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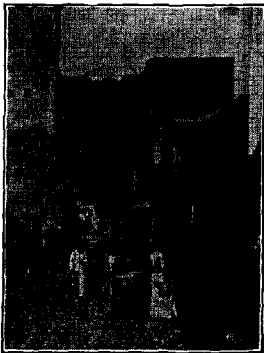
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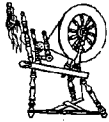
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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PERSONAL

MR. ALFRED ZAHIR, of St. John's School, Agra, and author of "A Lover of the Cross," is preparing for his M.A. and taking a course in journalism at Columbia University, New York City.

REV. SOLOMON BIRNBAUM, director of the Emmanuel Neighborhood House, Baltimore, has accepted the chair of Jewish Missions in the Moody Bible Institute, Chicago.

REV. DR. A. OLTMANS, for thirty-seven years a missionary of the Dutch Reformed Church in Japan, has been appointed one of three missionaries, who, with three Japanese Christian scholars, are to translate a new version of the Old Testament.

MRS. JOHN H. WYBURN, superintendent of the McAuley Mission on Water Street, New York City, since her husband's death, has recently married Rev. Clarence C. Fitch, a Baptist evangelist. She is to be succeeded at the Mission by Alexander L. Jones of Washington, D. C.

REV. DR. AND MRS. DAVID DOWNIE, for nearly fifty years missionaries of the American Baptist Foreign Mission Society in South India, celebrated their golden wedding anniversary in Nellore.

REV. DWIGHT W. LEARNED, D.D., of the Doshisha University, Kyoto, was the only foreigner honored by the Japanese Government on the occasion of the celebration of the fiftieth anniversary of the establishment of the educational system in Japan. He received from the Emperor a silver cup, and from the Educational Department a gold medal and a silver goblet, besides a handsome scroll.

OBITUARY

FRANCIS W. AYER, known not only as an advertising pioneer, but as leader in state and national affairs both of the Baptist Church and the Y. M. C. A., died on March 5th in his seventy-fifth year.

REV. GEORGE F. FITCH, D.D., of the Central China Mission of the Presbyterian Church in the U. S. A., died in Shanghai, February 17th, after fifty-two years in China, which so his associates said, have made "his name known and the power of his character felt in the far corners of the nation."

LORD KINNAIRD, known and loved all over the world because of his long connection with the World's Evangelical Alliance, died in London, January 30th, in his seventy-sixth year.

REV. ALFRED DEWITT MASON, D.D., former editor of the *Christian Intelligencer*, and a leader in Reformed Church activities, died in Brooklyn, New York, on January 27, 1923. Dr. Mason was a generous supporter and an able advocate of Christian missions.

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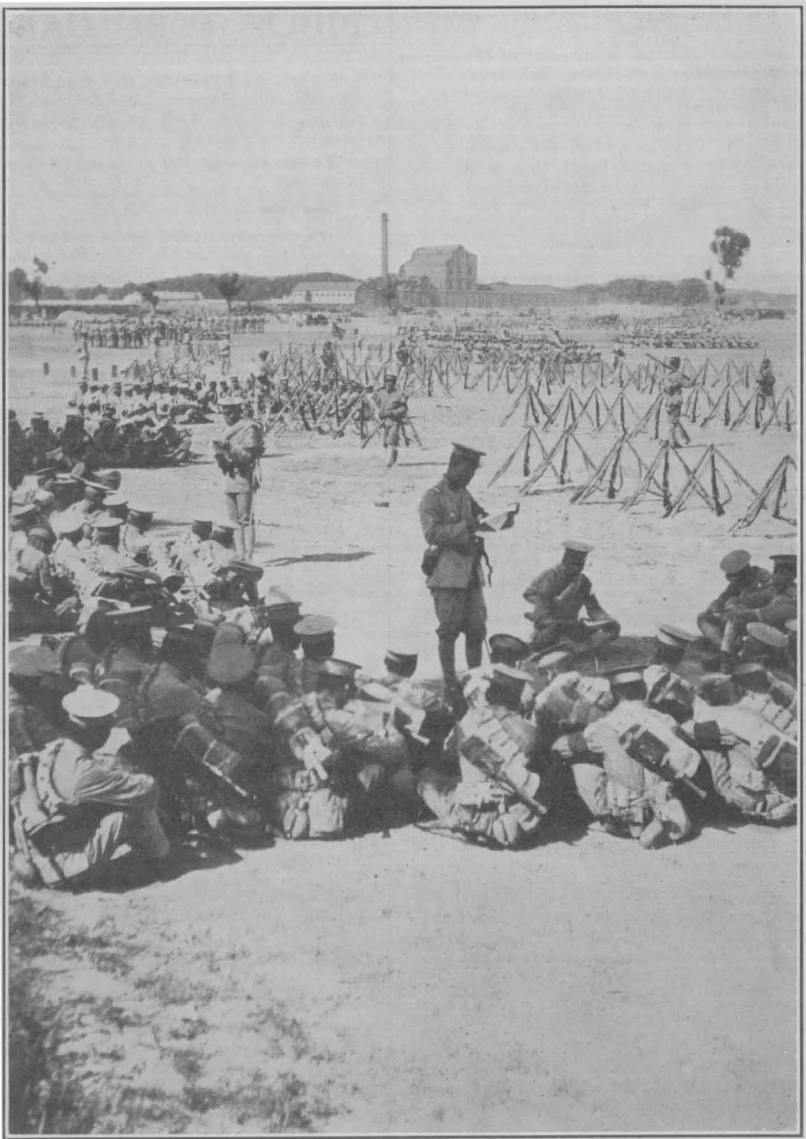
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NUMBER
FIVE

SUMMER SERVICE BY CHRISTIAN STUDENTS

EXPERIENCE in the joy and worth-whileness of Christian service often brings a call to the mission field. The Congregational Sunday School Extension Society sent out in the summer of 1921 nine young men and seven young women students, representing thirteen colleges of eleven states, to engage in Christian work in home mission fields. The result of the experiment was so satisfactory that last summer thirty young men and eighteen young women students from thirty-one colleges were commissioned and over two hundred applied. All but three of the young men and all but two of the young women returned, definitely committed to Christian life-work at home or abroad.

Dr. W. Knighton Bloom, Extension Secretary says: "These groups of youthful messengers of the Christian evangel went out facing this challenge: 'Using my life where it will count the most for the summer months.' With Christian character, abounding enthusiasm and a definite vision that led them on, thirty-nine young men and twenty-five young women interpreted the fundamental things of Christianity in terms of practical everyday living. They urged other young people to reach the highest possible, along religious and educational ideals. They taught and lived the joyous, wholesome religion of Christ, and their reward was the joy of Christian service and the greatness of Christian accomplishment. Under the direction of state workers and missionary pastors, many phases of service entered into the summer's program. New Mission Sunday-schools and Young People's Societies were organized; Daily Vacation Bible Schools were held; Sunday-school classes taught; and other activities included Teacher Training classes, Community clubs and Story Hours. Especially helpful was the large amount of parish visitation, often reaching out through its helpful ministry into remote rural communities."

A western college Student Volunteer went to a little church on the plains of North Dakota with the feeling that the task was so great and he was too small. Some week days found him spraying potatoes, driving cattle or helping with the harvest as he boarded in the various homes. He got next to folks! He mediated between two neighborhood factions; encouraged and enlivened a struggling Sunday-school with its home in the district schoolhouse, and through it all extended the Kingdom and the influence of the little church. Down in the Central South a consecrated young man and true missionary organized ten Sunday-schools in ten weeks, and is not content until leaders, literature, and if possible, teachers' training classes, are assured.

The young woman whose weekly report closed with "yours in a very glad service," thinks "the life of any worker should be one of romance and delight." She took a group of shy young girls, whose ranch homes were so scattered that a weekly church hour under a great tree on one ranch was of greatest moment in their lives. She acted as a camp nurse for seventy Camp Fire girls for a week, and incidentally rowing instructor, Bible class teacher, and general lecturer on etiquette. She called in homes where mothers had long repressed the things nearest their hearts. She took charge of regular services and teaching Bible class, and lining things up for teacher training. Her testimony rings true: "I believe that one absolutely *must have* in order to share, and that people are more hungry than I would have dared to believe for the message of Christ, and more truly, for Christ Himself. This has been a great summer and if any other girl who has gone out and has had experiences similar to mine can yet keep from life service, then I simply cannot understand how such things can be. I have exulted in the romance of it, have grown stronger in the work of it, and my faith in God and in man is more a part of me than it ever was before. Christian service does demand the very best one has to give, and I think that is but a part of its challenge and its charm."

A young man assisted in a rural field in one of the most northern states. He touched ten fields, organizing Sunday-schools, leading youngsters and young folks in happy recreational activities. Across the continent another young man "drove a pony or rode a Ford" along trails leading to isolated homes and district schools.

Four students worked with a cotton mill town as center. One who directed the Vacation Bible School in the town had her first class at 5:45 A. M. The succeeding duties of the day involved giving swimming lessons, calling, junior choir practice, and usually closing with personal work or other services at evening meetings. With such a program she says, "I can't express the feeling I have when I realize that every minute of every day is spent in Christian service and that one does not have to be sad or long-faced about it either, for I surely am having one happy time."

RELIGIOUS PROGRESS IN AMERICA

STATISTICS are notorious for not always telling the truth and for never telling the whole truth, but they are of value nevertheless. When gathered on a uniform basis the comparison with other years is very informing. Dr. H. K. Carroll, has recently published his annual tables in *The Christian Herald*, (New York) and reports a gain of 948,347 in church membership in the United States for 1922. The United States census for last year is the basis of the report. This gain brings the total number of members in all religious organizations in this country up to 44,663,684.

Approximately sixty per cent of the total numerical strength is included in the churches making up the Protestant Evangelical group, which has a total of 27,256,001 communicants and recorded a gain of 828,600 in 1922. The gain of the Roman Catholic Church was 89,016, on the basis of 15,478,099 communicants or 85 per cent of the Catholic population. The Eastern Orthodox group aggregating 625,944 communicants had a gain of 32,500 for the year. The Roman Catholic gain is smaller than usual, due, perhaps, in part to restricted immigration.

Among the Protestants, the largest denominational group is the Baptist, which reports a gain of 305,597 for the year, making the number of communicants in its fourteen bodies total 8,303,824. The Methodist group of fifteen bodies drops into second place, with a gain of 269,198 and a total membership of 8,270,704. The eighteen Lutheran organizations record an increase of 58,839 and rank third with a total membership of 2,443,016, followed closely by the Presbyterian group with 2,401,267 communicants and a gain of 53,122 for the year. The Disciples of Christ, with 1,552,713 members and a gain of 32,998, and the Protestant Episcopal, with a total membership of 1,129,613 and a gain of 36,808, make up the other Protestant groups having more than a million members. The Congregational Church now has 848,318 members after making a gain of 10,047; and the Reformed group records a gain of 11,256 and a total membership of 522,161.

The largest single Protestant denomination is the Methodist Episcopal Church (Northern), with 4,085,016 members, and the second is the National Baptist Convention (Colored) with 3,426,506, the Southern Baptist Convention standing third with 3,339,118.

The increase in the number of ministers aggregating 4,238 is less than that of 1921. The large gain in ministers reported for the African Methodist Episcopal Church, 823, covers the gains of several years. The entire Presbyterian group gains in 1922 only 45 ministers, while the Protestant Episcopal Church actually reports a loss of twenty-four.

