreign lands at present are approximately \$12,000,000,000, excluding war debts owed to the United States Treasury. Thus are our interests and prosperity intimately intertwined with those of other lands.

One of the most conspicuous phases of the world's life today is the great tide of nationalistic spirit that is sweeping across many nations. Especially in the Near East and Far East is this a dominant factor, affecting all other interests. Turkey struggling to be master of her own fortunes, China striving to attain a unified government and to secure release from unequal treaties, India, Egypt and the Philippines demanding self-determination, are only the more obvious manifestations of a temper that is well-nigh universal.

The foreign missionary enterprise, which is the most direct assertion of the world-character of Christianity, takes on an immensely enhanced significance in the light of the new economic interdependence of the nations and the growth of international relationships in the political realm.

The missionary enterprise has resulted in the rise of a Christian movement which has become really conscious of a world-wide character and able to express itself on a world scale. While it would be easy to point out many conditions which limit this statement and many factors which are standing in the way of the development of an indigenous church in many lands, it is clear that a Christian church increasingly expressive of the genius of its own people is coming into being in practically all the fields where the missionary movement has become well rooted.

The general theme for the afternoon sessions was "Programs of Cooperative Service for the Com-

ing Quadrennium." During this period the commissions of the Council made their reports. At the evening public meetings national and international topics were discussed by such speakers as Dr. Robert E. Speer, who spoke on "The World's Need and the Gospel to Meet It"; Dr. S. Parkes Cadman, on "The Genius of the Protestant Movement and Its Contribution to the Life of Mankind"; Dr. A. L. Warnshuis, on "Cooperation"; and the Rev. E. Stanley Jones, of India, on "The Christ of the Final Word."

Dr. Warnshuis, secretary of the International Missionary Council, spoke on "Cooperation in the World-Wide Christian Movement" and said in part:

The facts of the extent to which cooperation has developed in the foreign missionary work of the churches ought to be better known. Union institutions are some of the most concrete evidences of missionary cooperation. A list prepared in January, 1928, gives the names of 113 union educational institutions supported by foreign missionary boards. Seventy different boards representing almost every Protestant communion, cooperate in these union institutions. These institutions include all grades of schools from the kindergarten to the university, but it is noteworthy that there are more union theological seminaries and Bible schools than any other kind of schools. Where it might have been supposed that it was most difficult to bring the teaching forces together, just there it has been most practical. Why can we do this in Asia and not in America? Who can be surprised that church union is so far advanced in Asia, Africa and Latin America, when the preachers and pastors receive their training in union colleges and seminaries?

Another form of cooperation is that by which the missions by mutual agreement delimit the territory in

which each will work. In this way a group of missions occupy a province and the whole number endeavor to bring their message to all the people.

There is very little overlapping. People who talk of that simply exhibit their ignorance. The criticism, if any is to be made, should tackle the other side of the question. In some respects there is not enough overlapping. The situation is such that a person who lives in one country, if he becomes a Christian, is foreordained to be a Methodist, because there is no other church there; and another person living in another country, on becoming a Christian has no free choice to be anything but a Presbyterian; and another person in another country if he is converted to Christianity cannot be other than a Congregationalist, or an Anglican, or a Quaker, or a Lutheran, as the case may be, depending upon the mission to which that country is assigned in the division of territory. We cannot do better than that with the small forces available to cover such immense areas contained in the continents of Asia, Africa and Latin America.

Moreover, there is much real cooperation between these missions in that while working in different territories, they are not founding each a separate church. On the contrary, the results of their work are gathered in united churches or churches that from the beginning have been an organic unity.

In China we have recently seen a nation-wide church organized, with which the missions of sixteen denominations cooperate, including Presbyterians from the U. S., Canada, England, Scotland, Ireland, Australia, Congregationalists from England and America; United Brethren and English Baptists.

Dr. Cadman, the retiring president of the Federal Council of Churches, spoke on "The Genius of the Protestant Movement and Its Contribution to the Life of Mankind." He said:

The Reformation period which produced the Protestants was so crowded with major personalities and events that the numerous volumes written upon it have ill sufficed to do it justice. A political and religious upheaval then occurred which ushered in modern democracy, the freedom of learning, scientific progress, and the liberty of conscience which men enjoy. The secession of European states from Papal control was the final and most notable phase of the decline of the majestic church of the Middle Ages.

This epoch making transfer was accomplished to the lasting advantage of civil and religious liberty, but it also involved the loss of Christian oneness and ecclesiastical uniformity. The great name of John Calvin suggests all that was most formidable and most victorious in Protestantism as the parent of the Modern State. Upon this solitary Frenchman of Picardy rested the gigantic burdens of the new movement. In a controversy which drove even sensible and cautious men to the last extremity, he had to uphold and forward the inspiring but more emotional onset of Luther. Throughout the negotiations and conflicts of a stormy time one perceives the curate, the strategy, the psychic force of the Genevan giant.

Divisiveness is not congenial to Protestantism. Quite otherwise, its central stronghold is neither a Creed nor a Book, but a Person and a Life. We, as disciples of one Master, cannot forever cooperate in a guilty partnership of limited liability with political bodies organized, regardless of the honor of God. We cannot countenance what He annuls nor consent that feuds which have lost interest for thinking men and women shall always separate the holy brotherhood. For all thus convinced, the Federal Council is at once a clearing house and a fortress. In cooperative service rendered by Christians who surmount denominational lines is the secret of future success, and the assurance of Heaven's guidance.

One of the inspiring addresses was delivered by Rabbi Philip S. Bernstein of Temple B'rith Kodesh of Rochester. It was the first time that a Rabbi had spoken at a meeting of the Council, and this young exponent of Judaism was listened to with rapt attention. Discussing the causes of misunderstanding between Jews and Christians, he said:

The worst crimes committed against my people in the course of their long, bloody, tear-stained history were often in His name whom you revere as Christ. I was in Poland three years ago and visited, one day, a little village called Gura, Kalvarya, where a famous rabbi ministered to an old congregation. I talked with the young men in that synagogue about many things. I remember asking one of them whether the attitude toward Jesus had changed. He said, "Jesus?" and spat upon the ground. It was a terrible thing for him to have done. It was obvious that he who was more enlightened felt no differently toward Jesus than many of his ancestors. I tried to learn the reason and discovered finally that this boy's family had been done to death before his eyes by Russian Cossacks who came to them with the name of Christ upon their lips.

It is well to keep in mind that the unJewish attitude of many Jews toward Jesus is owing primarily to the unchristian acts of many Christians to Jews. You have made it difficult for Jews to understand and love Jesus. I speak not only of eastern Europe where Eastertime is still an occasion when many Jews live in trembling and fear; I speak also of what has happened and is happening in America.

We have much to do in common. We are citizens of a great republic. Let us together try to keep that republic true to the loftiest teachings of both our faiths. In our community there is much of God's work that we can do together. Every effort, for example, to better Rochester should find

Jews and Christians working hand-in-hand. Every effort to improve the social and economic, the political and spiritual conditions in our community should meet with our common support.

There is a common element in our religions which transcends our churches and our rituals—a vision of a better world that is to be, and of a humanity loftier and finer than has been known; a vision that takes us out of ourselves and lifts us to high endeavor and heroic sacrifice, in order that we may speed the coming of the day when humanity shall be freed from disease and poverty, exploitation and tyranny, war and famine.

In a report presented by Dr. Charles S. Macfarland, General Secretary of the Federal Council, entitled "Twenty Years in Retrospect," after reviewing the work of the Council during this period, he emphasized the importance of the spiritual element in any program for the future, and said:

We have sought group and consultative, rather than personal leadership. So far as this is true is it not because, to quote our constitution, we have sought to manifest our "essential oneness in Jesus Christ as Divine Lord and Saviour?" Where Christ is leader all are followers.

The Federal Council must ever seek to lead the churches to the Mountain of Transfiguration and if it does, there will be found One who will Himself lead them to the plain below of human life and service.

The demons that we seek to cast out, of social wrong, of prejudice, of race, of ignorance and of brutal war—this kind cometh out only by fasting and by prayer.

And if, in this spirit, we sit together during these days, just as our brethren of twenty years ago were clearly led of God, so we shall find His will, for the days and years ahead, as we now turn our faces from the past and seek His guidance for a larger, fuller future.



METHODS FOR WORKERS



EDITED BY MRS. F. I. JOHNSON, 150 Fifth Avenue, New York

The following materials and methods should be helpful to those missionary educationists, whether pastors, Sunday-school missionary department supervisors, or program chairmen of women's groups, who are trying to make the United States segment of the missionary enterprise *live in the hearts and minds* of their groups. It is not what the eye sees, but what the mind comprehends that stirs folks, both old and young, to action. Arrest attention through the eye; drive the truth home with facts that compel the mind to think concretely; present immediately productive channels through which this deposit of thought may operate.

ABOUT a quarter of a century ago the brilliant Mary Anton, who had come to "The Promised Land" as an immigrant, while standing on one of Pittsburgh's bridges and looking down on the "Hell with the lid off" steel mills, with their surrounding huts, wrote on a scrap of paper the following:

Down yonder she sits in the half-open
door;
'Tis plain she has never had time to
before.
But all is so strange to her! nobody
cares.
They all pass her by with wondering
stares.

Twenty-five years ago a passenger was waiting at a New York dock for a Fall River boat. He heard this bit of United States *history in the making*, which took the form of a quarrel between two little bootblacks, one of whom spoke United States English, the other, broken Italian. The little United Stateser said tauntingly,

"Guinea, guinea goo, shine my shoe,
Have it done by half past two."
Quickly came the retort,
"Americaner, you-eel shine shoe,
Me no wait ha-past-two."

The two flew at each other as the passengers responded to the "All On Board." The boys rolled over and over in each other's embrace in an attempt to settle that "Guinea, guinea goo" question which today stands facing the Christian Church.

Those who, during the past years, have been studying this problem, state by state, city by city, countryside by countryside, know that it is now necessary for all Christians to put themselves to the task of finding a way to bring the entire mass of all races living in the United States to the place where we unite those whose vision is skyward, thus forcing more rapidly the upward trend toward the Christ, the Redeemer of all peoples. Let us not shun the use of the name of the Christ in talking with others concerning moral and general uplift problems; *it has power in it.*

"The butcher, the baker, the candlestick maker" is thinking of religion and of God more than we guess.

Illustrations: After taking an X-ray of her teeth which was so much more speedily done than she had expected, the doctor, an eminent one, was almost shrinkingly asked if he knew what the X-ray machine compelled her to think of; when he insisted upon hearing and she had told him: "The eyes of the Lord are in every place," to her amazement he unhesitatingly replied: "As I have been experimenting with this machine that same thought has come to me over and over again. Truly, I am wondering if it is not about time for another great prophet—or something."

A butcher in a busy shop in Harlem, one of New York's mission fields, was cutting pork chops for a customer. As

he worked he anathematized nations and individuals who are constantly on the fighting margin. The customer finally gathered courage to ask: "What would happen if the things Christ stood for were put into practice?" He stopped, wiped his bloody hands on his butcher's apron, leaned back against the smoked-meat shelf and said: "Right ye are—let Him rule and this old hell world would be heaven." He had lost two boys in the "World Slaughter."

A highly educated and traveled young Jewess who is actively interested in "The New Palestine" movement was engaged in conversation on a New York, New Haven and Hartford Railroad train. After she had given valuable information as to the progress of this movement, the helpful attitude of the British Government in this connection, the work of Sir John Chancellor, she said: "Shakespeare came at the peak of the decades of interest in the writing of poetry. For some time the novel has been the literary hobby of the literate world. Is it not possible that a great novelist may be in the offing? I am wondering, as I watch the nations planning for their greatest self-development, if some great consummating event is not ahead. It seems to me that this activity on the part of the nations is similar to the purifying of elements in the laboratory in order that they may be fused when the proper uniting substance is at hand." As she hesitated, the question was asked: "Where do you think the uniting substance will be found?" With surprising quickness she replied, "Is a second coming impossible? May not a Christ—or a Moses be given?" Yes, He is in the minds of many thinking folks whom we pass every day. Now is the time to be frank witnesses for Him in all sincerity. *We have to live it or we dare not witness.*

The experiences and incidents connected with William Carey, David Livingstone, General Booth, Sam Jones, Dwight L. Moody and others

used by us to illustrate God's working in the hearts and doings of folks have been worn threadbare; let us hunt for up-to-the-minute illustrations. God is working today as potently as He ever did.

• CHAPEL IN A HOTEL

"Meditation Chapel" in the Hotel Biltmore, New York City, will open to guests and employees, it was announced by John McEntee Bowman, president of the Bowman Biltmore Hotels Corporation. Eventually a meditation chapel will be installed in all the Bowman Hotels.

"The simple little sanctuary for the use of all who worship God, irrespective of creed or of denomination, will be found on the third floor," said a statement from Mr. Bowman.

"As its name implies, 'Meditation Chapel,' is not for set services, but for meditation only—a place where any one may sit in silence and hear his own thoughts.

"There are times in the lives of all of us, in the day and in the night, when we want to get away from the world and commune alone with God, to kneel before His altar. The church is not always available. Many find their rooms adequate for all purposes; *others may find comfort in the little Chapel in the Inn.*

"The presence of one spot in the hotel, dissociated from the worldly things of life and dedicated and consecrated to the God we profess to serve, is now recognized by this act as a spiritual necessity in any hotel with which I am connected and as soon as practicable a meditation chapel will be installed in all our hotels.

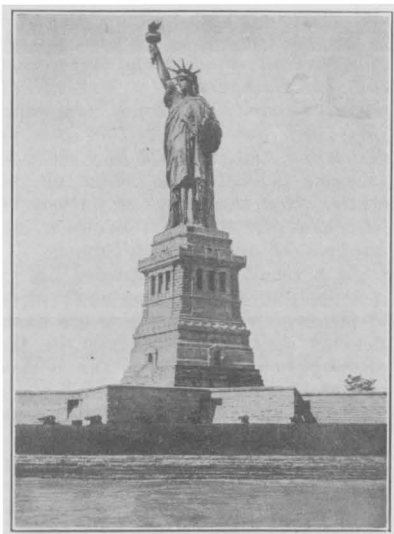
"Flowers will always be found on this altar and above the altar the adopted inscription: 'Come unto me all ye that labor and are heavy laden and I will give you rest.'

"It is an invitation to all.

"The consecration of this chapel is the use for which it has been set apart forever."

THE WORK-BENCH AND TOOLS

TOOL I.—What would be the effect on your group if to greet them at your next meeting you were to have the following picture beautifully done in black and white on a large black-board or drawing paper? Try it and see. Have one member give the history of The Statue of Liberty and another the story of The Stars and Stripes. Have a talk by the widest read and best informed person in your church on the topic, "Changes, racial and commercial since 1777."



THE STATUE OF LIBERTY stands upon Bedloe's Island about two miles from the Battery, New York City. It was designed by Bartholdi and presented by France in 1884. The statue is one hundred and fifty-one feet high; its pedestal, one hundred and fifty-five feet. It symbolizes Liberty Enlightening the World. It weighs 225 tons. Forty persons can stand in the head and the torch has room for twelve people.

For the story of The Stars and Stripes send to John Hancock Mutual Life Insurance Company, Boston, Mass., for their fine pamphlet, "*The Flag of the United States.*"

TOOL II.—If possible secure a professional designer to put the following idea on an upson-board which may be used at several meetings. By means of your picture make an intensive study of your own city, town, or countryside. This picture illustrates how the study was made by a group in Cleveland, Ohio. Use a picture of your own town-hall, old hotel, business section, or a group of farms, twenty-five years ago. If you have a local problem of any kind which the Christian people should take the initiative in solving, and of course you have, this method will bring it before your very eyes, a most desirable aid to action.

Doctor Shriver's *What Next in Home Missions* and Doctor Oxnham's *Youth and the New America* are indispensable tools for your analysis.*



YE OLD INN

Was the center of hospitality, warmth and cheer at Yuletide. Romance held its sway and we often hear regrets for the passing of the open hearth, the blazing logs, the savory viands, and the intimate greetings of the host.

Cleveland's Population

Austria	116,000
(Comments)	
Hungary	101,000
(Comments)	
Russia	80,000
(Comments)	
England	30,000
(Comments)	
Germany	112,000
(Comments)	
Ireland	30,000
(Comments)	
Italy	52,000
(Comments)	
Canada	30,000
United States born	80,000

*Missionary Education Movement, 150 Fifth Ave., New York City. 50 cents.

Conditions
and
Solutions
Spiritual
Moral
Labor
Law Enforcement
Schools

First Use of Picture

(a) Have picture explained with local color; tell what the buildings were used for, who lived in the houses and such items of heart interest. Ask the group to tell what they know about the history of your local situation twenty-five years ago. You may unearth some helpful history.

(b) Assign to those who will work at it, the task of analyzing the changes that have taken place in the past twenty-five years.

Second Use of Picture

(a) Begin to put down the results of your analysis as shown on the Cleveland picture.

(b) Assign such vital and pertinent topics as the following: *Our Immigration Laws. Should the Number in Our Electoral College Depend on Population or Citizenship?*

As the study of your local problems progresses the leader should direct the trend of thought toward the whole United States as the unit of the Home Missionary Enterprise. What is being done may then be answered by a specific study of your own Board work in the United States. Every Home Mission Board has rich material which no worker can afford to be without.

FOREIGN AND NATIVE BORN

One Method of Bringing About an Understanding Between Foreign and Native Born

GEORGE STEWART, PH.D.

One of the most important problems before city churches today is an apparent impossibility of mixing foreign and native born within the same congregation. Each side has prejudices which are difficult to overcome, each has associations which are very

precious, and in the presence of one another certain inhibitions invariably arise. It is these inhibitions which are so difficult to break down.

After years of experiment we are convinced that the social approach, that is approach through parties and get-together affairs, is not as helpful or as effective as our services of worship in the church. The fellowship which grows up in prayer to one God, singing hymns in unison, and the spiritual work of the church, becomes a more powerful cementing tie than the companionship of parties and social intercourse.

The church should furnish an atmosphere in which social differences can be disregarded, a medium in which disparities in rank, language, class and financial position can be reconciled, and it should be a place of supreme dedication to which all, no matter what their rank or outlook on life, can give the best in them, regardless of any prior allegiance.

As a result of our crowded life in metropolitan centers, men and women of means or varied interests are hard-pressed for time, especially in the evening hours, which is the leisure period of those doing manual work. This fact alone makes it very difficult to effect an approach through parties and social admixture. *On the other hand the hours of worship are common to nearly all walks of life, for both foreign and native born, and in this period all who are free can meet along spiritual lines and gradually grow to know the aims, ambitions, ideals and life of one another.*

MAKE THE CITY CHRISTIAN

DR. M. P. BURNS

Just in proportion as the religious life and thought of the people is pagan or Christian, so also is the civilization developed by that people pagan or Christian. The institutions of our so-called Christian civilization are Christian just in proportion as the people who developed them are Christian in their living and thinking.

Christian institutions and all clean-cut moral agencies have been conceived, born, and developed, directly or indirectly, under the influence of Christianity. Confucianism of China, Mohammedanism of Egypt, and Shintoism of Japan, are each, in its own country, almost entirely responsible for the kind of civilization that prevails.

The church has more or less boldly professed, through the years, to be a thoroughly democratic institution. But, let me ask, is it essentially and fundamentally democratic?

Ministers in the Monday morning preachers' meeting have proclaimed, through all the years, with magnificent and convincing rhetoric, the fact of the universal Fatherhood of God and the universal brotherhood of man. But, to her great discredit and confusion on the other hand, the church for which they spoke has not only tolerated, but, in some cases, actually generated class distinction, and drawn lines of social demarcation over which men have never been able to cross.

My soul has been distressed and tremendously humiliated by a church professing to love God with all the heart, might, mind, and strength, and its neighbor as itself, and at the same time absolutely refusing to allow people of a different social group or speaking a different language to bow at her altars and weep their way to God. What would be the result if the doors of the church were thrown wide open, and the Italians, the Bohemians, and the Russians, and all the rest, together with their wives and little ones, would be freely permitted to come and worship therein, with the consciousness that the church membership would meet them on the platform of a sympathetic fellowship, born of the spirit of Jesus Christ? With such an exhibition of good fellowship by the Christian Church, the last vestige of unbelief on the part of the unbelievers would be swept away forever, and the kingdom of God would come with great power in that community. I am suggesting that a

well-devised program, launched and carried forward by the church, along lines of a thoroughgoing brotherhood, would soon dispel the criticism of the centuries. It would soon force the issue of the gospel, and ultimately compel the kingdoms of this world to become the Kingdom of our Lord and of His Christ.

The task, therefore, of the Church, in the face of unparalleled difficulties, charged with tremendous responsibilities, and in view of the splendid opportunities stretching out ahead, is to adjust herself in approach, program and message, reinforce herself with the mind and passion of Christ, and address herself to the task.



UNCLE SAM'S MERRY-GO-ROUND

*A Delightful and Productive Method
With Children*

BY MRS. J. W. DOWDS

As a basis for teaching children the spirit of sympathy and love for all other children, regardless of race, creed, or color use the miniature merry-go-round on which meeting by meeting are placed dolls dressed in Dennison paper to represent races and nationalities living in the United States.

Make base out of a circle of beaver-board forty-two inches in diameter; over this place a Japanese umbrella covered with red, white and blue bunting; fill the border with stars; between canopy and base suspend in true merry-go-round fashion small celluloid animals so placed as to leave a 5-inch space around the edge of board base;

underneath the base place at intervals, small spool wheels upon which the entire structure may revolve.

Uncle Sam is the owner and occupies a place of prominence on inner side of circle. He must be dignified and of fine countenance. On his right stands a man who is a Home Missionary; on his left, a deaconess.

At each meeting stories are told of the people whom the dolls represent and of the needs of the work.

The merry-go-round is set in motion while near by stand all of the dolls awaiting their chance to "ride."

The first day the Indians and Alaskans are allowed to mount as the children sing as if singing for the dolls:

(Tune—"Jesus Loves me, This I Know")

Merry-go-round please stop for me,
I want Uncle Sam to see
What a good American I can be.
Juniors—O, make room for me.

Chorus

O, yes he needs us,
O, yes he needs us,
O, yes he needs us,
He needs us every one.

After the Indian and Alaskan stories are told ask: "Shall we let them ride?" To which the children respond by singing:

Come little Indian ride with me,
Uncle Sam our guide will be;
He has work that we can do,
He needs Indians to help him too.

Chorus

O, yes he needs them,
O, yes he needs them,
O, yes he needs them,
He needs them every one.

They are placed on the merry-go-round and others await their turn at another study period; Japanese, Chinese, Mexicans, Spanish, Hawaiians, Porto Ricans, Negroes, Highlanders, migrants, immigrants, city slums and others that you may see fit to select.

Close the series with a lesson on Christian Citizenship.

Ask the children each time to bring to the next meeting dolls which they themselves have dressed and stories which they have gotten their parents to tell them.

The educative value of the stories told by leaders will depend on the judgment and thoroughness with which they are prepared.

Review the stories many times until they *live* in the precious little hearts to the end that the seed which you have planted may *sprout* and *produce*. Urge children to tell the stories at home at the dinner table or at bed time.

The following devotional service was built by Miss Charlotte Anderson of Parkersburg, W. Va., under the guidance of the editor of this department and for use in the School of Missions, Mountain Lake Park, Md. Miss Anderson is an Ohio Wesleyan University senior.

Method:—Have the members of Sunday-school classes or other groups enter a wholesome contest. Give out themes and set day when copies must be in hands of a committee; use all usable ones. The method is distinctively educative. The young folks will in this work reveal their degree of spiritual development and the kind of song they enjoy. It might not be a bad idea for the pastor to try the use of such a service some Sunday morning. (There is but one difference between a ditch and a grave and that is in the depth.)

Suggested Themes:—"Character in Scripture and Song"; "Nations in Scripture and Song"; "War and Peace in Scripture and Song."

AN EFFECTIVE DEVOTIONAL SERVICE

Nature in Scripture and Song

- I. ROCK: The Lord is my rock and my Fortress and my Deliverer; my God and my Strength; in whom I will trust; my buckler and the horn of my salvation, and my high tower. (Psalm 18: 2.)
Song—"Jesus is a Rock in a Weary Land."
- II. HILLS: I will lift up mine eyes unto the hills from whence cometh my help. (Psalm 121: 1.)
Song—"The Ninety and Nine."

III. WAVES: Oh that thou hadst hearkened to my commandments: Then had thy peace been as a river and thy righteousness as the waves of the sea. (Isaiah 49: 18.)

Song—"The Cleansing Wave."

IV. STARS: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever. (Daniel 12: 3.)

Song—"O Little Town of Bethlehem."

V. ROSE: I am the rose of Sharon, and the lily of the valleys. (Song of Solomon 2: 1.)

Song—"Rose-Rose-Rose."