The total of churches, 238,681, shows a gain of 2,588, more than half that of 1921. The Presbyterian group suffers a loss of 165,

DENOMINATIONAL STATISTICS FOR 1922

(From *The Christian Herald*, New York)

	Min- isters	Churches	Communi- cants	Gains in 1922		Com.
				Min.	Chs.	
Adventists, 5 Bodies	1,662	2,931	139,277	33	20	2,698
Assemblies of God	700	200	10,000	.....	.....	.....
Baptist, 14 Bodies (a).....	48,170	67,801	8,303,824	665	2,344	305,597
Brethren (Dunkard), 4 Bodies	3,719	1,304	142,485	d338	24	5,343
Brethren (Plymouth), 6 Bodies .....	.....	458	13,244	.....	.....	.....
Brethren (River), 3 Bodies ..	204	122	5,962	.....	.....	.....
Buddhist Japanese Temples ..	34	12	5,639	.....	.....	.....
Catholic Apostolic, 2 Bodies ..	13	13	2,768	.....	.....	.....
Catholic Eastern Orthodox, 9 Bodies	506	515	625,944	50	38	32,500
Catholic Western, 3 Bodies ...	22,630	17,108	15,568,099	443	384	89,016
Christadelphians .....	.....	76	3,890	.....	.....	.....
Christian Church	899	1,108	94,153	38	14	d2,931
Christian Union	370	322	16,900	20	2	100
Church of Christ Scientist	3,578	1,789	.....	146	73	.....
Church of God and Saints of Christ (Colored)	101	94	3,311	.....	.....	.....
Churches of God (Winebrenner)	407	456	26,372	d14	d69	d2,300
Churches of God, Gen. Assembly	923	666	21,076	160	113	2,828
Churches of the Living God (Colored), 3 Bodies	125	130	3,000	d75	d35	d1,000
Churches of the New Jerusalem, 2 Bodies	111	106	7,879	d17	d33	d1,521
Communitistic Societies, 2 Bodies .....	.....	13	1,784	.....	d6	d117
Congregational Churches (a) ..	5,761	5,824	848,318	d20	d49	10,047
Disciples of Christ, 2 Bodies ..	8,365	14,167	1,552,713	156	d234	32,998
Evangelical Church	1,591	2,392	217,189	3	d54	3,525
Evangelistic, 15 Bodies	444	207	13,933	.....	.....	.....
Evangelical Protestant	34	37	17,962	.....	.....	.....
Evangelical Synod	1,152	1,330	290,782	16	5	15,922
Free Christian Zion (Colored)	29	35	6,225	.....	.....	.....
Friends, 4 Bodies	1,374	1,013	118,083	28	d1	692
Jewish Congregations	721	1,901	357,135	.....	.....	.....
Latter-Day Saints, 2 Bodies ..	8,690	1,721	587,570	552	.....	d131
Lutheran, 18 Bodies	10,065	14,110	2,443,016	195	139	58,839
Scandinavians, 3 Bodies	536	437	36,802	.....	.....	.....
Mennonites, 12 Bodies	1,610	969	85,032	d141	13	2,479
Methodists, 15 Bodies	45,263	63,306	8,270,704	1,308	23	269,198
Moravians, 2 Bodies	147	156	25,254	d4	10	1,509
Nonsectarian Bible Faith Churches	51	61	3,189	3	.....	243
Pentecostal, 4 Bodies	3,002	1,815	64,221	431	39	2,059
Presbyterian, 9 Bodies	14,320	15,653	2,401,267	45	d165	53,122
Protestant Episcopal, 2 Bodies ..	5,777	7,819	1,129,613	d24	d136	36,808
Reformed, 3 Bodies	2,250	2,713	522,161	28	d3	11,256
Salvation Army	3,940	1,262	52,291	212	145	6,322
American Rescue Workers	290	90	3,526	290	90	3,526
Schwenkfelders	6	7	1,377	.....	.....	41
Social Brethren	10	19	950	.....	.....	.....
Society for Ethical Culture ..	11	7	3,210	.....	.....	.....
Spiritualists	500	600	50,000	.....	.....	.....
Temple Society	2	2	260	.....	.....	.....
Unitarians (e)	492	448	71,110	d3	42	.....
United Brethren, 2 Bodies	2,209	3,627	385,861	62	d149	9,679
Universalists (g)	620	850	59,650	.....	.....	.....
Independent Congregations ..	267	879	48,673	.....	.....	.....
Grand Total in 1922	202,681	238,681	44,663,684	4,238	2,558	948,347
Grand Total in 1921	198,443	236,123	43,715,337	4,396	4,953	1,013,296

(a) Estimated increases for 1922 based on average gain of three years. (c) Census of 1916. (d) Decrease. (e) Canvass of denomination not yet complete. Constituents, 108,560. (g) Returns new canvass incomplete.

the Protestant Episcopal Church of 136, the United Brethren of 149, the Reformed group of 3, the Disciples of Christ of 234, the Methodist Episcopal Church of 169, while the total gain of the whole Methodist group is only 23.

The percentages of gain in communicants is illuminating. The largest is 6 per cent among the Moravians and the smallest gain is six-tenths among Roman Catholics. A loss is reported among communistic bodies and the Mormons (Latter Day Saints). These figures relate only to numbers—there is no way of showing spiritual conditions by statistics.

AMERICAN CHRISTIANS' RESPONSIBILITY IN EUROPE

IT is becoming more and more evident that the world is a unit. Germs may be isolated for scientific purposes, but germs do not remain isolated. Individuals may be placed in solitary confinement for the good of society, but normally men live in communities. Hermit nations have been known in the past but have not been able to keep their ports sealed. Churches and Christians cannot live normally if they attempt to ignore their obligations to mankind, near and far. Disciples of Christ, by whatever name they are called, should be united in their warfare against sin and all things that are anti-Christian, whether these are American, European, African or Asiatic.

European Protestant Christians have, in the past, lived their own lives and have done their own work without much reference to America. Now, however, when the war has left Europe bleeding and impoverished, it is time for America to show Christian sympathy and to help in reconstruction. This is more and more being recognized and various American denominational organizations are giving financial and other help to European Churches in their reconstruction work and in the support of their missionary activities. The French and Belgian Churches need help, as do the Waldensians of Italy and the Protestants of Czecho-Slovakia, Poland and other countries. The foreign missionary work of the European societies has greatly suffered because of the war and Switzerland, Germany and France have carried it on only by great sacrifices.

Following the investigation of the Federal Council "Commission on the Relations with Religious Bodies in Europe," an agreement was made with the Swiss Federation of Churches to set up a Federation of European Protestant Churches through which relief work could be carried on. To do this efficiently will call for about six thousand dollars for the coming year, and a recent conference decided that American Protestantism ought to give practical evidence of its greater desire for closer cooperation among European Protestantism by contributing two-thirds of the budget for the coming year.

The Federation is planning to secure accurate information concerning the condition of the Protestant Churches of Europe, especially in central and southeastern Europe—the effects of the war upon regular church life—church attendance, church membership, church revenues for all purposes, pastoral support, church buildings, orphanages, homes for aged, hospitals, schools, colleges, theological seminaries, home and foreign missions? In some countries the relation between Church and State has been so changed that it is necessary to establish a new basis of church membership and a new system of support for all forms of church work, and this at a time of great upheaval in political, commercial and social life.

“The Church, thrown upon its own resources,” says Bishop James Cannon, Jr., “may be stimulated to develop a system of self-support free from state dictation or control, and be far stronger than before, because it will be the recognized activity of the loyal followers of Christ. But the period of transition is critical, and the wisest, most devoted leadership may fail in the face of the tremendous obstacles which confront all constructive efforts in Europe today. It may be true that the conditions today are the natural results of the evil courses of yesterday. The important question today is, How can American Protestantism help European Protestantism to stand upon its feet and to fulfil its mission?”

Though America may refuse to enter the League of Nations, American Churches cannot afford to hold aloof from taking their full responsibility in the family of God. The call to the American Churches to evangelize Asia and Africa is no more urgent today than is the call to go to the help of our fellow Christians in Europe in this hour, not only of their extremity, but also of their opportunity.

THE PRESENT CRISIS IN AFRICA

AFRICA is a continent of tremendous distances and many diverse peoples. There are, however, certain problems that relate to the whole, such as the progress of Islam, the relation to European governments, commercial development, education and Christian evangelism.

Equatorial and West Africa are now passing through a serious crisis—social, political, economic and religious—according to M. Elie Allegret, director of the Paris Evangelical Missionary Society, in the *International Review of Missions* for April. Everything is in a state of ferment in this continent which was formerly a sleeping giant. Contacts with European civilization have not only brought a critical spirit, new ideas, new methods and new highways of life and thought, but have introduced alcohol, firearms, epidemics and new vices. Material progress has deceived many superficial observers. The war, to thousands of Africans, lessened respect to Europe and for the white men who fight each other and for the

white women who minister to men's vices. The Pan-African movement, introduced by Negroes from America, and the Bolshevist tracts scattered along the coast have given the Africans new conceptions of their own importance and have made them less willing to follow the white man's lead.

"From the social point of view," says M. Allegret, "everything in Africa is disintegrated, the old framework of the family and of the tribe hardly exists any longer; all the old organization has crumbled. The native family life is weakened. In its enfeebled state, the ancestor, its head, is bereft of authority, and in the future, native political authority will destroy that of the family. The emancipated natives constitute themselves into unorganized groups which are not coordinated nor sustained by any tradition of race, nor by recognized custom, nor by any discipline, and to which only the force of our occupation can lend an appearance of order."

The moral crisis is seen in the new spirit of acquisitiveness in the Africans, and in the new vices acquired. A smattering of knowledge, without the stability of Christian character, has put new weapons into their hands, as though a man were given charge of a locomotive without knowledge of how to control it. The African has ability and great possibilities if he is trained not only in mind and body as to his relation to the material things but in reason and conscience as to his relation to God and his fellowmen.

The root of the matter is the religious crisis, according to M. Allegret. When the Africans are set free from their old religious moorings, they must drift on the rocks unless they are given a right goal, a new chart and new power. In many places there are unsuccessful attempts to return to ancient paganism with its secret societies, fetishes and heathen rites. Islam has taken advantage of the unrest to give the people a substitute for the true religion in thought and life. But Islam fails to produce real progress, industry, improvement in the status of woman or the proper development of children. Islam is a menace in Africa that can only be dispelled by the work of evangelical missions.

There are obstacles to mission work both in the failures of the Church at home and in the attitude of those on the field. The Church is attempting to conduct the greatest possible campaign with inadequate forces and equipment, with too little of sacrifice. Enemies on the field have also misled the Africans. Some are crying out, "Africa must be developed by Africans—do not listen to the whites." These leaders wish to establish African laws and customs, including an African Church, even if it is full of superstitions, polygamy, witchcraft and other evils.

"What is needed to liberate and elevate Africans," says M. Allegret, "is regenerated men, the bearers of a new life....The

hour has struck when it is imperative that at all costs the Gospel of Christ should be given to Africa." All well wishers for the blacks are increasingly recognizing this need and even merchants and European officials. The report of the Belgian Colonial Congress says:

"Hand in hand with the raising of the material and intellectual standards of the Negro must go a corresponding raising of the standard of morals, otherwise we run the risk of crude, unregulated work which will not stand the test of time. This is not the least laborious nor the least delicate part of our task, for it is a question of raising the soul of the Negro from the depths where it has been in captivity for centuries and of leading it to the heights to breathe a life-giving air. To speak more plainly, it is a question of inculcating in him a new code of morals....Moral improvement ought therefore to be one of the main concerns of those who educate the black races....The Christian religion is the religion which must serve as the basis of the black man's moral education....Our conclusions should be clearly stated. They are these: provided liberty is guaranteed everybody, official instruction should be Christian in character."

There are, fortunately, signs of religious awakening in various parts of Africa and these need guidance. From the Gold Coast, the Cameroons, Angola, the Congo, Nyasaland and elsewhere come reports of earnest seeking after the Way of God. "Prophets" appear and sometimes lead the people to destroy their fetishes and discard their pagan customs but cannot lead them into the full light of the Gospel. In the Gold Coast, a "prophet" called Harris gathered a following of over 100,000 persons and similar movements have been reported from the Congo. The danger is that a religion will be developed without high moral standards of life, mental education without spiritual insight, and religious fervor without self-control.