VI. GARDEN: And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden and like a spring of waters whose waters fail not. (Isaiah 58: 11.)

Song—"In the Garden."

VII. FOUNTAIN: I will give unto him that is athirst of the fountain of life freely. (Revelation 21: 6.)

Song—"Come Thou Fount."

VIII. LIGHT: I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.)

Song—"Brightly Beams Our Father's Mercy."

IX. GRAIN: He will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3: 12.)

Song—"Beulah Land."

X. GALILEE: They see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. But he said unto them, It is I; be not afraid. (John 6: 19-20.)

Song—"O Galilee."

XI. LILY: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. (Matthew 6: 28-29.)

Song—"Lily of the Valley."

XII. STORM: He maketh the storm a calm, so that the waves thereof are still. (Psalm 107: 29.)

Song—"Master the Tempest Is Raging."

XIII. SUN: Then shall the righteous shine forth as the sun, in the Kingdom of their Father. (Matthew 13: 43.)

Song—"How Tedious and Tasteless the Hour."

XIV. RAIN: He shall come down like rain upon the mown grass; as showers that water the earth. (Psalm 72: 6.)

Song—"Showers of Blessings."

This program should be carefully prepared. Sing but one stanza of each song.

TO-THE-MINUTE MATERIAL

"The Glowing Ember of Prayer," Presbyterian Board, 156 Fifth Ave., New York, N. Y. (Fine to use in a devotional service. 5c.)

"Your Flag and My Flag," Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio. (An unusual demonstration. 2c.)

"Hands Across the Sea," The Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York, N. Y. (Send 5c. for postage.)

"The Negro Background," Woman's Home Missionary Society, 420 Plum St., Cincinnati, Ohio. (You will not regret sending for it. 15c.)

A set of really usable slides on *Migrant Work*, Council of Women for Home Missions. (Rental \$2.00.)

105 E. 22nd St., New York, N. Y.

PRAYER AND POWER

"No answer comes to those who pray,
Then idly stand,
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And will not aid.
When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed."

Something like criminal negligence has marked the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer or shall a change come over the Church? For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil. Prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become henceforth men whose hearts God has touched with the prayer-passion, the history of His Church will be changed.—Robert E. Speer.

WOMAN'S FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MACLAURIN, 419 Fourth Avenue, New York

A SIGNIFICANT EVENT IN CHINA

Every lover of missions will be thrilled with the report by Miss Abby Shaw Mayhew of the inauguration of Dr. Wu Yi-fang as President of Ginling Union Christian College. At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America last year Dr. Wu was present. She was then taking her Ph.D. at Michigan University.

Miss Mayhew was the principal of the School for Physical Education in China, which now is merged with Ginling College. This is the goal of our missionaries, to train leaders who will carry on the great work which they began.

So Hoover is elected! There's surely one thing in his favor from our point of view. He has lived in China! Of course we know many things are in his favor and I can with safety say that all of you voted for him.

While you have been electing a president in America we have been inaugurating one in China. We think that ours is a more wonderful occasion than yours, and about the most important event in the history of the women of China. Now don't you agree with me? To inaugurate a Chinese woman president of the highest women's college in China?

I went to Nanking to attend the annual Board of Control meeting. Upon arriving we took a carriage (yes, in spite of there being 1,000 motor cars in Nanking) for the five-mile drive to Ginling College. The first person I saw was Miss Chen Mei-yu, just returned from America. We were in meeting from nine to six for two days, and among the many things we decided the one which will interest you most is that we decided to give a one year course next year in Recreation and Hygiene for teachers and students.

On Saturday morning came the great event—the inauguration of Dr.

Wu Yi-fang as president. A colorful procession it was with the various hoods and gowns. One, Dr. Hsia, graduated from Edinburgh, had a scarlet gown and black tam. The presidents of Medhurst, Shanghai, Hangchow, Nanking and Soochow Colleges or Universities were present, also the Dean of St. John's, and they were all Chinese except the president of Hangchow. Madam Chiang Kai-shek was on the program. Mrs. Bristol, the Admiral's wife, went up for the occasion and was the guest of Madam Chiang.

Mrs. Thurston made a most perfect address in turning over the government to Dr. Wu, so suited to the occasion. To the retiring president and the one who from the first has made and built Ginling, it was a most happy time, the fulfilling of her hope and ideal. Mrs. New, president of the Board of Control, presided. There were five graduates in the first class in 1919—Mrs. New, Dr. Wu and Dr. Liu on the platform and all three of them filling places of honor and responsibility. To see and hear the alumnae on that day was sufficient proof of the great value of Ginling College.

I was invited to lunch at Mrs. Chu's with Madam Chiang and Mrs. Bristol. Madam Chiang asked several of us to come to her home for tea that afternoon. We went, after driving out to Sun Yat Sen's tomb, which is not nearly completed. They plan to have it finished in March and have the interment then. The situation is wonderful, cut right out of the side of Purple Mountain. It was most interesting to see Madam Chiang in her own home and to meet the General. As he is President of the Council they are really the first people of the land.

After tea they took us through the

gardens which are very extensive and were lovely in the soft twilight.

We had to hurry back for the Founder's Day banquet at seven o'clock. It was lovely. It was more intimate than in the morning. There were many speeches and greetings read which had been received during the day. Many lovely things were said about Mrs. Thurston and I am sure she must have been gratified and happy.

Dr. Hodgkin preached the Founder's Day sermon and it was very, very good. The Physical Education majors gave a tea for me in the afternoon so I missed the tea the *alumnæ* gave to the Board of Control and Faculty. There are ten majors and several of them are going to be fine leaders.

I think I have never enjoyed being in Ginling more, and felt as much the lovely spirit of the place.

ABBY SHAW MAYHEW.

INDUSTRIALISM IN THE FAR EAST

Not least important of the subjects discussed at the Jerusalem Council Meeting, and reviewed at the annual meetings of the Federation of Woman's Boards and the Foreign Missions Conference in Detroit in January, is "Christianity and the Growth of Industrialism in Asia, Africa, and South America." To bring Christian ideals into practice in the field of industry is a great and urgent task not only in Asia, Africa and South America but in North America and Europe.

A thoughtful review appears in the October number of the *International Review of Missions* by an oriental, I. F. Ayusawa, a representative of Japan in the International Labor Office in Geneva.

Mr. Ayusawa says in reviewing "Industrialism in Japan" by Walter F. France:

"A GREAT movement in the Far East, with effects more far-reaching than those of the World War, is the spread of industrialism. It has affected the peoples of those remote lands with ancient traditions in a

revolutionary manner. It has come to them with more steady and compelling force than political ideas. Whereas the fall of Manchu dynasty—an empire during three centuries—and the founding of a republic have not changed the Chinese, with the exception of the 'returned students' and others with modern education, a small handful as compared with the stolid mass of four hundred million people, the spread of industrialism is swiftly changing them. The whole of the Far East is being transformed. A new social fabric is being woven, and it is affecting the rest of the world.

"The rise of modern textile mills in Japan has already radically altered the outlook of the British cotton trade in India. The night work conducted in the mills on remote hillsides in Japan is causing business depression in Lancashire, and the cheap labor employed in China is pulling down the price of European goods in Asiatic markets. Thus the significance of the spread of industrialism in the East cannot be overrated. The world is watching the phenomenon with keen concern.

"Mr. France skilfully presents pictures which arouse one's attention. We commend his sincere attempt to be fair in describing labor conditions in Japan. His book is well worth reading. It has two chapters, the first of which describes the appalling situation prevailing in Japanese workshops, mines and so on, while the second argues at length the need of the Christian religion for the removal of the evils.

"It would be unjust to say, though the impression remains after reading through the book, that the statement of facts in Chapter I is too short, while the arguments in Chapter II are too long. A Japanese, however, specially interested in and following the social progress of his country, will inevitably find flaws here and there in the observations of a foreigner. Thus, a book published in 1928 treating the labor problem in Japan would have done well at least to mention the great advance made in labor legislation and also in trade unionism in the past three or four years.

"No student of the labor problem in Japan, to our mind, can ignore the epoch-making steps taken by Japan in labor legislation in 1926, by bringing into force the Health Insurance Act, covering some two million workers; by repealing the obnoxious articles in the police law to give larger freedom to trade unions, by enforcing the Labor Disputes Conciliation Act in order to bring about industrial peace, by bringing into force the Minimum Age Act to suppress child labor entirely. All this happened simultaneously on July 1, 1926, together with the bringing into operation of the Factory Amendment Act, which alone was a great event, worth receiving mention.

"Perhaps it may be said that the mention of so many laws would be to make the book too technical, and it was obviously not intended for specialists. But in any case we should like the writer to know the facts concerning what he calls the Geneva Conference in labor, where he says Japan 'was represented,' as though it happened only once. At this conference, which is an annual event, the Japanese Government does not, as he says, 'reserve the right of postponing or modifying the application of any resolution passed at these gatherings.'

"However, these remarks are severe, and coming from a Japanese they might seem ungrateful, whereas we do sincerely appreciate the sympathetic attitude with which the book is written. The somber pictures drawn there are, alas, true to a large extent, and no Japanese who loves his country can afford to be content with a few labor laws copied from the West. When long hours are worked, women are toiling through the night in dingy mills, and awful inhumane conditions still prevail in the dormitories attached to factories, no Japanese can refute the accusation that his country has no religion. Japan has to awaken, if she has not as yet, to the terrible reality of the present situation, and we are grateful to the writer for pointing out our failures.

"An important point, however, on which we are not fully satisfied with Mr. France's book, is his assumption that 'the West'—a broad term he uses—is Christian while Japan is not. In one place, for instance, he says:

It is here that the East and West separate, for in the handling of the industrial problem in England, either by experts or by the street-corner orator, there is the whole background—often quite unrecognized—of Christian experience. The western conception of "justice," "right," "truth," "compassion," "love" and the like is not only, as is often reiterated, "saturated with Christianity," it is Christian in origin, and Christian only. This is often overlooked and ignored. Justice and truth, as we know these graces, have little foothold in uninfluenced oriental life. Compassion and love, as we know them, have none.

"But is that really so? How about Plato, Marcus Aurelius, Marx, Lenin, who have taught the West about 'Justice,' 'Truth' and so on? Were they all Christians? And is the writer prepared to say that Confucius is devoid of the graces of justice or truth, or that in Gautama's precepts one does not find compassion? Space does not permit any lengthy argument. Let us only say that these unfortunate assertions do not convince and do not greatly help. Let the writer remember that the West, which he calls Christian, has its abundant evils of industrialism. He need not think that his book has not been worth writing if it has not made clear that the industrial problem in Japan is essentially religious, but he must not overlook the fact that industrial and social problems are universal and rife even in the so-called Christian countries. Industrialism in the East is of western origin and comes from what the writer calls 'the Christian West.'"

"I believe that all our offerings—of strength or time or money—have their virtue conditioned by the sacrifice that gave them birth. . . . We begin to operate with vital forces when we cross the border in the land of sacrifice. . . . If the Church of the living God were sacrificial, she would thrill the world."—*J. H. Jowett.*

WOMAN'S HOME MISSION BULLETIN

EDITED BY FLORENCE E. QUINLAN, 105 East 22nd Street, New York



PAN-PACIFIC WOMEN'S CONFERENCE

The Pan-Pacific Union located in Honolulu, Territory of Hawaii, is "an organization directed by representatives of all Pacific races, supported in part by government appropriations, cooperating with chambers of commerce, scientific organizations, boards of education and kindred bodies working for the advancement of Pacific interests. It brings together through frequent conferences at the ocean's crossroads leaders in all lines of thought and action in Pacific lands, organizing them into friendly cooperative effort."

Under auspices of this Union the first Pan-Pacific Women's Conference was held in Honolulu, August 9-19, 1928. When first conceived in 1924 it was termed a "Motherhood and Child Welfare Conference." After the first committee meeting, however, its scope was widened to include five divisions of Health, Education, Women in Industry and Professions, Women in Government, and Social Service.

The quota for each country was twenty-five voting delegates and two non-voting associate delegates from important women's organizations, Hawaii and the Philippines having separate quotas from the mainland. Attendance was: Health, Voting 24, 14 being physicians, Associate 5;

Education, Voting 34, Associate 14; Industry and Professions, Voting 23, Associate 9; Government, Voting 25, Associate 9; Social Service, Voting 30, Associate 11; total, 183. They came from: Australia 16; Canada 1; China 5, two being Chinese; Dutch East Indies 1; Fiji 1; Hawaii 91; India 1; Japan 18, all Japanese; New Zealand 17; Philippine Islands 2, both native; Samoa 3, two being Samoan; United States mainland 27.

Miss Jane Addams was honorary international chairman, Dr. Valeria Parker chairman of U. S. mainland delegation. Miss Mary Anderson, director, Women's Bureau, U. S. Department of Labor, was there, and President Coolidge appointed a special representative, Dr. Louise Stanley, Chief, Department of Home Economics, U. S. Department of Agriculture.

The following will serve as samples of topics presented: "The Legal and Political Relationships of Women in Japan," by Kikue Ide, an outstanding leader in the woman suffrage movement of Japan and head of the Women's Problems' Institute of Osaka; "Social Welfare Work in the Philippines," by Mrs. Jaime C. de Veyra, President, Federation of Women's Clubs of the Philippines; "The Status of Preventive Medicine in China," by

Dr. Ting Mei-yung, Superintendent, Pei Yang Women's Hospital, Tientsin, "China's Industrial Women," by Kyong Bae-tsung; "Industrial Hygiene in the Philippine Islands," by Dr. Paz Mendoza-Guazon; "The Trade Union Woman," by Elizabeth Christman.

Official voting delegates were graciously entertained free of charge at Punahou School a little distance out of the city proper, though a few preferred to stay at hotels at Waikiki Beach half an hour away by trolley. Naturally one of the greatest benefits of the conference was the intermingling and informal conversation between sessions. Social functions had an important place in the program.

Resolutions

The following were unanimously adopted:

1. That the following projects be promoted:

(a) A correlated inquiry into costs and standards of living in Pacific countries with special reference to diet content.

(b) A study of standards of living and wages in Pacific countries which will make comparison possible.

(c) A survey of the health of women in industry in Pacific countries through an expert committee with Pan-Pacific links forged through this conference.

(d) Formation of a committee of experts for the initiation of health research projects of value to Pacific women.

(e) Research regarding electoral systems, woman's place in political parties, effect of compulsory votings, and legislation relating to women and children.

2. That the interest of existing research bodies in Pacific countries be enlisted, in consultation with national groups, toward best policies to be pursued toward improvement of industrial standards in Pacific countries.

3. That committees be set up in accordance with the desires of the sections of Industry and Education for the purpose of acting as clearing house.

4. That the following resolutions be adopted:

(a) Women in countries of the Pacific should work toward an educational program which will help to prepare social workers for more effective service, such recommendation in no way reflecting upon the valuable work of large

numbers of voluntary or untrained workers who are rendering unselfish and effective service in many places, but enabling those deserving to secure special training in social service to receive it without the expense of travel to another country, and enabling them to acquire field experience in those countries in which their services are to be rendered.

(b) That this Conference urges all women to draw the attention of official agencies to the findings of the Child Welfare Committee of the League of Nations appointed to investigate the Cinema question and the report of the Royal Commission appointed by the Australian Federal Government to inquire into the Film Industry in Australia.

(c) That this Conference urges women of the Pacific Basin to do all in their power to influence their Governments to carry out the recommendations of the *League of Nations report on the Traffic in Women and Children*, including those urging the employment of women police and the abolition of state regulation and of licensed houses.

(d) That the Pan-Pacific Conference of Women is of the opinion that it would be of great value to the countries of the Pacific Basin if the body of experts on Traffic in Women and Children of the League of Nations would continue to investigate thoroughly conditions in those countries within this area which have not already been examined.

(e) In view of the fact that there has been serious criticism at this Conference of the films sent to several countries of the Pacific Basin, the Pan-Pacific Conference of Women requests Will H. Hays, director of motion picture industry in the United States, to confine the distribution of films in the Pacific countries to those that reflect the best and not the worst in life. That a resolution from the Pan-Pacific Women's Conference be sent to the director of the British Film Industry asking that no films which would bring discredit to the moral standard of Great Britain be sent to other countries.

Recommendations from Sections

The following is full text of findings of Sections as submitted to the Conference Forum.

These constitute a basis for continuation work in the sections named, amplifying the general terms of the resolutions. The paragraph marked X in Government Section was inadvertently not submitted to the Conference in resolution form. It remains, however, a record of one of the most significant discussions of the section.

Government Section

The women in Government Section during its deliberations have come to the conclusion that in the enfranchised countries, there is a great deal of latent power in the political machinery which women have not yet fully learned to use. Political consciousness needs to be fostered in these countries, so as to arouse a sense of public responsibility both in national and world affairs. We stress the need for educative means of bringing this about.

This Conference desires to uphold the women in Pacific countries who are seeking enfranchisement, and trusts that their efforts will speedily be crowned with success.

Every means should be used to promote the responsible participation of women in government.

(X) The women in Government Section who belong to countries which are trustees for the welfare of the Pacific recognize the duty of doing their part to see that the principles underlying the League of Nations mandates are applied in the letter and the spirit over the whole area.

The Government Section suggests that in the interval between this and a next Women's Pan-Pacific Conference, research be made regarding electoral systems, women's place in political parties, and the possible effect of compulsory voting, as well as upon other matters that need changes in legislation to promote the welfare of women and children, carrying out any recommendations suggested by the other sections of this Conference.

Industry Section

The Industry Section submits the following for the consideration of the Conference Forum:

1. In case a permanent organization be effected, an industrial committee be appointed consisting of three representatives in each country whose functions would be:

- (a) To accumulate, and through the permanent secretariat, circulate among the countries represented existing information on industrial conditions.

- (b) To be on the lookout in each country for effects of economic relations with some other country, reporting any findings to the secretariat.

- (c) Through the secretariat, to cooperate with the Labor Office of the League of Nations in its attempts to improve conditions by international legislation.

2. The Industrial Section recognizes the need of research before an adequate discussion of Pacific industrial conditions is possible.

It, therefore, recommends that the permanent committee of the Pan-Pacific Women's Conference make arrangements with research bodies for making the necessary studies, in consultation with the National committees of the countries in which such studies are to be made.

The following subjects are suggested:

1. A study of the standards of living and wages in Pacific countries which will make comparison possible.

2. The best policies to be pursued toward improvement of industrial standards in Pacific countries.

Education Section

Inasmuch as the vital problems of health, social service, industry and governments are fundamentally problems of education in its broadest outlook, and in order that those sections may profit by the most efficient and progressively up-to-date educational methods

The Education Section recommends the formation of a committee, composed of representatives from each country, which will undertake:

1. To list educational agencies, formal and informal, and indicate their function.

2. To pool information as to national problems and methods in education.

3. To suggest problems for research in order of urgency in relation to Pacific countries: e. g., training by life activities in character formation and in leadership; economics; vocational education and guidance, and leisure-time activities; and to promote international exchange of teachers and educational leaders.

Continuation Committee

Miss Eleanor M. Hinder, Executive Secretary of the Pan-Pacific Association of China, was Executive Secretary of the conference and is serving for continuation work. The Continuation Committee has drawn up a tentative plan looking toward a permanent Pan-Pacific Women's organization. The executive secretary will seek to determine what, if any permanent Pacific Women's organizations should be set up by the Second Pan-Pacific Women's Conference which will be held in 1930. A Joint Standing Pacific Committee may be formed along the lines of the Joint Standing International Committee now existing at Geneva. However, no plans for permanent organization will be formulated until thorough study of possible relationships to national and international groupings can be made.



WORLD-WIDE OUTLOOK



EDITED BY PROF. HARLAN P. BEACH, D.D., *Madison, N. J.*

CHINA

National Christian Council

THE Council (October 11th-18th) in Shanghai, took for its motto principle: "The Establishment of the Nation Rests on Moral Principles." Its deliverance upon the relation of the Church to the State reads:

A new nation needs new citizens; a new culture rests upon new personalities. Reconstruction of any kind, diplomatic, political, educational, has one object—to uplift and develop the life of each citizen. This is what we understand by Christ's phrase, "The abundant life."

License, extravagance and error will be the result of the new outburst of life, if it be not guided by moral principles. This is the point of Dr. Sun's saying: "The natural side is transient. The moral side is permanent."

After mentioning items which the Church may expect from the Government, the Council states its hope for the Church in relation to the Government:

Over and above its distinctly religious activities, we hope that the Church will give special attention to:

1. The creation of a healthy constructive public opinion.

2. The assistance of the Government in policies of social reform, such as the suppression of opium and prostitution, the improvement of living conditions for farmers and laborers, and so forth.

3. The preparation of men and women for public service, especially through education for citizenship, and the study of the "San Min Chu I" [Dr. Sun's three principles for the people's guidance.]

3,100,000 Scriptures in China!

MANY know of the great work done by the American Bible Society and by the equally marvelous issues of the British and Foreign Bible Society, but relatively few ever hear of the National Bible Society of Scotland. Yet

at its November meeting it was reported that 3,100,000 Scripture portions, including entire Bibles and New Testaments, had been issued for China last year. In the absence of missionaries, these portions have been sold mostly by the Chinese themselves, despite the confusion of the civil war. *One native pastor wrote that he had visited some of the most notorious bandits, in their hiding places, and he told of how eagerly they welcomed these Scriptures.* Now that war has ceased, even the foreign agents, not excluding the especially hated British, go about the country freely. The Society has sent a consignment of 2,000 Mandarin Gospels to Tibet for the Koko-Nor area, and 3,000 have been despatched to Turkestan.

Three Million on Trek

THESE millions are famine-stricken Shantungese on their way to Manchuria, 600 miles to the north. The terrible famine and the devastation by contending armies and local bandits are the causes of this exodus to the land of promise. The migrants have sold their land and cattle for a mere trifle and with their wives, children and old folk, some of the latter blind and lame, are walking or trundling on wheelbarrows their scanty goods and feeble members. Many would not think of finding in such an army any opportunities for missionary usefulness, but when all things have been against them, it is a consolation to learn from kind Christians and missionaries that God cares and even loves them!

When they reached Harbin, one of the Manchurian capitals, the Chinese

officials realized that special effort must be made if these ill-nourished folk were not to be a menace. Barracks were erected and soup-kitchens were opened for the straggling crowds. A Gospel and two or three tracts were distributed to them, with a list of the Christian churches in North Manchuria and an invitation to visit them. They were asked to read them and to take them to their destination for others to read. Setting forth into a new land with their idols and temples left behind, these trekkers are being brought in touch with messengers of the Cross. Is it surprising that the Religious Tract Society agent received this appeal: "We certainly appreciate the 82,500 tracts which you have sent us. Can you send us another grant of 100,000? I will personally see that they are properly distributed."

Self-Support in South China

THE work in the Canton district that was opened by the American Board in 1867, later was given up and reopened in 1892, is to be turned over by the Board this year to the native churches. From the first the missionaries endeavored to train native Christians in self-support and work for others. Other churches have, from time to time, been established in outstations and have become independent of the mother church in Canton.

The Chinese Christians have built their own churches and schools, with their own money. Now foreign support is being entirely withdrawn by the American Board and as a result the Lo Tak School will be closed. The Chinese Christians have organized to continue the evangelistic work in the outstations and are endeavoring to raise \$50,000 for this purpose. Of this amount \$30,000 has already been secured in China and Hawaii and the committee is seeking the remainder in America from Chinese and their friends.

This work in China is eminently strong and successful. American

teachers are working with the Chinese in full harmony.

C. A. NELSON,

American-Chinese Educational Commission.

A Chinese General and Preacher

MRS. OLIVE LIPSCOMB ANDERSON writes of General Chang as one of the two Christian leaders in the Nationalist Movement who offered in Nanking a resolution on religious liberty. She also quotes from a letter to a professor of Soochow University the following: "General Chiang Tzu-chiang, General Fêng Yü hsiang's representative in Nanking, preached in St. John's Church today before a large and enthusiastic congregation." This is an indication as to the sort of men whom General Fêng had about him as aides.

English Baptist Union in China

RECENT information comes that the churches of the English Baptists in Shantung had voted to unite with the Church of Christ in China. This means that 128 organized churches, including 23 which are self-supporting, with their 7,000 communicants have entered the union Church of Christ. But the decision to unite with other Christians is much more important to Chinese Christianity than the matter of mere numbers.

Lutherans in China

THE Lutheran Church in China is officially known as the "Church of Justification by Faith." The Lutheran Missions of America belong to this indigenous church. Recently the Chinese Church of the Berlin Mission was received in the General Synod of Chinese Lutherans. At this convention the majority of the delegates were Chinese.