The evangelical forces in Africa should be strengthened. They should perfect their methods and work together more harmoniously. Missionary conferences have already produced some good results. Further agreement and cooperation is needed with emphasis on the essential matters of faith in Christ and loyalty to His teachings and room for differences of viewpoint as to non-essential details of belief and methods.

Africa is calling for the best that America and Europe can give—not what they have discovered or manufactured but that which has been revealed to them from above, the full and free Gospel of Jesus Christ, the Son of God, given in love and in the power of the Spirit of God.

THE Y. M. C. A. AND THE CHURCHES

SOME reports of the Convention of the International Young Men's Christian Association held in Atlantic City (November 14th to 19th) have implied that the Association adopted resolutions which would practically sever its connection with evangelical Churches. This is a wrong interpretation of the action taken in relation to membership in the Association and eligibility to boards of directors. What was done was to pass a resolution permitting any Association to admit to its Board of Managers men (not to exceed in number ten per cent.) who are members of the Association but not of the Churches eligible to membership in the Federal Council of Churches of Christ in America. These men must accept the so-called "Paris Basis" (1855) signifying their sympathy with the purpose of the Association "to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom amongst young men." This is adopted as an alternative to the so-called "Portland Basis" (1869) which requires that all members of boards of directors shall be members of evangelical Churches.

There is no evident lack of loyalty to Christ or to His Church in the resolution adopted at Atlantic City. All the members of that convention are members of evangelical Churches and most of them are active workers in those Churches. There may be very little change in the standard requirements for membership in Associations and on Boards. The Portland Basis may still be followed by those who prefer it, but the Paris Basis is offered as an alternative.

Whereas the movement for a broader membership basis has generally been supposed to look toward the admission of some who do not accept the deity of Christ, the real purpose is to make it possible for some Associations (notably Railroad Y. M. C. A.s) to admit Roman Catholics and possibly Christian Scientists, Universalists and others hitherto not included. The practical effect of this resolution will be to place in the hands of local Associations, rather than in those of evangelical Churches, the interpretation and application of the rule for membership. There is great need to safeguard the Association from the inclination to give a voice in its management to men who, although of high character, good standing in the community and financial supporters of the Association, nevertheless are not wholly loyal to the claims and teachings of Jesus Christ as recorded in the New Testament.

The Young Men's Christian Association at Atlantic City also followed a similar action taken by the Young Women three years ago when they decided to admit to voting membership in their College Associations those who are not members of evangelical Churches. It was stated that this action was demanded by College Associations

which hold that it will enable them to do a larger work among students. The stipulations of the College Association program are thus stated:

"To lead students to faith in God through Jesus Christ.

"To lead them into membership and service in the Christian Church.

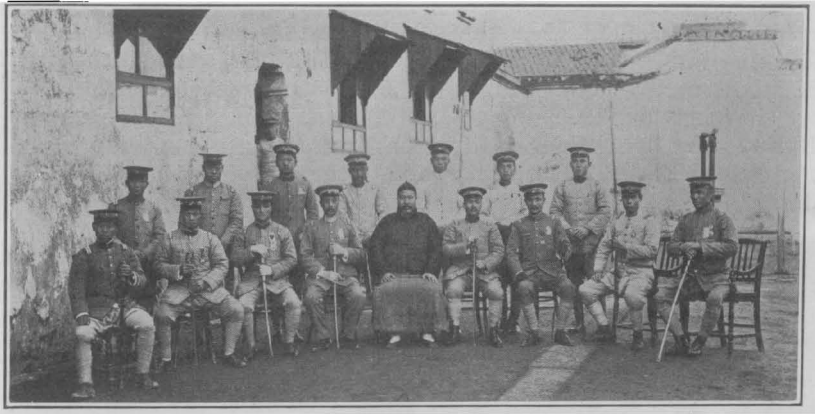
"To promote their growth in Christian faith, especially through the study of the Bible and prayer.

"To influence them to join in united effort with all Christians to make the will of Christ effective in human society and extend the kingdom of God throughout the world."

The commission declared that this change of basis had been most strongly urged by those student Associations which are most successful in developing devout and powerful spiritual character. It was not, they affirmed solemnly, a step toward laxity but a step toward reality.

Another action taken at Atlantic City followed the report of the Commission on Approach to the Churches presented by Dr. William Horace Day, of Bridgeport, Connecticut. This report made clear the basic principles of cooperation between the Association and the Churches—first the supremacy of Christ, and second, the primacy of the Church. At the same time, while advocating close relationship with the Church, it declared in favor of the entire independence of the Association from any ecclesiastical control. The duty of the Churches is to sustain and give counsel in the work and the duty of the Association is to endeavor to lead men and boys to become true disciples of Christ and useful members of His Church. The International Committee was authorized to invite each denomination to appoint a member of a general counseling committee and to designate a standing committee on the Y. M. C. A. to confer with representatives of the International Committee on matters of mutual concern.

The Convention, which represented a membership of about 1,000,000 men and boys in the United States, also voted for an enlarged program of religious work with more spiritual emphasis and evangelistic ideals. It adopted resolutions for more extended work in behalf of colored men and boys, for continued service in war-torn areas in Europe, for the enforcement of prohibition laws, in favor of governmental help for the persecuted Christian minorities in the Near East, and for more adequate steps to promote industrial justice and international peace.



GENERAL FENG (center) AND FIFTEEN CHRISTIAN OFFICERS IN HIS ARMY

These first officers to be baptized were admitted to the Presbyterian Church, Changteh, Hunan, Nov., 1918. Another fifteen were admitted in Dec., 1918.

Feng Yu-shiang, A Christian General

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Holding the Ropes," "The Transformation of Hawaii," Etc.

GENERAL FENG is a remarkable man. Four years ago he was almost unknown, even in China. Now, after being governor of two great provinces, first Shensi and then Honan, he is Inspecting General of the Chinese Army with 30,000 men under him and many think that he will be the next president of China.

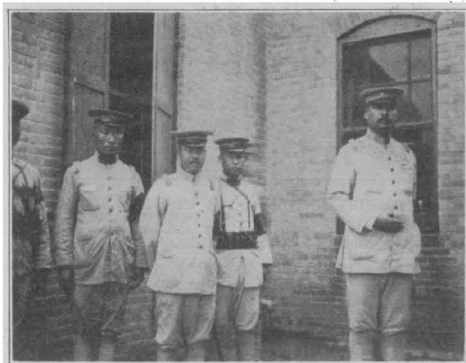
He is described as a man of impressive appearance, over six feet tall, powerful in build and every inch a soldier. "His face is grave and dignified," says Dr. Sherwood Eddy, "but full of charm especially when it lights up with strong emotion or kindles with his keen sense of humor. He seems to unite the stern discipline of Oliver Cromwell with the mystical devotion of Chinese Gordon and the Christian character and quiet dignity of Stonewall Jackson."

Feng Yu-shiang was born in 1880 in a little village in the province of Anhwei, eastern China. The family was poor and the boy grew up in ignorance. About the year 1897 he enlisted in the army and while a raw recruit in Paotingfu first came in contact with Christianity. But he hated it, for he heard stories about missionaries digging out the eyes of children in their hospitals to concoct a mysterious liquid for sending telegrams, and he believed them.

Whenever he could he made trouble for the missionaries. Once when he overheard a missionary preaching from the text, "If any man take away thy coat, let him have thy cloak also," he started off with his table to see if the preacher meant what he said. During an

epidemic of cholera when the soldiers were sent through the city shooting into the air to frighten away the cholera demons, he fired his shots at the sign-board of the American Presbyterian Mission.

But in July, 1900, Feng saw Christianity in a new light. The Boxers were doing their deadly work in Paotingfu and had gone to the mission of the American Board (Congregational) bent on murdering the missionaries and the Chinese Christians who had taken



GENERAL FENG AND TWO OF HIS OFFICERS

refuge with them. They were hacking at the massive wooden gate when suddenly it swung open and Mary Morrill, one of the missionaries, came out alone. The mob was awe-struck and listened in silence while she told them that the missionaries were their friends and reminded them of what they had done for their people. But the mob insisted that they were enemies and they must kill them.

"Then," she said calmly, "let me die for the others. Here am I; slay me but spare my friends."

Something like a wave of pity swept over the mob and one by one they shuffled off. Later, however, they returned and took Mary Morrill to a temple where she was kept over night and was then taken out and beheaded.

In the providence of God, young Feng was a witness of it all. The soldiers were ordered to follow the Boxers around and make a show of protecting the foreigners *but not to interfere*. As he stood opposite the gate of the mission and saw Mary Morrill come out and offer to die for her friends, a deep impression was made on the young soldier and a seed was planted in his heart that, after many years, came to full fruition.

Later when his regiment was in Peking, Feng suffered from a bad ulcer and went to two different Chinese doctors. Each wanted \$60 to treat him so he went to a missionary doctor who made no charge, but said, "I want you to remember that God in heaven loves you and sent me to cure you." Some time after this, when Feng was in Manchuria, he went to another missionary doctor to be inoculated for the plague. Again there was no charge, and the doctor said much the same thing to him as the doctor in Peking. These two experiences opened Feng's heart still wider to the Gospel.

In 1912 the real turning point came in his life. John R. Mott and Sherwood Eddy came to Peking for an evangelistic campaign

and Feng went to the meetings. Through an address by Doctor Mott he found Christ and after attending a Bible class taught by Pastor Liu of the Wesleyan Mission, he was baptized and joined a Methodist Church. He was now a Major with 500 men under him and at once began trying to win them to Christ.

While in the Bible class, preparing for baptism, he passed through a time of testing. His older brother "turned bad," and



Courtesy of *The Literary Digest*
A RECENT PORTRAIT OF GENERAL FENG
(The General Gordon of China)

putting away his wife married another woman. This angered Feng and he vowed vengeance, whereupon his brother sent him a defiant letter challenging him to fight. But that day the lesson in the Bible class was on the text, "Vengeance is mine, I will repay, saith the Lord." This led Feng to the determination to try to win his brother and instead of fighting he sent a present of money with the promise of more if it was needed. This touched his brother so deeply that he put away the evil woman and took back his lawful wife.

Before his conversion Feng had a bad temper and he frequently struck his men on the parade ground. His wife, Feng Tai Tai, also had to submit to ill treatment. Now, however, Feng's bad temper is gone. He is a strict disciplinarian but his men adore him and his

wife testifies that since his conversion he has never spoken an unkind word to her.

In 1918, when the clash came between North and South China, Feng won his first fame. He had been promoted to be a Brigadier-General and had a command in the province of Sze-chwan. In a conflict with the Southern army he had run short of ammunition and was forced to retreat. But he soon returned with fresh supplies, renewed the attack, smashed the only bridge over the river and forced the Southerners to surrender. Then he disarmed the enemy forces, and disbanded them, giving to each officer \$10 and to each private \$5 to enable them to return home without looting. This amazing method of dealing with a defeated foe was reported far and wide and was a great advertisement for Christianity.

In June, 1918, the city of Changteh, Hunan, fell into the hands of the Southern army and Feng was sent to retake it. He first suc-

ceeded in occupying strategic positions and then sent word to the Southern commander by two missionaries: "I have orders to take this city and I will take it. You just leave and go south to avoid loss of life." The hint was taken and Feng entered the city in triumph, winning the victory without bloodshed.

The city was in a sad plight. It had been occupied by several different armies in turn and had been at the mercy of cruel and licentious troops that had roamed about the streets with fixed bayonets, looting the shops and abusing the people. Shops and factories had been closed for months and there was a general air of destitution and despair. But Feng soon changed all this. He ordered the shops and factories to be reopened at once and in an incredibly short time the city took on an air of peace and prosperity that was in sharp contrast with its former condition. When the people found the soldiers coming to their shops as *paying* customers and treating them civilly, they could scarcely believe it.

Here at Changteh General Feng worked out the famous Puritan program that has made his army a regenerating force wherever it has been stationed. Here too he prepared his famous little manual, "The Spirit of the Soldier," which all of his men are required to memorize. It contains the rudiments of military training and quite a little Christian teaching as well as many illustrations drawn from the lives of such famous Christian military leaders as Oliver Cromwell and General Gordon.