What Mrs. Feng Knows and Does

WHAT the January MISSIONARY REVIEW had to say of Marshal Fêng Yu-hsiang, China's vice-president, was written by a man who knows the general personally and who

impartially refuted the many slurring references to the "so-called *Christian* general." But even Mr. Goforth had not a tithe of the knowledge of the maligned warrior statesman possessed by his wife. In the latest direct news concerning him, Mrs. Fèng says: "I know that people wonder about me and my husband a great deal. We want nothing for our country so much as fair treatment by other nations. We have found many things to admire in Russia. We may be misunderstood. They may even put me out of the Church. But I want you to know that I am trying to live in the spirit of Jesus Christ."

Dean Luella Miner, Litt.D., whose student Mrs. Fèng was for some years, visited in her home when the general and his army were stationed at Kalgan on the Great Wall, and testifies to the Christian character and good deeds both of Mrs. Fèng and her husband. Before her marriage, she had acted as pastor's assistant of the Congregational church in Peking, and she was also a Y. W. C. A. secretary in the city, both of which offices she filled to satisfaction. The latest good deed of Mrs. Fèng is told by President Li of Yen Ching University, who was seeking funds for his institution in Peking. His fiancée, a fellow student of Mrs. Fèng, urged him to secure a contribution from her, but he hesitated as she was busy and was just about leaving Peking. Finally he sought an interview, and she invited him to breakfast. With little suggestion from him, she placed in his hands fifty brand new fifty-dollar bills (\$250 gold) and said that if he had come two or three days earlier it might have been twice as much—her benevolence money being almost used up. Remember in prayer Mrs. Fèng, the second lady in the land, and her husband.

"Watch Jimmy Yen!"

UNDER this title, Principal D. S. Cairns, of Aberdeen, explains the greatness and significance of the educational "Mass Movement" initiated

and actively promoted by James Yen, of West China, a B. A. and M. A., of Yale University. As a zealous association worker for the labor battalion sent to France by China during the Great War, he faced the problem of enabling his illiterate countrymen to read and communicate with their home friends. His problem Dr. Cairns thus describes:

One of the greatest of all educational difficulties is that of the enormously elaborate and complicated Chinese script and vocabulary. I believe it takes a European many months before he can begin to be "literate" in the most elementary sense. There are several thousand elaborate characters to learn by heart. Now there are, let us say, 350,000,000 Chinese who do not even know how to read or write the characters of the popular or common, Chinese, which is likely to become the common language of China. Most of these are adults already busy with the cares of daily life. How can these possibly become able intelligently to take part in a Republic? This matter of illiteracy is one of the almost insoluble problems before the new Nationalist Government."

Mr. Yen hit upon the happy thought of counting the characters that constitute nine-tenths of the vocabulary of common life. Later the count showed that about a thousand characters are used. So a series of little books were prepared giving in pictorial lessons half a dozen or more new characters for each lesson. Then he went into key cities and enlisted scholars, especially Christians, who taught nights in scores of groups to adults and children alike these lessons. The thousand characters could be learned in three months by the average group, using only their *spare* time, usually at night. So eager are the people to learn these revered characters, that the old are as anxious to learn them as are the children. Then in addition to the set of primers, Yen has published a periodical mainly for farmers, and others will follow. Dr. Cairns further says:

Yen may mean a great deal more for the future of China and mankind than nine-tenths of the Chinese leaders whose names are most before the public today. Various phonetic systems have

been tried, and are in successful use by missionary workers. But the Chinese are irrevocably attached to their historic characters, and so Mr. Yen's scheme seems to be the only one with a nationwide future before it. If it succeeds, it will throw the whole world of religious literature open to the Christian Church in quite a new way. Imagine what it would mean to our own Churches if four-fifths of our masses could not read, and we may be able to realize the potentialities of a scheme like Mr. Yen's for the whole spiritual future of the people.

TIBET

New Hope for Tibet

THIS is a note concerning the West China-Tibet contingent of the Christian and Missionary Alliance:

"The work in China and on the Tibetan border was hindered by the withdrawal of the missionaries a year ago. We praise God that twelve missionaries for West China and the Tibetan border are now in Central China on their way back to the field. We cabled these missionaries in response to their cabled request, granting them permission to travel to West China, even though the American Consul does not feel free to give them official authorization. We expect that half of these missionaries, and probably the twelve, will reach their field within a few months. Eight of these missionaries are especially assigned to Tibetan work, in which they were engaged during their past term of service. Two of them will enter a new area among the Tebbu Tibetans. There is no more rugged work required in the mission fields of the world than among the Tibetan tribes, and we shall be glad for fellowship in prayer ministry on the part of God's children for this work."—A. C. Snead, *Foreign Secretary, C. and M. A.*

Reds Gain in Mongolia

TRAVELERS returning from Urga, capital of Outer Mongolia, report educational advance in that new Republic which now boasts of two military schools, a university, three small colleges, seven middle schools and more than 100 grammar schools. Communist theories are taught in all schools.

The military instructors are all Russian officers, and Mongolian officers attend military conferences at important centers. Russian funds cover deficits not only for military schools, but for the whole educational system. Sanitary conditions are entrusted to a commission sent to Urga from the sanitary office at Irkutsk.

JAPAN—CHOSEN

Bolshevism and Christianity

KAGAWA, one of Japan's foremost evangelists, labor leaders and literary men, in this wise, warns missionaries against lessening their efforts for Japanese evangelization:

"Bolshevism has a special enmity against Christianity; yet it is spreading daily in Japan, and I fear that after this materialism has acquired some foothold here, it will be very difficult to do evangelistic work among the laborers and peasants. I fear that within a decade Japan may have many more young men inclined to materialism unless Christian idealists will stand and fight against it. If we do not endeavor at this crisis to emphasize evangelism the propagation of the Gospel must be delayed at least fifty years. There has been no period in Japanese history of thought so critical as the present. Yet at the same moment the missionaries seem inclined to withdraw their forces and the churches are diminishing in size. . . . If the missions withdraw their forces now, there will remain in Japan about 380 independent churches for 70,000,000 people, and their future will be like that of Zoroastrianism in India, affecting only an area about Bombay. The factory workers, the fishermen, the farmers are still wholly outside the Christian Church. This is the great unfinished task of Christian evangelism."

Tokyo's International Hospital

AMERICAN Episcopalians have long been the leading medical workers among Japanese missionaries—practically the only ones in recent years—and now they have a building scheme

calling for \$2,656,500, of which the recent general convention underwrote a million. Its head is Dr. Teusler, who has given twenty-seven years' service to the reproduction of an American hospital in Japan, securing treatment equal to that in America. The forty Japanese doctors on his staff are equal in the science of medicine and medical research to any physicians elsewhere, it is claimed.

Devolution in Japan

THE Rev. Harvey Brokaw sends news of the giving over of part of the Presbyterian work to the Japanese Presbyterians, a long step toward the giving over to the indigenous church of its proper work. He lists these pieces of work as follows.

Our Foreign Board through its Japan Mission has turned over something like the following:

In Naniwa Presbytery, 34 aided churches, with all the mission appropriation. The latter this year is Yen 21,269.

In Sanyo Presbytery, 8 aided churches, with the appropriation of Yen 16,313.

In Hokkaido Presbytery, about 8 aided churches, with the appropriation of Yen 1,841.

In Tokyo Presbytery, 6 aided churches, with an appropriation of Yen 5,382.

This totals about 56 churches with an annual appropriation of Yen 34,805 [\$17,402]. This annual appropriation is to decrease at a rate not yet fully decided.

While the Mission has started well on a policy of self-support among the rural and neglected population, the missionaries will still require funds for literature, assistants and even motor cars and tenting outfits for itineration.

Seoul as a Christian Center

REV. E. W. KOONS enumerates these facts, among others, which show the importance of Seoul. After enumerating schools and colleges, missionary and otherwise, with their nearly 15,000 students, he adds the following:

"Seoul is naturally a center for missionary work. Each of the missions

working in Chosen, including the Salvation Army, the Y. M. C. A., the Holiness Mission and the eight older missions, have their workers located here. I know that twenty-five services are being held in Korean today, in the city and its suburbs, including the Roman Catholic and Episcopal cathedrals; but doubtless I have omitted some. Services in Japanese number six or more, and in Chinese and Russian, one each."

Relatively speaking, Seoul's 320,000 are well churchied, but yet—.

Intemperance in Korea

MISS ERWIN in *The Korean Mission Field* discusses this topic with these illustrations. "I find a market town every five or ten miles where commerce is carried on by barter and trade. Every house on Main Street in many of these towns either makes or sells alcoholic drinks. Almost without exception all cash goes for drink. Nor is the traffic run on a cash basis. The writer knows of many instances where fathers have sold their daughters to pay their drink bills or turned their daughters over to the drink shop keeper as a settlement for their bills."

After telling of how happy women were in anticipation of clothing for their children which their husbands were going to buy with money entrusted to them, she adds: "As we were returning home, we met these same men coming back from town to their country villages. Almost without exception all were so intoxicated that they could not walk straight. Those who were at all sober were trying to prevent the rest from fighting, for they were like wild beasts clawing at each others' throats. Not a few were down in the road mauling each other in the dust and dirt. Some had their clothing mostly torn off; some were calling one another's ancestors every vile term that their muddled brain could recall. A few had bought some provisions; here was a piece of beef in the dust, there two dried fish had been trampled on until they were

like pancakes. The Bible woman said that not only had these men squandered their wives' hard earned money, but that these same men beat their women and children when they reached home."

ISLANDS OF THE PACIFIC

Vasabolo! "Good News!"

WHERE? In Kwato almost at the eastern tip of New Guinea. And this is how it exhibited itself, as well as the cause of jubilation. The islanders greatly needed a hospital and appealed for the money from the London Society. Mr. Abel, their missionary, had been sailing about to see the various stations and take snapshots of them. On his return to Kwato, about 8:45 in a drenching rain and Egyptian darkness, as he approached the shore the channel and town looked fast asleep. Then he tells what happened, "Suddenly and as if by magic a chain of bonfires burst into light all down the hill and simultaneously a line of flaming torches and fires ran along the beach and was reflected wildly in the still black waters of the passage. We were bewildered and speechless, as added to this was the deafening notes of conch shells and kerosene tins and every sort of drum and gong you can imagine. Then, silhouetted against the blaze of bonfires, were crowds of people all cheering and banging kerosene tins and blowing conch shells. It was most impressive and extraordinary beyond words. In a flash this thundering din of noise and blaze of light had burst loose upon us and I began to wonder whether I was in my right mind. The noise was deafening—a pandemonium of joy. The captain of my boat shouted to me, 'They must be mad.' And I shouted back, 'They wouldn't all go mad at once; I think it is good news (vasabolo.)' Then came the news—'The contract has been signed in London.' I felt like collapsing, but instead threw up my hands and cheered with the rest of them. The whole population seemed to be on the wharf. . . . Tomorrow, Sunday, is to be a special

day of thanksgiving. How differently we look upon the hospital site now when we realize how the Lord is bringing to pass the plans that He so long has laid upon our hearts."—*New Guinea Tidings*.

Fiji Work in Danger

MR. R. M. BRASTED, General Secretary of the New Zealand Associations, has recently informed the National Council of the Associations in India that the New Zealand Associations will probably be obliged to give up all the work which they have been carrying on in Fiji, both among the whites and the Indians. The India National Council is considering the possibility of sending a secretary capable of carrying on the work for the Indians at least.

Spiritual Need of Dutch Borneo

R. A. JAFFRAY, who has been journeying among South Sea Islands to examine the religious condition of the races, shows Dutch Borneo to be an important section of the unoccupied fields. It has a population of about 1,800,000 who live in the ports along the coast, with a large unreached population of Dyaks, often called "the wild men of Borneo," who formerly were cannibals and head-hunters. Our Methodists have done a little work in the ports, as have two other Missions, including the Dutch State Church. The interior dwellers are unreached. The Dutch Missionary Consul urged that work be undertaken in unoccupied sections on the east coast, and on the west coast with a center from which to go inland and reach the Dyaks. There are a number of language groups that would prove an obstacle, but need is greater than linguistic difficulties.

Chinese Mission in Manila

BEFORE Bishop Mosher of the Philippines started for the Protestant Episcopal Convention in Washington he signed a check for \$30,000 for the purchase of grounds in the center of Manila, to make possible

the accommodation of Chinese work which was begun by one of the Episcopal missionaries twenty-five years ago. Rev. H. Studley had acquired the Amoy dialect and as soon as he reached Manila he began the only work being done for the Chinese. It is said that the city has half the Chinese population of the entire United States, and it is of the utmost importance that such a work as is now made possible should be vigorously prosecuted.

NORTH AMERICA

Census of Federated Churches

THE report of the Federal Census of 1926 says that there were 361 federated churches in the United States with a membership of 59,977 at that date. A federated church in their usage is one made up of two or more denominations, organizations, or units, each maintaining a separate membership, yet acting as one body in the holding of religious services and usually in maintaining a Sunday school and in most or all social activities. How the denominations united is shown by these figures: There were 86 churches made up of a Congregational and a Methodist Episcopal unit; 40 Congregational and Baptist units; 27 Presbyterian and Methodist Episcopal units; 22 Congregational and Presbyterian units; and 17 Methodist Episcopal and Northern Baptist units. Many of the remaining churches were made up of more than two units. Of these, 354 reported contributions of \$1,272,455, of which \$189,725 were for missions and other benevolences.

Cooperation in Missionary Cultivation

THE organization of a Department of Leadership Training and Promotion under the Missionary Education Movement, with Rev. Walter Getty as Secretary, promises much needed help to boards and local churches. Plans are on foot whereby the Missionary Education Movement through this new department will attempt to conserve the values of city-

wide interdenominational missionary conferences, laymen's missionary movement conventions and city-wide missionary institutes. Normal training institutes in missions will follow the city-wide missionary conferences. Each church in the city will be asked to send one or two registered delegates. In this institute expert training will be given in the best methods of missionary education and in the use of literature to Sunday school teachers, leaders of young people's societies, presidents of women's missionary societies and leaders of men's Bible classes. The Committee on Home Cultivation is cooperating with the Missionary Education Movement in developing the program of this new department.

Methodist Mission Budget

ON NOVEMBER 21st the Methodist Board of Foreign Missions adopted a budget of \$3,383,196 for its foreign work for 1929. Of this large total \$1,783,196 was a direct appropriation for foreign mission work, and an additional \$1,600,000 was "contingent upon receipts." Out of the "direct fund," \$584,000 is for China, Japan and Korea, \$406,000 for India and Burma, \$111,000 for the Philippine Islands and Malaysia, \$136,000 for Central and South Africa, \$253,000 for Mexico, Central America and South America and \$291,000 for North Africa and Europe. To authorize this large expenditure twenty-four of the thirty-two bishops were present.

McAuley Mission's "Who's Who?"

SUPERINTENDENT BRITT of the Jerry McAuley Cremona Mission gives an informal classification of the many who owe their salvation and bodily welfare to this famous mission in New York City.

"Are all the men who come to this mission uneducated? Perhaps sixty per cent of those who come are of the laboring class; twenty per cent are of a class who have been roving around, sinful and dirty, for many years. All men are given a definite

time to show evidence of cleaning their lives with the help of God, and if we see that they seek only material things, we take the proper action as the Lord may direct. Another twenty per cent are men who have had the advantages of an education and a high position in life, but who have lost out because of sin. Many of these men are now back in their former status in life, holding executive positions, and others are preparing to return. The laboring class is directed to employment, and the twenty per cent who do not work are told what is expected of them, and, if they do not respond, they are released from the care of this mission." "Aggressive evangelism every day of the year" is the motto of this mission where Jerry McAuley was converted.

Indians Becoming "School-Minded"

MR. MARTIN L. GIRTON, superintendent of the Presbyterian Tucson Indian Training School of Escuela, Arizona, writes: "Indians are becoming school-minded—and with a vengeance. Not many years ago, parents thought that they were doing the school a great favor by allowing their children to attend. But that day has gone forever. Now parents are ready to make large sacrifices that their children may have the privilege of an education. Fathers who can scarcely speak a word of English talk of their children going through high school; and many of the pupils, too, are catching a vision of what such opportunities will mean.

"Under these circumstances, it is not surprising that the schools are full to overflowing. We endeavored to reduce our enrollment to capacity this year but the attempt proved a failure. Today, with a capacity of 175, we have an attendance of 193, and this number will doubtless be increased to 200 before this year's session is in full swing. Fully fifty have been turned away already. . . . During the past summer I visited many Indian communities and returned gladdened in heart to see the places of responsibil-

ity which our pupils and former students are taking in church and community life. Their influence marks a noticeable improvement in moral standards, industry and economic life."

Harmonious Cooperation

SECRETARY LEIPER gives an interesting illustration of cooperative work out in California. He writes: "Miss A. J. Ballard of the Committee on Migrant Work for the Council of Women for Home Missions was recently in the Sacramento Valley. She reports from Walnut Grove the impressions gained on visiting a clinic set up in the interests of migrant workers. 'We have an unusually interesting group working together here,' she says, 'a Confucian dentist, (Chinese); a Japanese Buddhist doctor; an American Catholic doctor; a Presbyterian registered nurse and Baptist and Methodist religious workers. We are all working harmoniously together to touch the lives of children and bring out the best influences in their lives.'"

A Doctor's Work in an Igloo

A. W. NEWHALL, pastor and doctor of the Presbyterian Board within the Arctic Circle, lets a trader, who was present, tell of his doings in an Eskimo igloo—house usually made of snow. He writes: "A trader who had been sitting with his back against the wall, and now, stretching his legs preparatory to rising, burst into a loud laugh and said, 'Wal, doctor, this here has been quite a meetin'. I think you've done enough for today. You've done the preachin' and singin' and the prayin'; you've baptized the babies and took some folks into the church. You've given the communion and married them folks and given medicine to the sick. You've taught the children to sing some songs for Christmas and you've pulled teeth. I dunno what more you can do tonight, so you might as well close this meetin' so we can lie down on this floor and git to sleep.'"

Dr. Newhall concludes thus: "So a short prayer was made and the meeting closed. Most of the people went out but some tarried to see the missionary and the trader undress and get to bed. The trader stretched himself out by the stove, while the doctor laid his sleeping bag along the wall and crawled into it. The atmosphere in the room was dense, but it was warm and a shelter from the wind and cold. All floor space was taken up by other sleepers."

LATIN AMERICA

Y. W. C. A. in the Canal Zone

OUR young women are doing a very helpful work in the Canal Zone for thirty-two nationalities of that section. The latest report informs us that their work is having its influence upon the lives of Spanish-speaking Panamanian girls, and that boy and girl parties for the two sexes are being considered for them, though hitherto unheard of in the zone. Many of the "Y" members are daughters of officials and employees in Canal Zone service, though clubs for 300 colored girls are also a feature of their work.

Latin Americans and Religion

LOYD MECHAM, Professor of Latin American History, in discussing "Latin America's Fight Against Clerical Domination," says of the common attitude on religion: "Notwithstanding the popular conception that the Latin American is fanatically devoted to the Catholic faith, we generally find him supinely acquiescing, while ambitious *caudillos* make use of the Church for political purposes. There were many prophecies in 1926, when the drastic anti-clerical legislation was enforced in Mexico, that there would be a popular uprising. It is true that isolated revolts have taken place and that the situation today is charged with uncertainty; but one would have expected that, if the Mexicans are as devoted to the faith as they are generally believed to be, they would have forcibly opposed the religious laws long ago. The percentage of Catholics

in the Mexican population, that is, seventy-five per cent, is as great as in any other Latin American country, and presumably their attachment to the faith is as great. The inevitable conclusion, therefore, is that Latin Americans are not willing to fight for their religion. The old, uncompromising, crusading zeal of the Spaniard has disappeared from America." He adds this quotation from Dávalos y Lisson: "The sacred word in the pulpit no longer moves hearts to contrition. The Christian people are content to hear mass and oblige their children to confess."—*Current History*.

In Five Republics

THE Inland South America Union was founded in 1902 to carry the Gospel to the unreached Indians and others in the interior of South America. Throughout all these years prayer has been answered and faith rewarded, and in the last six years the work on the field has been increased fourfold. The fields are in Paraguay, Brazil, Argentina, Bolivia and Peru. Naturally the work is hampered by lack of missionaries and trained Indian assistants. Travel is also an impediment in those wildernesses, though they have a motor launch which enables missionaries on the upper Paraguay and its branches to reach many who otherwise would never hear the Gospel. Millions of Indians are as yet unreached.

Catholic Argentina and the Bible

THE *British Weekly* contains a letter from Rev. Robert F. Elder, a Baptist missionary, in which he gives an interesting movement in Argentina, albeit one against Protestantism. An Argentinian organization somewhat like the Y. M. C. A. has published 100,000 Gospels, and groups of young ladies have been selling them in the streets of Buenos Aires. June 24th was celebrated as "Gospel Day," and a great meeting, attended by government and civil authorities, was held in the Colon Theater, when addresses were given and broadcast. Señor Ricci

in the introductory address is reported to have said: "This meeting has a clearly defined end in view which is to arouse a general movement for the study and propagation of the great code of Christian civilization in order to counteract with the Divine power that emanates from the inspired book the menacing problem of a cunning demagoguery and heresy which would expose to danger the beautiful traditions of the Latin peoples and the settled order of the Argentine people, which never has wished and never will desire to serve other doctrines which in other countries have sown hatred and sin."

Desiring to learn whether this was the true import of it all, an Argentinian Baptist pastor wrote asking the price of the Gospels, and received this in reply in part: "We are pleased to tell you that, being desirous of giving the Gospel the widest possible circulation to counteract the Protestant propaganda, we have published the four in one volume, pocket size, cloth binding, which also contains the preparation for confession and the communion and the ordinary for holy mass. The price is 0.50 pesos."

The Japanese in Brazil

IT IS reported that in the state of Pará in northern Brazil, 2,500,000 acres of land in Acara have been granted to the South American Development Company, a Japanese concern, formed for the exploitation of the cotton possibilities in that state. The company proposes to bring, within the next ten years, 40,000 persons to settle on the property. If this happens, our mission boards are facing another opening akin to that among the Japanese in Hawaii.

Rats and Moravian Missions

THE Moravians, who have always chosen the difficult fields of the world, are facing obstacles in their section of South America which make them question the advisability of continuing. The Creoles, who have constituted their main charge, are dis-

appearing from their Gröningen District owing to a plague of rats that have eaten their rice which is their main support. It is one of the hardest places in that region for earning a support, and hence their field is almost depopulated. If they had a motor boat visitation, rather than resident work, the mission might be kept up. Maintaining "congregations," so essential in Moravian Missions, is practically impossible. In that country, the educational work of the mission which was formerly questionable, is now regarded as one of the most encouraging features. As Government is not conducting higher education, the Moravians must carry it on unless they leave that work to the Roman Catholics.

Eastern Amazonia Superstition

THE Heart of Amazonia Mission of Brazil asks prayer for the removal of an obstacle not often mentioned in reports. The editor writes of Messrs. Roberts and Symes:

"It is evident that they are face to face with several difficulties. One of these arises from the superstitions of the Indians among whom they are working. Sickness has seized many of them and deaths have resulted. These are attributed by the Indians to our brethren. They have the impression that they have so exposed the evil designs of the Prince of Darkness, that he has retaliated by afflicting them and causing death. So strong is this superstition that some of them will no longer join in the singing of the hymns they used to enjoy so much, or will they attend the meetings, nor pray, lest the enemy of their souls should lay his evil hand upon them."

EUROPE

Scots Back Church Fusion

AN OVERWHELMING approval was given by their General Assemblies on November 21st to union of the Church of Scotland and the United Free Church of Scotland. The plan of union will need to be considered and approved by the presbyteries of

both Churches, which will convene next May; and if approved the two churches will become one in the Autumn. So unanimous was this action that of several hundreds of delegates of the Church of Scotland only seven members objected, while only forty-eight members of the United Free Church disagreed.

McAll Mission Project

THE latest one is the publication of a periodical to be called *Le Batelier* (The Bargeman) to be circulated among the large number of men and women, with their children, who live on the canals and rivers of France. There are said to be 8,700 miles of these waterways and upon them ply more than 2,000 barges occupied by no less than 50,000 people. The mission has this new approach to another class unto whom the churches have not ministered.

Evangelizing by Wireless in Iceland

THE Icelanders are noted for their educational system, so that reading is almost universal. As this island, one-fifth larger than Ireland, has no railroads and few motor roads except in the southwest, with bogs and mountain ranges to limit communications, Mr. Arthur Gook, who has been a missionary there for twenty-three years, spends much of his time in preparing literature, which is distributed by post. This literature has resulted in many converts, most of whom have never seen Mr. Gook. In 1927 it occurred to him that broadcasting would serve the purpose even better, and it has proved successful. Unfortunately the electrical power was not always to be depended upon and the broadcasting has been given up until a generating plant for his northern station is secured.

Centenary of the Rhenish Mission

AMONG the great jubilee celebrations of the past year, none has assumed such prominence as the Cen-

tenary of the Rhenish Missions. As in the case of the Basel Mission the year before, the many missionary societies of the continent in their publications bear tribute to the work done by the magnificent society in the hundred years of its existence.