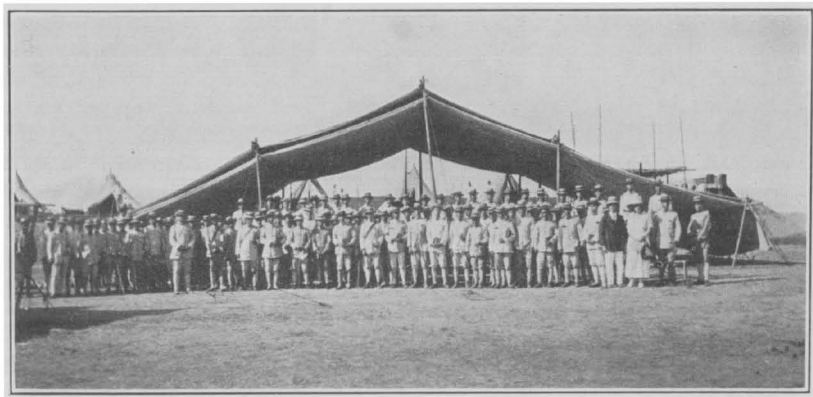
As General Feng was stationed in Changteh for two years and had unrestricted authority over a large military district, he was able to work out his plans without interference. The first thing on his program was a "house-cleaning" so thorough that, as an English visitor says, "Changteh became a living miracle—a Chinese city that is the cleanest in the world!" Gambling and opium dens were closed, all prostitutes were ordered to leave in three days, and theaters were transformed into preaching-places and schools. Bible texts and moral precepts were also painted in large Chinese characters on the walls of every available place in city and camp to do their silent preaching to people of all classes.

After the city had undergone its wonderful purifying, it is said even a Chinese woman could walk from one end of it to the other with perfect safety either night or day—an almost unheard of thing in any city, either Occidental or Oriental, with a camp of nearly 10,000 soldiers near by.

The General is a great enemy of dirt and in the military camp everything was kept in perfect order. The beds were spotless and guns, bayonets and buckles were kept well polished. Every man had his own mosquito net, individual drinking cup and toothbrush, besides a Bible and hymn book. Loafing on the streets, smoking, drinking, gambling and the use of profane language were strictly

prohibited. While the General's rule over his men is very strict it is so combined with love that they admire him for it and look upon him as a father. He calls them his boys.

General Feng believes in work as a great character builder and one secret of his success is that he keeps his men busy. Something is provided for almost every hour in the day. Besides the military drills there are athletic exercises in which prizes are offered, and schools are conducted with regular courses of study. In the camp at Changteh there were factories equipped with knitting machines for knitting socks for the army; sewing machines for making uniforms; and looms for weaving cloth. The older men are taught useful trades so that they may earn an honest living when they leave



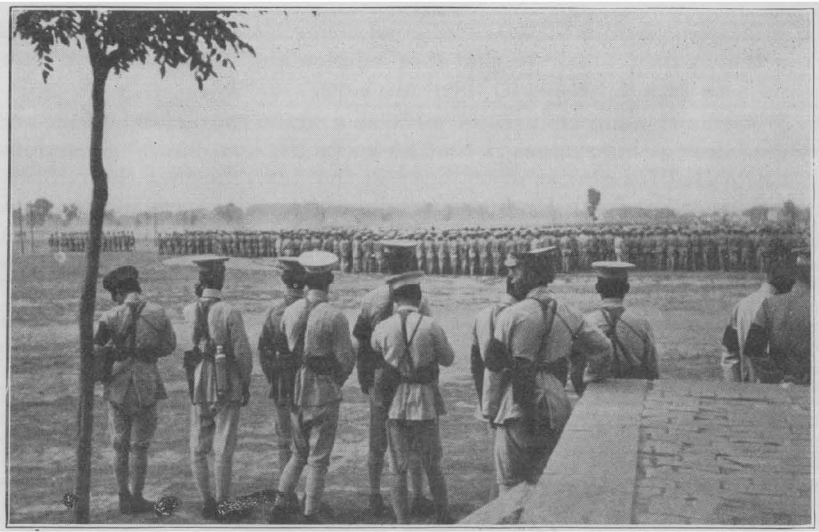
GENERAL FENG'S COMMISSIONED OFFICERS ASSEMBLED FOR BIBLE STUDY

Mr. Charles G. Trumbull of Philadelphia, Editor of *The Sunday School Times*, gave the Bible lesson and Rev. Jonathan Goforth, a missionary, interpreted

the army and not resort to brigandage as is the custom in the case of many Chinese veterans. In everything the General sets an example to his men. Every day he gives definite time to study and works for an hour in the shops.

At the same time evangelistic work was being carried on in the camp. Religious services were held at regular times during the day and the men were encouraged to read their Bibles and to pray. The singing of Christian hymns was a great feature of the work both in camp and on the march, "Onward, Christian Soldiers," and "O Come to My Heart, Lord Jesus," being the favorites. "To hear a company of soldiers sing 'Onward, Christian Soldiers' as they march through the streets, is inspiring at any time," wrote one of the missionaries, "but when the soldiers are Chinese and the city is in the interior of China, it gives one a feeling of surprise and pleasure."

Many of his soldiers were already Christians but Feng craved



GENERAL FENG'S SOLDIERS—TWENTY THOUSAND STRONG—GATHERING TO PRAY FOR RAIN

them all for Christ. So he invited the missionaries in Changteh and special speakers from outside to come and hold meetings and Bible classes. Among others Doctor and Mrs. Jonathan Goforth came and the Rev. Shen Wen-ch'ing of the Wesleyan Mission in Peking. To all he gave the same admonition: "I do not want you to speak of patriotism or morality but of salvation through the Lord Jesus Christ."

As a result of all this seed-sowing, conversions were constantly taking place in the camp. The General himself is a fine speaker and has great power in public prayer. He is very patriotic and longs intensely for the redemption of China. Once when praying for his country he broke down and sobbed like a child and officers and men all over the room wept with him.

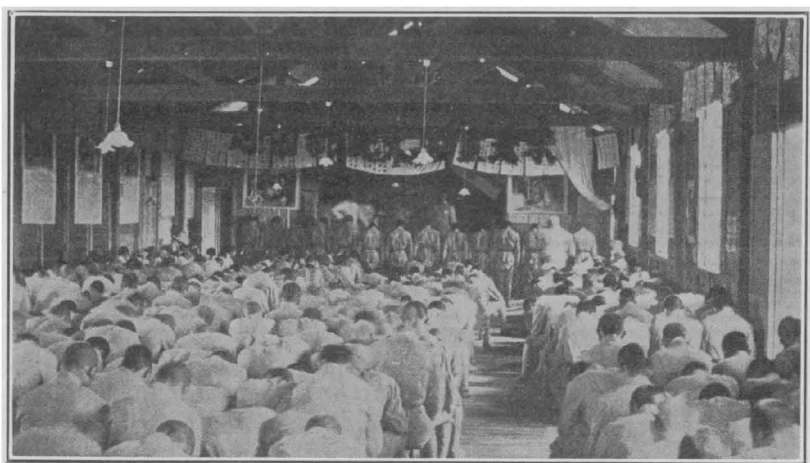
While at Changteh General Feng passed through a sad experience that greatly deepened his spiritual life. This was the tragic death of his friend, Doctor Logan, who had charge of the Presbyterian Hospital and was much loved by the Chinese. In December, 1919, the General asked him to make a call on a relative of his wife who was ill at his house. The man was mentally unbalanced and shot the doctor while being examined. He died in a few hours and the General was heart-broken.

A few days later when he called on Mrs. Logan to express his sympathy, she noticed that his long, black, silky mustache was gone. When she asked him about it he said that the doctor's death had been a great shock to him and he could not shake off the feeling that

it had happened because he himself was not right with God. So after laying bare his heart before God he had rededicated himself to His service and in token of this had shaved off his mustache.

In the summer of 1920 all Northern troops were forced to leave Hunan and Feng withdrew from Changteh. One of his last acts was the public burning of 106,167 ounces of opium (worth \$10 an ounce at Hankow) which his men had captured during their two-years' stay. The people were sorry to see the army go and in appreciation of their services the city officials gave each of the 10,000 men a medal.

The withdrawal from Hunan was accomplished without the loss of a life or a pound of baggage. This seemed a miracle for the army



A BAPTISMAL SERVICE FOR OVER 950 CHINESE SOLDIERS

At Sinyangchow, Honan, in May 1921, the Y. M. C. A. hut was filled three times over, the men going forward for baptism in groups of about twenty. Rev. Jonathan Goforth officiated

was hemmed in on three sides by hostile forces. The men attributed it to prayer and said: "Are we not the soldiers of the living God? Did He not keep the enemy from attacking us?"

After several months in camp near Hankow, General Feng was ordered to Sinyangchow, an army center in southern Honan. Here he put on the same program of reform as at Changteh. At first there was some opposition when the 300 prostitutes of the city were ordered to leave. The city officials begged him to let half of them stay, but his answer was, "Not even one!"

Sinyangchow was notorious, even among Chinese cities, for its bad streets and roads, but Feng put his men at work on them and soon they were among the best in the province. He also drained the filthy ponds around the city and for these and other public services, Sinyangchow was decorated during the Chinese New Year's holidays,

in his honor. Almost every house displayed a scroll praising the Christian General and his army.

The stay at Sinyangchow was a time of great blessing. A Y. M. C. A. hut, called the Logan Memorial in honor of the dead doctor, was erected for the use of the soldiers and Pastor Shen who had been with the army both in Changteh and Hankow, came from Peking to hold a series of meetings. On the last day of his stay he baptized 600 men, all of whom had been prepared by long courses of Bible study.

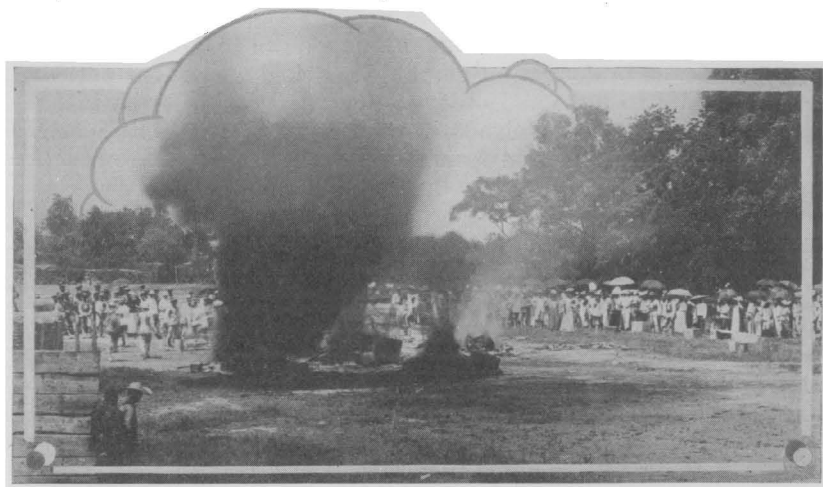
Early in May, 1921, Doctor Goforth arrived for a stay of fifteen days. Six meetings were held every day beginning at 7 a. m. and the interest was very great. On the last day, Sunday, May 22d, a series of baptismal and communion services was held in Logan Hut at which 960 men were baptized and 4,606 sat down at the Lord's Table. The meetings began at sunrise and ended at sunset, and as the hut only seated about 400, the men attended in relays. As group after group marched through the city streets and out half a mile to the hut, at intervals during the day, in smart military style yet with very deep reverence, the city folk looked on and marveled.

"It was perhaps the greatest 'Day of the Lord' China has ever seen," say Doctor Goforth, "but there are greater days ahead if the Lord tarry. It looks as though the whole army would turn into a preaching band. The General himself, four of his Colonels and one Major say they are pressed by the Spirit to give up the army and go to preaching."