Dr. Julius Richter, in the *Neue Allgemeine Missionszeitschrift*, describes the Rhenish Society first of all as the teacher of primitive peoples. In Asia the adoption of Islam and Buddhism have led to the deterioration of vigorous healthy masses of humanity while Christianity has helped to make the European nations the ruling races of the world.

Today Dr. Richter sees a twofold task looming before world missions. The first part concerns the cultured nations of Asia, and the second relates to the more neglected and backward races. He thinks that German missions have found their objective mainly among such uncivilized peoples whom it is of utmost importance to bring under the influence of Christianity.

The Rhenish mission has led three extension fields of this kind; viz. in former Kaiser Wilhelm Land, in Borneo and among the natives of South and Southwest Africa. The Papuas of New Guinea belong to the great circle of Melanesian and Papuan peoples. This field was taken over during the war by the Lutherans of Australia and the Iowa Synod in America. Eventually the Barmen Society will resume its work there. In Dutch East Indies the work is among the Botaks where a primitive heathenism has maintained itself. In southern Africa there is a varied mixture of races, that are among the lowest beings in the scale of humanity. For nearly one hundred years the Rhenish Mission has worked here with indescribable faith and patience.

The results of this centenary of labor are shown in the indigenous Botak Churches in Sumatra with 250,000 Christians, the greatest indigenous church in existence.

Swedish Mission's Semi-Centennial

THE Free Church Missionary Society of Sweden, which works in Central China, Chinese Turkestan and the Congo, recently celebrated its fiftieth anniversary in Stockholm. The services were attended by 15,000 participants and a gift of 900,000 crowns was presented by friends of the society. A minister of state participated and Archbishop Söderblom sent a cordial letter of congratulations.

Czechoslovakian Churches

DR. HROMADAA of Prague writes in the December *Federal Council Bulletin* as follows: "In 1927 the Czechoslovakian churches formed themselves into a Federation. . . . A strong religious movement arose after the Great War all over the Czech country and drew a great number of former Catholics to the Protestant churches. Especially in the west of Bohemia, many new congregations have been built up of those converts who left the Roman and joined Czech Protestant churches. The number of the members of Czech Brethren increased from 160,000 to 255,000. Up to the present time the effort toward union has not met with complete success. . . . Nevertheless the Federation of Czechoslovakian Protestant Churches brings together about 700,000 out of a total of one million Protestants in Czechoslovakia. (The total population of this country was 13,600,000 in 1921.)"

Home for Working Girls in Athens

THROUGH the gift of \$1,000 from the Anglican Churches of Victoria, British Columbia, Near East Relief was able to open a Working Girls' Home in Athens. A fine old residence near the Arch of Hadrian, on the road to the Acropolis, was secured for the girls. This home was greatly needed to provide an outlet for some eighty to ninety older girls, almost all of whom are physically handicapped and could not be placed in homes as servants. Already work

has been found for all these girls in various millinery, dressmaking, or other establishments where they will soon learn a trade and become self-supporting. The home can accommodate seventy-five at one time. The girls do practically all the work.

Moscow Urges War on Religion

A WIRELESS despatch from the *New York Times'* Moscow correspondent, sent on Christmas Day, enlarges upon this topic, saying among other things, that among the anti-Soviet forces are members of the old Greek Church, Methodists, Baptists and others whose total may number from twenty to thirty million, as Bukharin, the Kremlin's chief spokesman estimates. The *Pravda* gives the following list in the twelfth year of Soviet power:

1. Fifty thousand establishments occupied without payment by 250,000 "actives" of the various faiths, including Mohammedans, Buddhists and Jews.
2. A hundred thousand religious groups transformed from cooperative associations, cartels, communal farms, etc.
3. Fifty thousand church councils.
4. From forty to fifty per cent of the children of the Soviet Union still under the influence of the Church. And then the conclusion follows:

What is the use of boasting of the success of the anti-religious propaganda, when despite its prohibition, the sale of Christmas trees has gone on openly in the center of the city on the very spot where the church was torn down?

The *Pravda* devotes a four-column leading editorial to proving from the works of Lenin and Marx that anti-religious propaganda is not only important from the ideological viewpoint, but that it is actually a phase of the class warfare which is the keystone of the Marxist faith. That this is partly shared by the people is seen in a cartoon which shows a "comrade" as asking a friend, "How can you have a Christmas tree like this?" He receives the answer, "It's all right—don't you see that all the lamps are red?"

AFRICA

A New Egyptian Sphinx

THIS is a statue unveiled in Cairo early in October. It represents a peasant woman standing beside a sphinx and pushing back the veil—and Islam's symbol par excellence has always been the veil! May it be a true omen that Islamic womanhood is awakening to see her rights and is soon going to obtain them in Christ. Mission Director George Swan writes: "We are fighting for the freedom of the young womanhood of Egypt, for the sake of all present and coming young converts and enquirers. Extraordinary difficulties are being encountered at every turn, but we believe that the Lord has given us this commission to see through, and that the result will be a step forward toward true freedom."

Baptism of an Arab

DR. ZWEMER writes from Cairo as follows: "Last June it was our privilege to baptize here in Cairo an Arab from Nejd. His story is of deep interest. He was engaged in the war at Taif; the bloodshed was terrific and the cruelty, as he stated, indescribable. At that time he lost faith in Islam, and looked for a religion of love. Someone gave him a Bible. The rest of the story is that by the study of the Book, he determined to become a Christian, found his way to Damascus and then to Cairo. Through some tracts of the Nile Mission Press he found his way to our home, joined a class of our mission here and was baptized. He has now gone to Aden to work under the Scotch Mission and is doing very well."

"The Heathen Loses His Blindness"

ONCE more a dweller in the benighted portions of the earth has arisen to tell the West of its sins. And once more the West has no adequate reply to make. For reasons of State the Paramount Chief of the Akim Abuakua on the Gold Coast, Sir Ofori Atta, has been entertained by

them. . . . They have seen to it that his progress about the British Isles has been attended with all the pomp and publicity that would be accorded any important potentate. The less prepared, therefore, were they for the speech which the African chief made before the Liverpool Chamber of Commerce just before he sailed for home. Finding himself in such a place, he seemed to feel it natural to speak of the form of commerce that was most upon his mind. And that turned out to be the white man's importation of liquor into the Gold Coast. No less than 1,300,000 gallons of spirits were sent from Great Britain to the Gold Coast last year. He told of what it was doing to the people of the Gold Coast—of the physical and social misery that followed in its train. He told of the way in which it militated against the success of legitimate trade, since the people who had been infected with a craving for drink soon had no money left wherewith to buy useful articles. He appealed for help from the West—the Christian West!—in protecting his people against the West's own greed."

Bed Rock Economy

THE Heart of Africa Mission, established by a wealthy English Christian, C. T. Studd, who gave up his entire fortune to further worldwide evangelization, was recently visited by an English Christian who gives us illustrations of how extreme is the economy practiced by these missionaries almost at the heart of Africa. "There are no buildings," he says, "that cost over £2 and only a few of these. Generally £1 will cover the cost of a house of worship or for a missionary. Not a little money goes into expensive buildings. Not so here; only bamboo or mud walls. As to missionary allowances, these are down to bed rock; there must be no reduction. When they fall short—well, there is such self-denial that if we knew it at home we should hang our heads in shame." Strange to say, this visitor tells us that the health of the workers

is as good as in other missions. Of Mr. Studd's headquarters, he says that it also is of bamboo, with earth floor pounded hard and with very ordinary things in it, Mr. Studd joking about his "desk" and other furnishing for their lack of "finish."

But with it all, our witness informs us of an amazing four days' conference with 2,000 Negroes present with the missionaries, and that of the former about 1,000 gave up their sips and dedicated their lives to God and his service. From village to village, our informant went and found in all of them an earnest spirit and of the missionaries he says: "In all these weeks one never heard a word of criticism by any one of our missionaries of another. How refreshing it was to get out of the homeland atmosphere into such a one of love!"

African Notes for Doctors

DR. TILL of Swaziland writes from his own observation the following notes and others.

"A baby a few weeks old was suffering from bronchial pneumonia; the treatment was as follows: A large sheet was soaked in varnish and the baby was wrapped in it. A small space was left around the baby's mouth and nose, but otherwise it was completely covered by this sheet. Needless to say the baby was dead within twenty-four hours.

"Another treatment I came across for enteritis was this: A field mouse was caught, killed and skinned. The skin was then placed on the fire and boiled for three days. At the end of that time the poor, unfortunate patient was made to drink the whole of the concoction in one dose.

"One man gave his son, a boy of about fifteen, half a pound of red lead to eat. This was to cure colic. It did, and they had the funeral the next day.

"I have also discovered a new method of diagnosis. Take a half-crown and file a small piece of it over a cup

of water, so that the filings will fall into the water. Give this to the patient to drink. Then take the half crown and place it over the various parts of the body. When the half crown is placed over a certain spot and the patient experiences a sharp pain, then that place is the root of the trouble."
—*Edinburgh Medical Mission Report.*

Germans Return to Bukoba

WEST of Lake Victoria in what was formerly German East Africa, the Bethel Mission was located in Ruanda and it is now Belgian territory. Before the war the Germans conducted there a very successful work. South African Methodist missionaries have looked after this territory ever since that time, but have gradually withdrawn and now have handed back the entire field to the German missionaries who have reentered with a considerable staff.

WESTERN ASIA

The Anti-missionary Near East

IN THE Near East, the former toleration of Christianity has been broken up by unreasoning outbursts of opposition. Dr. Robert P. Wilder accounts for it mainly on five grounds. 1. Recent happenings in Turkey, such as the abolition of the Khalifate, have shaken to its foundations Islam among thinking Moslems throughout the world. 2. This would naturally stiffen and put on their guard the Ulema and official Islam everywhere. 3. The infiltration of Christian ideas through the war and especially through Christian literature, medical, educational and evangelistic missions is felt to be a real danger to Islam. 4. Agnosticism, which one of the highest official Moslems in Egypt affirms possesses the bulk of educated youth, is another foe. 5. There are other watchers who believe firmly that the sinister influence underlying these symptoms is Russia's Soviet government, which though violently anti-religious, is yet doing its utmost through large sub-

sides and other propaganda to attack the Mandatory Powers operating in Moslem countries of the Levant. These ideas are also those of Bishop Gwynne of Egypt and the Sudan.

Robert Wilder's Tours

IN "NEWS from the Area of the Council for Western Asia and Northern Africa" Robert Wilder gives an account of many journeys in South-eastern Europe, Northern Africa, and Western Asia. During these months he has made valuable investigations in Greece, Bulgaria, Rumania, Constantinople, Syria, Palestine, Egypt, Algiers and Tunis. His account abounds in statistics of the various religions and briefly tells of meetings held at various points. The longest intensive touch with missions was at Constantinople, where the American Board missionaries were at their annual meeting. Their delegates numbered sixty, and for them he conducted a retreat and at the annual meeting he addressed them daily. He reports a great movement in the Gregorian Church, especially in Aleppo, where one of the Gregorian pastors preaches each week to audiences of between 800 and 1,500 on the need of repentance.

Neglected Jews

THE "Chosen People," children of Abraham, heirs of the Covenant, custodians of the oracles of God, are still a neglected people, largely overlooked by those who take the Gospel of Christ to the unevangelized. Rev. S. B. Rohold of Haifa, Palestine, writes:

"The following fields are without any definite Christian missionary to the Jews—(1) The whole of Mesopotamia, (2) large cities of Syria, like Beirut, Tripoli, Damascus (since the departure of Rev. Elias Newman) and Aleppo."

The same is true of many cities of Europe, Africa and North America where the only contacts with Jews are commercial and political, and are not always Christian.

INDIA AND SIAM

Second Stage of Missions

FROM the November issue of the *National Christian Council Review* we quote the following item, reported from the Abbottabad Conference.

In the development of the Church consciousness in India, we are now entering a second stage. About a quarter of a century ago the Church in India began to realize its responsibility in the evangelization of "The Motherland." The National Missionary Societies and the home missionary societies, connected with various denominations, were organized. For the last few years, however, a new call is being heard by the Church and it is groping to find its way to take a forward step. The Church in India can no longer content itself with the needs of its own people, but it is being prepared to launch forth in a bigger effort to carry the Gospel to adjacent lands. The doors to Afghanistan and Central Asia may not be wide open yet, but there are many indications that the day is not far distant when the Christian soldiers will hear the bugle call to march onward. God is preparing the Indian Church to take its legitimate share in this "push" when it comes.