Shortly after this General Feng was ordered to Shensi where General Yen had been appointed Governor in place of Governor Ch'en who had disobeyed orders from Peking. Ch'en was making a stubborn resistance, but on July 7, 1921, after several hot battles near Sianfu, General Yen entered the city followed by General Feng and his men wearing the medals that had been given them in Changteh. There was no looting such as is customary when a victorious army enters a city, but in the evening the soldiers were heard singing hymns in their camp.

Most of those wounded in the battles were brought into Sianfu. Feng sent word to Doctor Broomhall of the China Inland Mission that he would be glad if his men could be cared for in the mission hospital until his own base hospital was ready. Soon the wards were filled with Christian men who sang hymns and took a keen interest in the services. Presently the General himself came to see them. As he entered the wards they struggled to salute but he forbade it and went from bed to bed patting them affectionately and showing great concern over their suffering.

The missionaries in Sianfu gave General Feng an enthusiastic welcome. On the first Sunday there was a parade service at which one of the missionaries preached, five colonels prayed and the sing-



By courtesy of *All the World*

GENERAL FENG BURNING 106,067 OUNCES OF OPIUM CAPTURED AT CHANGTEH

ing was wonderful. "It was enough to make the old missionaries weep tears of joy," says one of them. "Twenty years ago there was hardly a Christian in the city and now there are thousands praising God."

Later in the week there was a reception given by the four missions of the city in a large church near the West Gate. "General Feng came in, magnificent and calm, head and shoulders above his people," wrote Mrs. Broomhall. "He was followed by—oh, dear people, can you believe it?—his staff, five military men in full uniform *with sweet Christian faces and Bibles under their arms!*"

Then came a tragedy. After seven weeks in office, Governor Yen found his task too heavy for him and committed suicide by taking an overdose of opium. This made Feng acting *tuchun* or military governor of the province and the missionaries began praying that he might be continued in the office. In September, 1921, a telegram finally came from Peking announcing his appointment and General Feng became Governor Feng—the first Christian governor of China.

It was a great honor and there was general rejoicing among Christians all over China. But it was a hard place to fill, for conditions were bad in Shensi. But Feng took up his task as from God and was soon carrying out his program of reform in a way that amazed both Chinese and foreigners. One of his first official acts was the clearing out of a whole street of officially recognized brothels that were a fruitful source of revenue to the police. It was a daring thing to do, but Feng knows no fear when there is a wrong to be righted.

In the spring of 1922 an emergency call took Feng away from Shensi. Governor Chang Tso-lin of Manchuria, an ex-bandit sus-

pected of being in league with Japan, came down to Peking and the government was in danger. General Wu Pei-fu, an ardent patriot, challenged him to fight and ordered General Feng to come in hot haste to his aid. This involved a forced march of 200 miles, mostly on foot, but Feng arrived in record time. There was a hard-fought battle near Peking and Wu was losing; but Feng made a flank attack that saved the day. This brought him into great prominence. General Wu gave him unstinted praise and so did the press dispatches. *The New York Times* and other papers hailed the "Christian General" as a victor and *The Literary Digest* told the story and printed his picture.

But Feng gave the glory to God. Before the battle the officers held a prayer-meeting and one of them prayed that if it were possible they might be saved from fighting and killing their fellows; but if not, that they might do it *without hate in their hearts*. They went into the battle singing "Onward, Christian Soldiers," and God gave them the victory.

The scene next shifts to Honan where the corrupt governor, Chao Ti, while professing friendship for Feng and Wu, made a treacherous attack upon a detachment of Feng's forces who were guarding the railway junction at Chengchow. They were outnumbered ten to one but the result was a victory that drove the traitor into exile. It seemed a miracle and again Feng and his men thanked God. But the victory had been won at great cost. Many of Feng's beloved boys had laid down their lives for China and many more had been wounded.

General Feng was now made governor of Honan and ruler of its 35,000,000 people—one-third as many as in the United States. Conditions were (and are still) very bad in the province. It is overrun with bandits and life and property are not safe. The task was heavy, but as in Shensi, Feng took it as from God and soon his regular program of evangelism and social reform was in progress. On June 9, 1922, there was general rejoicing all over Christendom when the press despatches announced that he had issued an edict prohibiting foot-binding throughout the province.

Kaifeng, the capital, was thoroughly cleaned up. Within a few days after he came into power, soldiers were busy plastering and whitewashing the massive walls of the great gateway and painting them over with Bible texts and moral maxims from Confucius. Soon the whole city was adorned with mottoes and pictures in color setting forth the evils of gambling, drinking, opium smoking and other bad habits. Whichever way one looked crowds might be seen studying them and taking in their teachings.

In China the governors of provinces rank next to the emperor or president, and live in almost regal style. But Governor Feng lives very simply. He always wears the same cheap cotton cloth as his

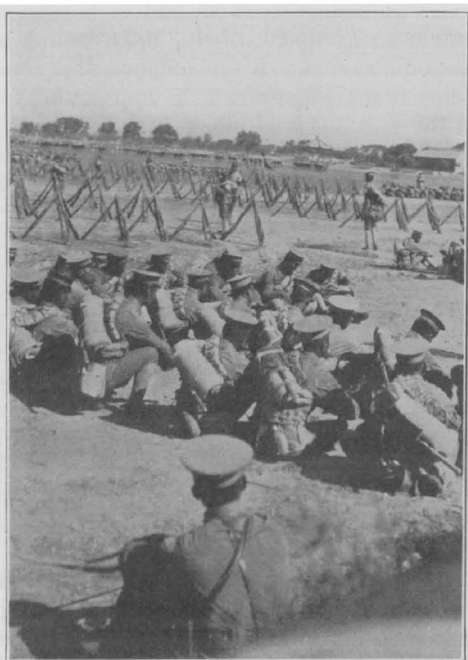
men and, save for the band on his cap, the ribbons on his breast and his outstanding personality, there is little to distinguish him from them. In Honan the former governor had used up all the taxes and money was scarce. So Governor Feng instituted a campaign against luxuries, setting the example himself. He keeps a motor car to use for visiting officials, but rarely uses it himself. He goes on foot or rides a bicycle.

The story is told that when the city officials called on him in their lovely silks and satins he apologized to them and said that his place was not fit for such grand clothing and that the seats were so dirty he could not ask them to sit down! The seats were clean, of course, but the visitors took the hint and next time came in cotton clothing.

Another story says that one day when he was caught mopping a floor, his staff remonstrated. They said such work was beneath the dignity of a man who was both a general and a governor and quoted Confucius to prove it. "But what does Christ say?" he asked. "Find me a text in the New Testament on the subject." They went off but were soon back with the text, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." This settled it and they had to acknowledge that their leader was right.

General Feng makes constant use of prayer. That spring there had been a long dry spell and the crops were in danger. So he set apart three days for fasting and prayer. All the missions in the city were asked to pray for rain in their own churches on Sunday and Monday, June 25 and 26, 1922, and a great mass meeting for prayer was held on the parade ground on Tuesday, June 27, beginning at six in the morning. About 10,000 soldiers were present besides a large company of missionaries and Chinese Christians from the city.

It was a wonderful meeting. One of the officers led it and the



Courtesy of the *Missionary Tidings*
GENERAL FENG'S ARMY AT PRAYER

Governor himself made the closing prayer. In a clear, strong voice that could be heard by all, he prayed that if God were withholding His mercy because of sin, He would let the punishment fall on him and not on the poor ignorant people. The tears were streaming down his cheeks at the close and many said they had never heard such a prayer. *In exactly two hours there was a refreshing shower and two days later more rain fell.*

Conditions were so bad in Honan that Feng felt the need of a larger army and in July, 1922, issued a call for recruits. With his famous division as a nucleus, he now formed a well-disciplined army of 20,000 men which commands the respect of military men and is the cleanest and most Christian in the world. There is no drinking, no smoking, no profanity, no idling and most of the officers and a majority of the men are active Christians. New recruits are always invited to a Bible class and are taught to sing hymns. No pressure is brought to bear to make them become Christians but some of them were heard to say that they might as well *be* Christians for they had to *act* like Christians any way!

After being governor of Honan for about six months, General Feng was made Inspector General of the Chinese Army and was ordered to proceed to Peking. The great mass of the people petitioned to have him remain as their governor, but this was refused and by the middle of November, 1922, Feng and his army were gone.

"No evangelists ever went to their tasks with more uplifted souls than these men left for Peking to witness for Christ," says Doctor E. Stanley Jones who was in Kaifeng with Doctor Sherwood Eddy holding meetings shortly before they left.

Some of General Feng's friends fear that he and his army have been sent to Peking to starve them out. They had not been paid for months and in Peking would have no provincial resources to draw on. It is said that he is allowed \$50,000 a month for expenses, but this would not be sufficient for the 30,000 men under him now. The General himself wonders if they are going to take his army from him. If such a calamity should happen it might release hundreds of spirit-filled men to preach the Gospel in China, and perhaps prove a blessing in disguise.

The next chapter in this wonderful story will be awaited with interest. What it will be is known only to God. In the meantime there should be much prayer for this Christian General and his Christian army in China.

“Siam, the Last Stand of Buddhism”

BY REV. JOHN NELSON MILLS, D.D.

IN one of his sermons to the Wild Tigers, delivered in 1914, his Majesty, Somdet Phra Paramendr Maha Vajiravudh, declared that Siam is the last stand of Buddhism.

In Japan the popular form of Buddhism has practically become Unitarianism. In India and Ceylon Buddhism is more or less mixed with Hinduism and Mohammedanism. But in Siam it has full sway, and possesses an almost universal hold upon the people.

The present-day Buddhism of Siam may not be in its original form. Buddha taught that there is no God, and hence no place for prayer; but the Buddhists of Siam pray.

Buddha taught that there is no personal future life, hence no need for works of merit to obtain a better place in a future state. But the Siamese devote much time and spend large sums of money “making merit.” They build temples, they refurbish old temples, they support priests, they give alms to the poor, they even make presents to missionaries in order that they may lay up treasures in heaven or its equivalent.

Buddha denied that there are such things as evil spirits, but practically every Buddhist in Siam is an animist. The Laos of North Siam are more animists than they are Buddhists. Nearly every house in North Siam has its spirit box, to receive offerings of food and where incense sticks are burned. Even many Buddhist temples have them. This belief in evil spirits gives an opportunity to the missionary to deliver his message that would not otherwise be possible. He can tell these spirit worshipers that Jesus Christ came into the world expressly to cast out evil spirits and to deliver His people from fear. That the Gospel has spread so rapidly among the Laos is doubtless due, to some extent at least, to this fact.

But notwithstanding this all-prevailing influence of Buddhism in Siam, the King has felt called upon to sound the alarm and to announce publicly that if Buddhism disappears from Siam its last stronghold has been taken. There are 180,000 Buddhist priests in Siam, or one to every forty-three of the population, one to every twenty of the male adults. (We have only one Christian missionary for every 100,000 of the population.) Bangkok alone has 390 Buddhist temples; Petchaburi, not a large city, has ninety-nine. Priests teach that the Siamese sovereigns are lineal descendants of Buddha and one of the titles of the King is “Lord Buddha.” They teach that the people themselves have sprung from the early disciples of Buddha. It is still expected that every young man shall serve a few months in the priesthood, and no respectable family would think of

giving their daughter in marriage to a young man who had not so served. The present King took his apprenticeship as a priest; and his father, who had ascended the throne at the age of ten years and was married at fifteen, renounced the throne and divorced his wife that he might be a priest for twenty-three days. Now, in entering the priesthood one automatically divorces his wife and gives up all worldly possessions as well as social and official position. It was necessary, therefore, for King Chulalongkorn, when he demitted the priesthood, to be crowned the second time, and to be remarried.

The King evidently knows more about the state of religion in Siam than the casual observer. In these sermons to the "Wild Tigers" he calls attention to the large number of lazy priests, claiming that they have entered the priesthood in order to get an easy living, since the only work required of them is to go from house to house and have their rice bowls filled by a people anxious to "make merit." The King even charges, what no traveler or foreigner would dare do, that there are thieves in the priesthood who have adopted this cloak in order to make their thievery easier.

Young men are not now regarding it as absolutely necessary or even important to give several months' service to the priesthood. And while there is at present great activity about the temples, new gold going on the pagodas, fresh lacquer on the altars and new Buddhas along the temple walls, there seems to be a feeling among the more intelligent that this is only a last effort to make a dying thing appear alive.

But by his remarkable efforts to strengthen the people in their inherited faith the King has made more difficult the work of the missionaries. His father frankly advised his subjects to investigate Christianity, and to adopt it if they found it better than Buddhism. The present king, on the other hand, tells them that to become a Christian is to be disloyal to the country, and that Buddhism is and must continue to be the national religion of Siam. The missionaries observe that it is becoming more difficult for a Christian to obtain political preferment. The King is an intelligent man, with eleven years of foreign residence behind him, several of them spent at Oxford University, England. While there he won a prize for an essay on Christianity. We can scarcely believe that the King is sincere, however, when he says that, because he has investigated Christianity, knows it better than many Christians, he is convinced that Buddhism is better, at least for the people of Siam. He has decreed the substitution of the Buddhist era for the Gregorian, adopted by his father in 1889, so that the present year in Siam is officially 2464 B. E. (Buddhist Era), the year beginning the first of April. The Ministry of Public Instruction directs that the pupils of all schools be taught the precepts of the Buddhist faith. In the police stations, army barracks, asylums, etc., Buddhist chants and

prayers are said regularly. Images of the Buddha appear even on the brackets of the University Medical School. According to Dr. Robert E. Speer: "The Japanese Government has made it very easy for Christians in the schools of Japan and Korea in comparison with the situation of the Siamese Christians." Even in Turkey and Persia it has been possible for Christians to hold office. And religious tests have been abandoned by all progressive states.

The King's attitude towards religion is doubtless dictated by policy. He came to the throne in the midst of a revolution. Many things have transpired since to weaken his hold upon the people. The encroachments of foreign nations make it uncertain how long there will be an independent Siam. The country is now filling up with foreigners, so that North Siam is really more Malay, Burmese and Cambodian than it is Siamese. Bangkok, the capital city, with its quarter million Chinese and many thousand Indians, Malays, Hindus and Mohammedans, also presents a serious national problem. There is nothing upon which the Siamese people are more united than religion, and the King, sharing doubtless the opinion expressed in his inaugural by Governor General Wood of the Philippines, that no nation or state can advance or remain secure without a foundation of religious faith, has been led to take the position he has, probably for this reason.

Like his father, the present King has given generously to the support of mission hospitals, having contributed several thousand ticals to the Presbyterian leper asylum at Chiengmai, the first and only institution of the kind in Siam, 3,000 ticals each to the hospitals at Petchaburi and Tap Teang, etc., and, like his father, has adopted Christian institutions as rapidly as place could be made for them.

Through his Minister of Foreign Affairs he acknowledges that it was missionaries who first brought civilization to his country. It is evident how great and valuable are the benefits which missionaries have conferred upon Siam. It was Dr. Davenport, a missionary, who, in 1836, gave to Siam its first printing press, and produced the first Siamese type. It was Dr. Van Dyke, another missionary, who first organized public education. The first dictionary of the Siamese language was the work of a missionary. It gave the definitions in English, French and Latin as well as in Siamese. When King Chulalongkorn wanted to establish a government educational system in Bangkok in 1878, he called Dr. McFarland from Petchaburi to thus lay the foundation of King's College. For several years Rev. E. P. Dunlap, D.D., beloved and honored by Siamese from the royal family down, was Superintendent of Education in the Province of Trang. The first school for girls was that established by Mrs. House, now and for many years under the efficient leadership of Miss Cole. Many princesses of the royal family have been and are being educated here. Dr. Hayes opened the first hospital for the

insane, and Dr. McGilvary first brought quinine to the country. It was necessary for him to hire the natives to take it, but today it is sold in the market places, being called "white medicine." The first dispensaries were those of the missionaries; and when Dr. Bradley, in 1840, prevailed upon the Siamese to be vaccinated, he virtually put an end to the scourge of smallpox. Dr. McKean's leper asylum at Chiangmai has so demonstrated its usefulness that the government is planning to duplicate it in the south. Dr. McKean prophesies that leprosy will be entirely eradicated from Siam during this century. When it was desired to add a medical department to the National University, the services of Dr. George B. McFarland, the distinguished son of a missionary, were requisitioned to carry out the plan. Missionaries secured the abolition of slavery and gambling, and a missionary, the Rev. Dr. Matoon, was the first United States Consul.

We might go on enumerating the great and lasting benefits conferred upon Siam by the Christian religion through its missionaries. While we acknowledge also the benefits given to Siam by Buddhism—the bringing of education and religion, the arts and some of the sciences to a people who were savages—it is clear that only faith in a living, personal God, as manifested to the world in Jesus Christ, can bring to this beautiful land the power and regenerating influence which the King and all observers acknowledge that it needs today.

GOOD MOTTOES FOR MISSIONARY MEETINGS

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"That life is most worth living whose work is most worth while."

"If we have not enough vital religion to share it with all the world, it is doomed at home."

"The best remedy for a sick church is to put it on a missionary diet."

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

"You might as well try to cure small-pox by scenery as to try to save souls by improvement of environment."

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

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

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



THE COMMUNITY HOUSE FOR MEXICANS AT LOS ANGELES, CALIFORNIA

Getting God Counted among the Mexicans

BY REV. ROBERT N. McLEAN, LOS ANGELES, CALIFORNIA

Asst. Secretary of Presbyterian Board of Home Missions, in charge of
Spanish Work in the Southwest

IT was a new Home of Neighborly Service—the very newest, and I had gone to visit it on a Sunday morning. During the past winter, thousands of Mexicans have come to Los Angeles from Texas, Arizona and New Mexico, and have settled in groups, some large, some small. In one district adjacent to Los Angeles as many as eight hundred lots were sold to Mexicans in the space of six weeks. Almost overnight broad acres of pasture land have been covered with shacks. The streets are lanes between huts—deep dust in summer, deeper mud in winter. The houses are “jacales,” built of most any material at hand, and in many of which the Standard Oil Company has given significant and evident cooperation.

My new Home of Neighborly Service was located in one of these mushroom settlements. The district was rough, and looked it. So was the house. But it was a palace compared with the rest of the houses in the neighborhood, and it was painted. In front there was a tiny porch, above which a neat black and white sign in old English proclaimed that it was a home, whose business it was to serve the community.

The little Sunday-school was already in session when I arrived. The room was small, and the children were huddled like sheep in a

corral. The crowded appearance was exaggerated because all were so alert and active. They had a great deal to say and they were all busy saying it. The work was new, and these children were as undisciplined as a lot of young colts sired by wild horses, and fresh caught on the plains. A bright young girl of about seventeen was leading the singing and she was having the time of her life. The hymns were in Spanish, but she talked to the children in English, and they answered her in the same tongue. The conversation went something like this:

"Now we'll sing number one hundred and eighty-five."

Confusion. Finally a voice piped:

"What number didja say?"

"One hundred eighty-five, ya nut! Don't ya know your numbers yet?"

Then they sang; and the young lady leading soon betrayed the fact that while she spoke Spanish with the grace of a Don when conversation with some of the older children demanded, she was rather helpless when it came to reading the tongue of her fathers. Later the head worker took charge, and order took the place of confusion. Then the secret was out. Because the work was new, this wild young colt, by that sheer power of personality through which certain persons ruled over their fellows before history began, was the leader of the children in the community. Rough as she was, she was the key to the situation, and was being tactfully used to unlock the door.

I was invited to speak. Awed by the way in which Shakespeare and Cervantes had been juggling for position, I knew not which to favor.

"Which shall it be children, English or Spanish?" I asked the children who gazed up at me through boring black eyes.

"English!" came back the cry in unison. "We don't know that stuff!"

I was reminded of another time when I had put the same question in another way. "How many of you speak Spanish?" I asked in English, and most of them raised their hands. "How many of you speak English?" I countered in Spanish, and every hand was raised save that of a small boy on the first row. One ought to know better than to try to be facetious with young America, even if it is young America only in the making. But I fell.

"Aha!" I said, "here's a boy who speaks neither English nor Spanish. Can't you talk, son? What do you speak?"

Like a knife-thrust came the answer:

"I speak American!"

The fact is that the public schools are changing the language of the children. Spanish among the youngsters is only for home consumption.

So Shakespeare won that morning in the newest Home of Neighborly Service, and I never had a more attentive audience as I told them a story they had never heard before—the story of a little boy who helped the Master feed a multitude by the shores of a lake.

Afterward kodak pictures were taken, and they thought they were going to be in the movies. Having left the “Home,” I thought that I would like another pose of a peculiarly interesting group.



“THE KEY TO THE SITUATION”

Driving back, I found that all the children had gone, save one particularly bright little fellow who was playing in the yard.

“Felipe,” I said, “I want another picture. Call those boys who were with you in the last one.”

“Aw, I can’t get those kids now! They’ve all gone to a dog fight!”

So I went too—that is, homeward.

Such is the community, which like a dozen others has sprung up on the edges of Los Angeles.

But what is a Home of Neighborly Service and what is its purpose? The Home of Neighborly Service is an honest effort to get God counted in the Mexican population. These people fill the old houses and tenements in the downtown districts, or line their “jacales” along both sides of new streets in settlements they build for themselves. They are all counted by the census takers. Social surveys are made, and church maps are prepared. The Chamber of Commerce can tell you its estimate of the number of Mexicans in a given place. But nearly always God is not counted. Just as it was the duty of the Church in the early days of home missions to get God counted in the census of every new town in the West, so it is her business to get a place for God in the life of every one of these Mexican settlements. For the Mexicans whether we will or no, are pouring themselves into the stream of our national life, and these currents must be cleansed and filtered by the power of God. In most Mexican communities, God is not counted. True He is mentioned, and in certain ways He is honored, but as far as having any vital bearing upon conduct is concerned, He is non-existent. Occasionally the machinery of worship still grinds on; but more often even the machinery has been junked. In a large and populous county of California the health office was making a survey of the Mexican

population through the aid of its visiting nurses. The blank was rather complete, and one question asked was the religion of the family canvassed. One report taken at random showed 146 Mexican families visited, only 64 of which claimed to be Roman Catholic. Some few were Protestant, but the great majority frankly asserted that they had no religion whatsoever.

When the house has thus been "swept and garnished," it is highly important that the Good Spirit enter, ere the evil spirit return with his nefarious company. Sometimes the feeling of antipathy toward "the church" is inherited by Protestantism; sometimes the honest conviction that all Protestants have horns and tails makes it hard to get God counted. In such communities the Home of Neighborly Service offers a point of approach. The program varies in different places, but the commonest method is through the medium of English classes. The mothers frequently furnish a key to the situation, and often they are the ones first touched by the new enterprise. Mrs. Garcia resents it when a "home visitor" comes to her little house, and makes friendly observations, however kindly, upon the subjects of home-making, care of babies or personal hygiene! But Mrs. Garcia realizes her ignorance of the English language, and is eager and anxious to learn the meaning of the strange words which she constantly hears in this strange land. With Mrs. Rodriguez and Mrs. Lopez and Mrs. Sanchez and others of her neighbors, she visits the Home of Neighborly Service for her first lesson in English; and as soon as she steps over the threshold, the neat appearance of the house has taught more about home-making than a "visiting worker" could teach in a thousand years.

A course in English is easily based upon the house, and the articles it contains; and in learning these words, the wife and mother is familiarizing herself with the vocabulary of the things which she sees and uses most often. The work may cover a whole year, or several years; but the teacher by taking her class from room to room, gives lessons in home-making, care of the house, care of the children, cooking, sewing, sanitation, and marketing. As the confidence of the mothers is won, the children can be invited to play in the yard while their mothers take their English lesson. Then comes the "story hour" on Sunday afternoon. This easily grows into a Sunday-school, and the Sunday-school eventually becomes a church.