Gandhi and Christian School Girls

MAHATMA GANDHI recently visited the Uduvil Girls School of Northern Ceylon. He had been told that half the students were Hindus and half Christians—some 600 in all—and that no distinction was made between high and low castes.

Addressing the girls, he said that he was glad to find Christians and Hindus working together, and living together without caste distinction; that it mattered not what sort of clothes a girl wore—she might be dressed in silks and look very beautiful; those things did not count. But it did matter how her heart looked: how she felt in her heart toward others. If she was proud and looked down on other girls in the school, or felt no sympathy for the poor or unfortunate, she was not really beautiful. He then spoke of the Khaddar movement [home-made cloth] and the need of the poor of India for help from their Singhalese sisters, and urged them to support it.

Tommies Evangelizing in India

METHODIST missionaries laboring in Cawnpore not only report that hundreds of British soldiers attend services, but that they have become so enthusiastic about the work that many of them are assisting in village evangelization. They do not speak Hindustani, but they go out and sell gospels, and then later they find some Indian who speaks English and with him as interpreter, they add their testimonies and explanations of Christianity to the printed Word. Going alone or by twos, their ringing testimonies as to what Christ is in their lives, have led to conversions. They reach the Moslems, also, and one story is given as an illustration. A Tommy and his interpreter were walking along near a Mohammedan and his wife. The man was reading an unclean book aloud and laughing over it. The evangelizers joined them and asked the Moslem what he was reading. This led to an exchange of books, there was prayer and in due season both husband and wife were converted.

Another story is as follows: The drummer of the regiment on his first vacation after years of service, spent it with his interpreter in this way and attracted good sized groups, so that he returned to the church to report a wonderful vacation, and to tell of the success of his plan.

A Threat for India

ON DECEMBER 28th a compromise resolution framed by the two wings of the All-Indian and Moslem League was adopted by a vote of 118 to 45. It was sponsored by Mahatma Gandhi and declares that if the British Government, by the end of 1929, does not accept in its entirety the Dominion Status Commission for India, drafted by the Nehru Committee, the Congress would organize a non-cooperation movement, including the non-payment of taxes. Gandhi said that the Nehru report was not meant for the Simon Commission, which is there from England investigating conditions, but it was intended for the

consideration by the British Government and by Parliament. The effect of carrying out this veiled threat would sorely hamper all missionary operations except possibly the medical work.

Centennial of Ko Tha Byu

THE first Protestant convert to be baptized among Burma's millions, has been remembered by a vast multitude, missionaries and foreigners, who had been drawn together from India and Burma and even from America, to celebrate the historic event of this humble Karen's baptism. The principal celebration took place beside the *dhobe* pond where the rite was originally administered. One feature of it was the immersion of ten Indian, six Karen, four Burman, and three Chinese candidates, with from 1,200 to 1,400 spectators standing by the same tank in which the first convert was baptized a century ago.

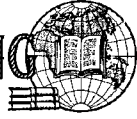
Among many important items of the Conference which accompanied the celebration, was a discussion of the devolution of responsibility and leadership from foreign to local bodies. A feature that was accomplished only through the cooperation of many friendly autos was when the 1,702 delegates went on a sight-seeing tour of Tavoy.

Work for Chinese in Siam

THOUGH the first convert to Protestant Christianity in Siam was a Chinese, and though they are numerous in Bangkok, the work for the race was neglected for various reasons. Since 1920, however, it has been steadily growing. At first the Cantonese and Swatow groups worshiped together, but as the two dialects are widely different, services were begun for the Cantonese, and in a few years the Cantonese church members have increased to nearly a hundred. Today the church has a regular pastor and is practically self-supporting, self-governing and self-propagating. Presbyterian missionaries are greatly encouraged in this work.



BOOKS WORTH READING



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

Ancient Chinese Political Theories. Kuo-cheng Wu. 340 pp. Shanghai. 1928.

While this volume does not bear directly upon missions, it is of importance to those who would understand the Chinese outlook on life. It deals with the great philosophers of the first millennium before Christ, who have molded the Chinese thought of all succeeding generations. The author has not utilized recent critical studies by Chinese and foreigners on the authenticity of the texts he uses, and at times this omission weakens his conclusions, but he has brought together in English translation a large number of pertinent passages from the ancient philosophers and has let them speak for themselves with a minimum of necessary interpretation. Many of his quotations, particularly from the Legalists, have not before appeared in English. K. S. LATOURETTE.

The Desire of All Nations. Egbert W. Smith. 193 pp. \$1.50. New York. 1928.

This is one of the strongest apologetics for missions that has appeared in recent years. If any real believer in Jesus Christ has no interest in missions, here is the book that will touch him. It comes out of a fervent heart, full of the true missionary spirit of Christ Himself, and out of a mind plentifully informed on the great theme. It is not cold reasoning; it is filled with facts and incidents from humanity itself and reaches the heart with compelling power. If it should be published in cheaper form and spread by thousands, it would help to awaken pastors and people alike to the awful need of the unsaved and the inescapable obligation of those who

have the Light. In the light of these facts, ordinary excuses seem selfish and small. The mass of well-chosen material, the warmth of a passion born of Love Divine, the quotations and stories should melt a heart of stone.

The author is the Executive Secretary of the Presbyterian Church (South) and his whole life-work has given him the right to speak; his soul is afire with love and he voices a loud call from the Risen Redeemer to all Christians to follow Him in sacrifice and to carry the Word of Life to the millions dying in sin and misery.

There are chapters for the preacher, for the Sunday-school, for the critic. One deals with "The Bible and Missions," and another with "The Penny and Missions." It enlarges one's faith in the power of Christ to save all nations and to meet needs. It is accurately described as "a rebuke and inspiration to preachers, an acid test of the Church's vitality, an exposure of the perils of the world, and a book of stimulating devotion aiming to promote likeness to the Lord Jesus Christ." FRANK LUKENS.

Farmer Wu, the Man who Baptized Himself. C. N. Lack. Illustrated. 53 pp. 6d. London. 1927.

This charming little story of Chinese village life, tells how a farmer was converted by having the Bible read to him. For years he walked miles to a Christian chapel. Mr. Wu was disappointed when the missionaries were driven away by the Boxers before he had been baptised, but one day he fell into the water and instead of being angry took this for his baptism, and so plunged in again with a

prayer for the gift of the Holy Spirit. When the missionaries returned he was publicly baptised before some thousands of his countrymen, and became a preacher. He suffered for his faith, but rejoiced in the conversion of his family and relatives. The reader's heart warms with a desire to bring Christ to the millions that wait in darkness. FRANK LUKENS.

China Christian Year Book for 1928.
 Edited by Frank Rawlinson. 12 mo.
 446 pp. \$1.80. Shanghai. 1928.

We welcome this fifteenth volume of a valuable series after one year of omission due to disturbances in China. The contents are rich and varied, including surveys of political events and their effect on the Christian Church, the status of women in China, religious liberty in China, movements for Christian unity, and the present outlook for religious education, as well as sections on social life, health work and literature. The authors are missionary authorities such as Prof. Harold Balme, Dr. Henry T. Hodgkin and Bishop Roots, but especially noteworthy are the thirteen Chinese Christian contributors. These include the national secretary of the Anti-Opium Association, the secretary of the China Christian Educational Movement, a member of the Village Education Movement, the Commissioner of Education for Kwangtung and several members of the China Christian Council. The volume is worthy of close study.

Report of the Jerusalem Meeting of the International Missionary Council. 8 volumes. 12 mo. \$6. New York and London. 1928.

The Jerusalem gathering last Spring was notable for the personnel that met from all lands, for the importance of the topics discussed, the spirit manifested, and the program outlined. These eight volumes give the reports of the various commissions, the discussion on them and the general addresses and conclusions. They are an unusually rich source of information and are necessary to those who wish

to keep abreast of evangelical Christian progress and to have an intelligent view of the outlook before the Church of Christ in its campaign to evangelize the world in His Name and Power. A more extended review of these volumes will appear later.

Across the World of Islam. Samuel M. Zwemer. Illus. 8 vo. 382 pp. \$4. New York. 1929.

Dr. Zwemer is one of the foremost Christian authorities on modern thought, life and work among Moslems. He has been a missionary to them for forty years and has traveled in all their lands. He is the honored Editor of the *The Moslem World* and the author of a large number of books on Islam. The present volume is a view of the Mohammedan World as he has seen it and studied conditions in Arabia, Turkey, Mesopotamia, India, Egypt, North Africa, the Sudan, South Africa, Dutch East Indies, China and Europe. The picture is graphic, stimulating and informing. The author has a wonderful understanding both of Mohammed and of Christ and it is worth while to see with his eyes and to have the reaction of his mind and heart. On the side Dr. Zwemer discusses such topics as "Could Mohammed Read and Write," "Women in the Koran and Traditions," "The Mosque as a Place of Worship," "Mecca the Mysterious" and "The New World of Islam."

Youth and the New America. G. Bromley Oxnam. 167 pp. Cloth \$1, paper 60c. New York. 1928.

The quality of a house is determined very largely by the builder, and the quality of a book depends very largely upon the character of the author. Dr. Oxnam, now president of De Pauw University, has one of the keenest minds and one of the most stimulating personalities to be found among our younger generation of religious leaders. In addition to what the schools can offer, Dr. Oxnam has had the advantage of world-wide travel, and he brings to his interpretation of national problems, in terms adapted

to youth, a preparation for his task which is of the very best. He analyzes the characteristics of modern American life and then measures our present standards of conduct with the measuring rod of the principles laid down by Jesus. Questions of social justice, peace and war, race relations and human brotherhood are played up in a most challenging fashion, and the book concludes with a most effective appeal to help make America the Beautiful." J. T. S

Three Boys on the Yangtse. B. M. McKinley. Illus. 8 vo. 252 pp. \$2. New York. 1928.

China is a great land for novelty and adventure. The boys found both and much more. Other boys and girls will be delighted to share their experiences traveling through the heart of China by houseboat and other strange modes of travel, passing through whirlpools, encountering bandits, seeing the Chinese at home, at work and at worship. It is not a missionary tale but one full of interest.

The Southern Presbyterian Pulpit. Addresses by ministers of the Presbyterian Church in the U. S. Edited by Charles H. Nabers. 295 pp. New York. 1928.

Dr. Charles L. Goodell says: "These sermons have in them the grip on the eternal verities. While they are thoroughly up-to-date, they advocate a dateless religion, a Gospel which will find the soul when the stars have gone out." The preachers are among the most distinguished men of the Southern Presbyterian pulpit. The sermons are arranged in alphabetical order with biographical notes which, we think, might better have been collected in an appendix. Seldom are sermons so uniformly good. The themes are vital and timely. The Saviour is presented in every one. The language is of a high order, the structures are simple and direct, and the style is devout and with the personal appeal of hearts filled with the love of God. They call for a pure Church and individual Christians of spiritual power.

The themes include: "How We May be Sure," "Christianity a Unique Religion," "The Everlasting Arms," "Things that Cannot be Shaken," "What it is to Be a Christian," "A Soul-Winning Church," etc. They are good for any church and any denomination. FRANK LUKENS.

Joy Rides. A Picture-Making Book. 20 pp. 1s. London. 1927.

A story, a suggestion and a space in which to cut out, color and paste a picture, are the means used here to interest and instruct children in missions. The six "Joy Rides" are excellent educational and inspirational journeys into Egypt, India, West Africa, Japan, China and Palestine.

Deeds Done for Christ. Sir James Marchant. 8 vo. 335 pp. \$2.50. New York. 1928.

Christians today know too little of the great heroes of the Church. The Christian biographical sketches in this volume deal not only with some well-known saints, martyrs and pioneers but introduce us to other worthy characters less famous. Among the martyrs, whose lives and characters are pictured are Polycarp, Origen, Cyprian and the unfamiliar names of women—St. Perpetua, St. Blandina and St. Telemachus. There are also described such pioneers as Robert Raikes, Thomas Chalmers, Mrs. Josephine Butler and John Howard. Among the missionary heroes are not only William Carey and Hudson Taylor but Dr. Torrance, Sadhu Sundar Singh, F. S. Arnot, David Jones and Edward Steere. In all forty-five heroes are introduced; they are men and women worth knowing. The chapters offer much material for instructing young Christians in the elements of noble character and true service. The biographical material is not presented in as attractive popular style as we wish or as might be done with the material at hand. There is too much quotation from heavy biographies. Some of the chapters give stirring incidents and inspiring examples of self-sacrifice.