As the work grows other features are added, such as night school, clinic, employment bureau, boys' and girls' clubs. In some places a Daily Vacation Bible School, with its craft work, its picnics and its Bible study fill the house and the yard with eager children; and through them a contact is made with the community. All this calls for the aid of volunteer workers; and so the Spirit of the Master is brought to these alien strangers.

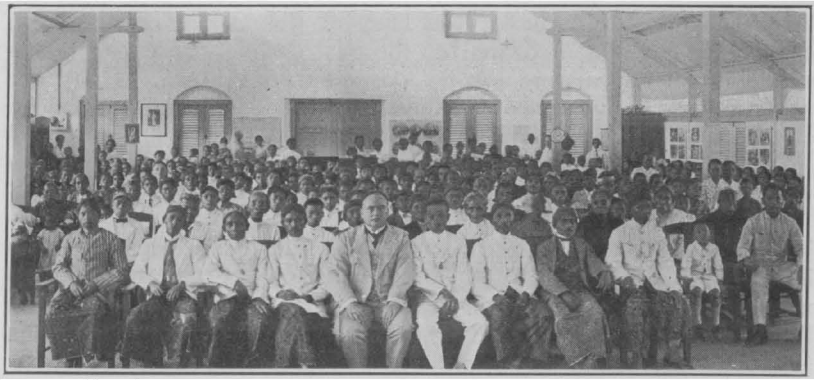
But the work is not merely a work of beginnings. All of the

larger denominations have been busy at the task of getting God counted among the Mexicans for the past decade, the Presbyterian and Methodist Churches, for the past quarter century. There are at the present time, about twelve thousand Protestant Mexican church members in the Southwest, not to mention the Sunday-school scholars, nor that large mass of adherents or occasional attendants who walk the dim borderland between doubt and faith.

The Church of the Divine Saviour, in El Paso, Texas, is a fine illustration of one of these Spanish-speaking congregations. The building is both adequate and churchly, and meets the Mexican halfway in his innate love of the beautiful. There are ample facilities for a departmentalized Sunday-school, together with an auditorium that will comfortably seat five hundred people. The church functions not only through its preaching and prayer services and its Sunday-school, but also through a night school, a Saturday morning school of religious education, a day nursery, a Boy Scout organization, a Girls' Reserve, and a Woman's Club. There is an employment bureau and ample opportunity for social life, especially on Friday nights. But the most significant thing in the life of the church is the Prayer League which meets every Sunday night before the evening service. These simple people ask things from God, and get them. The church was organized in 1915, and since then, not less than eight hundred people have united with it upon confession of faith. El Paso is the chief entry port, and the distributing point for Mexican labor all over the Southwest. As a consequence, there is scarcely an evangelical Mexican church of any denomination which has not felt the pulsating life of the El Paso church.

Two men recently were overheard talking in the smoking compartment of a Pullman car. The conversation of both was highly seasoned with oaths, while each unnecessarily assured the other that he was not a churchman. They agreed, however, that they must do the fair thing and admit that America owes her greatness to the Bible. Had Cortés landed at Boston instead of Vera Cruz, the Berkshire Hills today might be full of bandits; and had the Pilgrim fathers turned the prow of the Mayflower into the harbor of Vera Cruz, what we call Mexico might today be a great evangelical Christian nation.

Nearly two million Mexicans in our American commonwealth present a complex problem. Diverse will be the methods attempted in its solution; but real success will come when we can get God counted in the census of every Mexican community.



A CONGREGATION OF CONVERTS FROM MOHAMMEDANISM AT SOLO, JAVA

Thousands of Converts from Islam

REV. S. M. ZWEMER, D.D., LL.D., CAIRO, EGYPT

LAST summer the two months that I spent in Java and Sumatra visiting a score of mission stations, holding conference with missionaries and planning for the production of Christian literature were full of inspiration and encouragement. The first meeting I attended was a week-day prayer-meeting at Modjowarno in East Java. In a beautiful chapel built by converts from Islam, I found an audience of nearly two hundred, all of them converted Moslems. There was no missionary present. It was an ordinary weekly prayer-meeting, but I had a visible answer to the old-time objection, "it is no use trying to convert Moslems." The missions in Java are under the Dutch Church of Holland and in Sumatra are under the Rhenish Mission. The methods used are not different from those followed in other lands. Educational, evangelistic, and medical work all have their place and power. The Dutch missionaries are thorough in the preparation of their workers, in the training of their helpers, and in the preparation for baptism. The Gospel of Christ has shown its power; compromise is not considered possible with Islam. Controversy is avoided wherever possible and converts are protected by isolation or insulation from their old environment. A number of Christian villages have been established with government approval where new converts find refuge and protection. Industrial work is to the front and an asylum for lepers and other unfortunates has deeply impressed the Mohammedans. Out of a population of thirty-five millions in Java, there are nearly thirty thousand Moslem converts. With those in Sumatra and the other Islands won from Islam, we may count over *forty-five thousand*. The results among the heathen tribes are tenfold and the total number of native Christians in the Dutch East Indies is close to six hundred thousand.

Khama—A Christian Chief of Africa

A Friend of Livingstone and a Great Ruler

BY J. C. HARRIS

Author of "Khama, the Great Chief"

"YOU need not have the wagons watched now. We crossed into Khama's country last night, and none of his people will steal anything." That remark of a British officer accompanying a party of white people traveling in the heart of Africa, is a fine tribute to the Christian leadership of King Khama of the Bamangwato. Here in the heart of Africa, on the edge of the Kalahari desert, surrounded by war-like natives, by the Boer colonists, by German settlers and by English traders and developers, King Khama has wrought a state of which civilized lands might well be proud.

On February 21st, King Khama died in his ninety-fourth year having lived a life unique in the annals of kingship, whether African, European, or Asiatic. It is not often that an African lives to the age of ninety-four since conditions of climate, of warfare, of living are against it. It is not often that a king in Africa—or elsewhere for that matter—lives to the age of ninety-four; unusual temptation to lives of excess are against it. King Khama's story is unique in Africa and unique among kings.†

Bechuanaland lies between the Orange River on the south and the Zambesi on the north, a narrow strip of country about 1,000 miles from north to south, and with an average breadth of 300 miles from east to west. The southern portion is called British Bechuanaland, having been proclaimed a Crown Colony in 1885. The northern and larger portion is the Bechuanaland Protectorate, in area about 275,000 square miles, over five times the area of England and Wales.

The Bechuana people are divided into various tribes, each retaining some of the ancient totemic names and customs, ruled by hereditary chiefs, under the paternal sovereignty of Britain. The chiefs have almost despotic power so far as tribal customs and laws are concerned. Crimes and laws affecting white men are dealt with by British magistrates.

By all the laws of precedent and all the principles of eugenics, Khama ought to have become a super-savage, a scheming, relentless, black butcher, in a red blanket, and, had he done so, ere this, his name would have been blotted out of history and his tribe would have passed into oblivion before the decimations of war, famine, pestilence, and the civilization of "Cape Smoke." But by some divine alchemy the entail has been broken, and a character drawn from such springs has been for fifty years as a Well of Life in the Deserts of the Great Thirst Land. From what ancestors did he draw that

† Quoted from M. L. Fiske in the *Christian Advocate*.

strange dignity, that perplexing rectitude, which have made his name respected alike by black and white, by heathen and Christian, by trader, hunter, soldier, and missionary?

Khama stood so utterly apart from his ancestry, and had so utterly broken "his birth's invidious bar," that some have declared that he owed nothing to heredity. He came from a long line of polygamous and savage chiefs, though the records of his Royal House are mercifully hidden in kindly oblivion.

Khama was described by Sir Frederick Lugard as the greatest living African. He ruled over 35,000 subjects, and his life was one of the romances of Christian mission work.

"He worked as a boy of twelve with his father, who was a witch doctor, and then the chief met David Livingstone," Basil Mathews of the London Missionary Society writes. "This was on Livingstone's first exploring journey in Central Africa. In his early twenties Khama became a Christian and was baptized with his wife. He infuriated his father by refusing to be a polygamist or be associated with witchcraft.

"Khama was a great prohibitionist. He fought the manufacture of kaffir beer by his tribe because he saw its demoralizing influence, and was so furious with the white settlers who, after repeated warnings, refused to stop selling spirits that he exiled them from his territory."

Khama first heard the Message of Christ from the unknown trader or hunter who visited his father. Later he saw Livingstone and Moffat, and heard it from them. The London Missionary Society, yielding to advice from Moffat and Mackenzie, decided to occupy Shoshong as a center for the work amongst the Makololo, the Matebele, and the Bamangwato tribes.

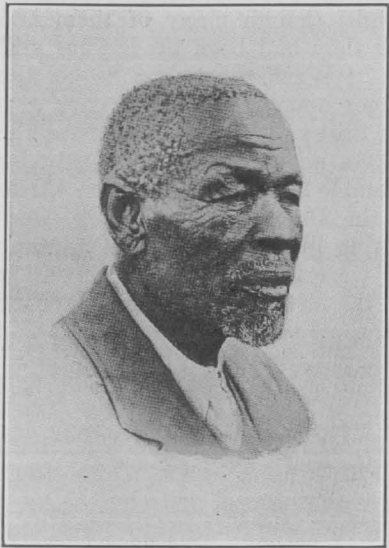
Mackenzie threw himself into the work of evangelizing the Bamangwato, with all his heart. For a time he had as his colleague Roger Price, a man who to this day is remembered by the natives as one who spoke their language better than any white man they ever knew.

Khama became chief of the Bamangwato, by the election of the head-men of the tribe, in September, 1872. He accepted the position with some reluctance. "I have not fought for the chieftainship, but for my life," said he.

Under any circumstances it was no light task to rule a people bred in bloodshed and superstition—"half devil, and half child"; but to break free from the only forms of restraint known to them, and to appeal to motives foreign to their thought, was as dangerous as it was difficult.

His first dilemma arose from the fact that, as chief, he was officially responsible for the due performance of certain heathen rites and ceremonies involved in all the popular traditions of the tribe,

and regarded by almost all the people as essential to their very existence. As chief, he now represented this cultural inheritance, and these "short-range animal emotions," as Benjamin Kidd calls them, and which, he declares, become of less and less importance as civilization advances, but which are, nevertheless, tenacious in the primitive and savage mind. As a private person, he had, at no little cost and peril, broken away from the herd, but to do so as chief demanded courage and conviction such as few men possess.



KHAMA, AFTER FIFTY-FIVE YEARS' RULE

The people were about to commence to dig their gardens, and this was always done with elaborate ritual, the origins of which run back into immemorial myths, and which seem to have some kind of relation to the rites of Adonis described in Fraser's "Golden Bough." Khama called the tribe to his "letsemma," as a Christian chief, in a Christian way, and thus publicly acknowledged from the outset his adherence to the Christian faith. He told his people that, while he did not prohibit heathen ceremonies, they must not be performed in the *khotla*, and, as chief, he would have nothing to do with them. Then followed a Christian service, led by Mr. Mackenzie.

The next difficulty concerned the white traders who had come to live in the town, or who from time to time passed through the country. From the days of his boyhood he had seen the ravages which the white man's drink caused amongst the native people, and a strong determination had grown in his mind that, if ever he became chief, he would keep this curse from his country.

On becoming chief, Khama had stated his wishes to the traders individually, and for a time there was some improvement, but he found that newcomers were bringing the drink into the country. So, on January 1, 1873, he called a meeting of all the white men, and they came, to the number of twenty-one, though several only came after repeated summons. His speech was clear, direct, and imperative. He formally announced his law about "boyalwa" (strong drink). It was henceforth illegal to sell it in the town or to bring it into the country.

Khama's prohibition of the white man's brandy, though regarded by some as arbitrary, and by others as fanatical, was so

obviously based upon sound reasons that it could be defended by all classes as a matter of social and economic expediency. Such conscience as existed amongst his own people supported him, and very few of his head-men opposed him, openly, at least.

When Khama donned the leopard's skin, the insignia of his chieftainship, he found himself faced by active and relentless enemies. First there was the deep undertow of paganism. Many of the old men clung to the ancient customs, and tried in every possible way to perpetuate them. The people, though many of them had forsworn the superstitions in which they had been bred, were still subconsciously dominated by them. "When the half-gods go, the gods arrive"—but the half-gods linger long. In Britain, after centuries of Christian tradition, we are still swayed by the gods of the gutter, and can it be wondered that a people steeped in centuries of fear and savagery should still tremble at the glance of the witch-doctor? Then, on the borders of the Bamangwato country, were the Matebele, and other tribes, waiting like hungry wolves for any chance of attack. Next, the Boers were intriguing and fomenting intertribal quarrels all around, with the ultimate intention of getting possession of the country, and unscrupulous traders were always on the watch for any opportunity of smuggling in the prohibited brandy. Moreover, famine always hovered near; drought and rinderpest were the frowning faces behind every smiling harvest.

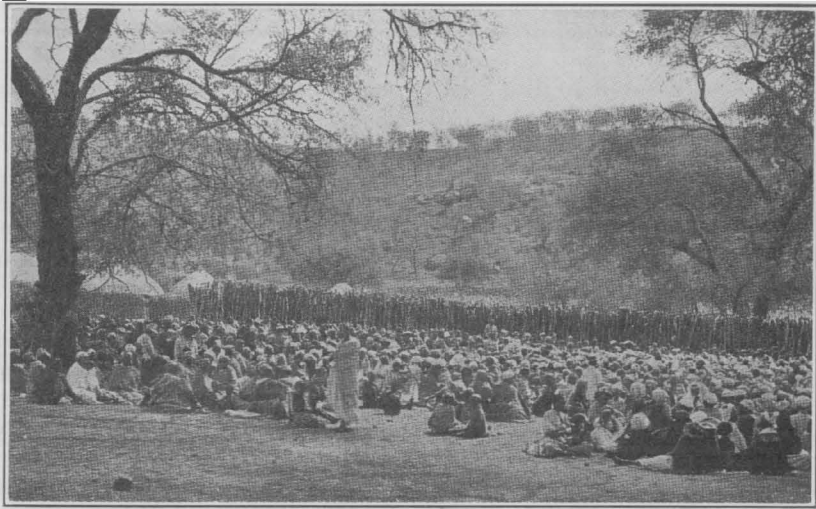
In the face of odds like these, Khama took up "The Black Man's Burden," made sometimes all the heavier by the White Man's greed, to build up law and order out of the ruins of anarchy.

In May, 1885, seventy British troopers rode into Shoshong, under the command of Major-General Sir Charles Warren, and the country was formally proclaimed to be a British Protectorate.

Great meetings were held in the crowded khotla, and the representative of the Great White Queen, Victoria, was handed a document which stated Khama's views, and revealed no less his character. Khama's statement expressed his willingness and desire that his country should be under the protection and control of Great Britain, that the English people should come and live in it, and he offered to fight alongside the British in any time of necessity. He, however, definitely required that certain rights should be reserved to him as chief and to his people. He wished not "to be baffled in the government of my own town, or in deciding cases among my own people according to custom." He desired that the tribal laws as then in force should be maintained, especially the law concerning intoxicating drinks, and the law regarding the lands of the Bamangwato unalienable. He offered to hand over a tract of land to the British Government, and said: "I feel that I am speaking to gentlemen of the Government of England. Shall I be afraid that they will requite me with Boloi" (witchcraft-deception)? After many speeches by

the head-men and councillors, Sir Charles Warren replied: "I am glad to hear Khama, your chief, speak. Your chief speaks in the interests of his people, as a chief ought to speak. Khama is a true chief."

In November, 1899, Ma-Bessie, Khama's wife, died. His eldest daughter, Bessie, acted as his housekeeper for some time, until, about a year later, Khama married Gasekete, daughter of one chief and widow of another. Unhappily she also died eighteen months after the marriage. His third wife was Semane, a fine Christian woman, trained in the London Missionary Society school, and it has been



OVER 2,500 PRESENT AT A SUNDAY SERVICE IN KHAMA'S PLACE OF ASSEMBLY

suggested that it is possible that their young son may be designated to the chieftainship.

In 1892, definite proposals were made by Cecil Rhodes that the southern portion of the Protectorate should be annexed by the Cape Colony, and that Khama's country should be handed over to the Chartered Company. There were doubtless financial as well as political reasons for this project, but Khama had moral and political reasons for resisting it.

So Khama, and the other chiefs involved in the matter, decided to "appeal to Cæsar." In 1895, accompanied by Bathoeng, Chief of the Bangweketsi, and Sebele, chief of the Bakwena, and under the guidance of the Rev. W. C. Willoughby and the Rev. E. Lloyd, Khama came to England, to place his case before the British Government.

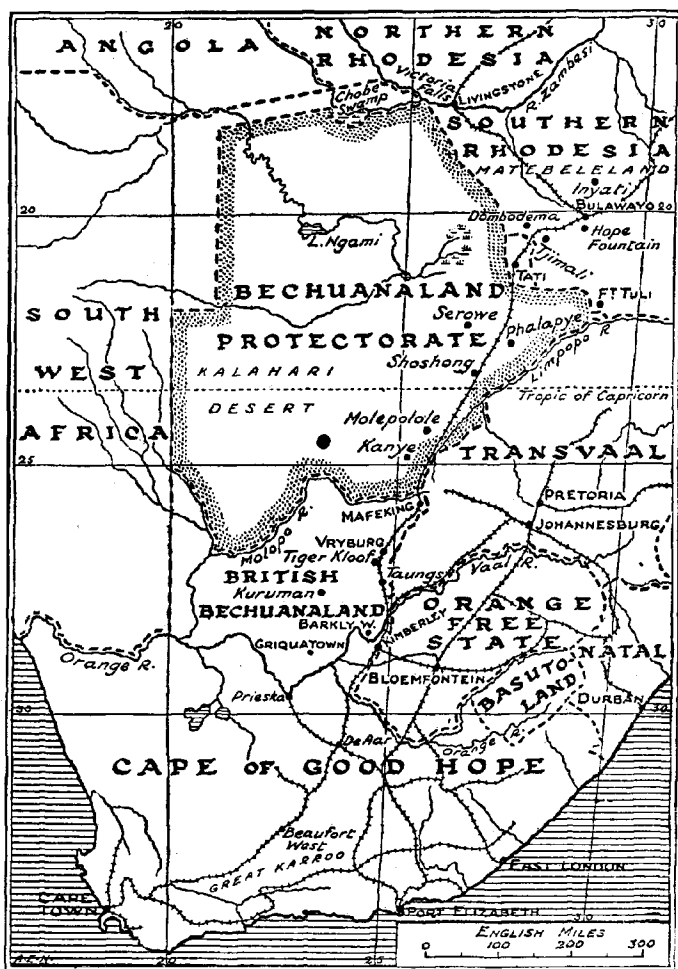
The chiefs were well received wherever they went. Their picturesque personalities appealed to the imagination, even where they did not challenge the conscience, of the British people. Their case

was greatly helped by Mackenzie's article, and by the advocacy of W. T. Stead in the *Review of Reviews*.

The chiefs were determined not to come under the rule of the Chartered Company. They insisted on remaining "children of the Queen." In the end Khama won. In November, 1895, Mr. Chamberlain gave his decision, which provided that a strip of territory on Khama's eastern border, not exceeding ten miles in width, was to be handed over to the Company for the purpose of building the railway to the north; and similar concessions were to be made by the other chiefs. But the chiefs were to live, as heretofore, under the protection of the Queen, and were to rule their people as hitherto. "White man's strong drink," wrote Mr. Chamberlain, "shall not be brought for sale into the country now assigned to the chiefs, and those who attempt to deal in it or to give it away to black men will be punished."

The Bamangwato have been lifted out of savagery through the devoted labors of the missionaries of the London Missionary Society, which has been the only Christian organization at work amongst them from the days of Livingstone. The policy of the Society is that of a broad and sane evangelism, and its aim is not to make sectarians of any particular type, but to teach the great evangelical truths common to all branches of the Christian Church. Khama saw, as all sensible men must see, that to introduce the rivalries of warring sects amongst his people would only lead to confusion and strife. Sectarian divisions have caused so much mischief amongst white Christians that it seems incredible that any should wish to impose its alien bitternesses amongst the heathen, especially while there are millions of other natives still unevangelized. It would appear, however, that there have been some who have not scrupled to depreciate Khama's character and belittle the Bamangwato Church, because they do not conform to their own ecclesiastical fold.

No living African has so completely vindicated the potentialities of the Bantu race, or won so high a place in the aristocracy of character as has Khama. True, he escaped the woe pronounced upon those of whom all speak well, and he has enemies and detractors. That is an added testimony to his character. But tributes to his greatness come from the most unexpected quarters. In "The Diary of a Soldier of Fortune," by Stanley Portal Hyatt, the author shows his aversion to missionaries and their work, and his contempt for the native people, of whom he speaks with the characteristic arrogance of the white globe-trotter. And yet he says "Khama is a native statesman and a black gentleman.... I admire him as much as I detest his people.... I have no love for missionaries, and even less for native Christians, but the greatness of Khama goes far towards redeeming the faults of all the others." At the end of his



KHAMA'S COUNTRY. THE BECHUANALAND PROTECTORATE

days, Khama found that "the price of peace is eternal vigilance." He was faced by the old, old foes of drink, of heathenism, and family intrigue, with the added confusions of plausible and intolerant sectarianism. The Bamangwato Church will have to pass through the fire of persecution when the sheltering support of their old chief is gone and the long-suppressed forces of heathenism break out anew. The prestige and influence of the chief have been a great help, but in some degree tended to retard the development of independent conviction and personal sacrifice for their faith. It has been a state church, with all the advantages and all the perils of such patronage,

But for all that, it stands as a well in the desert and a miracle in the earth. From that Church, where the chief led his people to prayer, and where true Christian characters have been formed, there spreads out into the wastes a stream of influence that makes for healing and light. For many years the Bamangwato have sustained their own mission work at Lake Ngami and numerous little stations in other lonely outposts. Khama has shown the world what potentialities are hidden under the black skins and behind the inscrutable faces of the natives. He vindicated the manhood which comes to birth under the power of the Christian faith. He was a Kaffir, a man, a king, and a Christian.

A MOTHER'S DAY SUBJECT—THE MISSIONARY MOTHER

BY A MISSIONARY DAUGHTER

NO artist has yet painted the Missionary Madonna. The true artist would stand humble and helpless before such a theme. No classic portraiture of Materna would help him, for he would instinctively know that here was the Great Paradox. What classic Madonna is portrayed without a child? Yet it would not be appropriate that a little child should be figured nestling in the lap or clinging to the robe of the Missionary Madonna. Her arms would be empty and the look in her eye would suggest the uttermost parts of the earth. One would know that the whole world is hers because she has given of her own to it. Nor would the expression betoken a giving begrudged. The pride of an heiress would sit upon her brow, for she counts herself not worthy to keep her own and in her meekness she inherits the earth. One who would look closely would notice the delicate, petal-like ear, intent to hear the slightest whisper from above, from abroad, from within; and the lips parted slightly in acquiescence to that whispered message. Eagerness and response would both be seen, and would tell the story of unfaltering patience and active devotion. Courage and joy would shine from her eyes, betokening bravery humble in its infinite strength and a heart of gladness such as the God of Joy Himself bestows.

Surely the true artist might well despair of finding a model for such a conception! Yet if the creative power of a master-mind and the skill of a master-hand were mine, so that I might attempt the portrait, I would give it the expression, the features, the character, the spirit of self-sacrifice of my Mother.

But what need for an artist to paint her picture? She is carried, not as an idealized portrait but as a realized life in the hearts of those who fondly call her Mother. Nor is the critic's comment necessary on this or that feature of such a portrait. Its whole significance is interpreted by its ruling passion: THE UTMOST FOR THE HIGHEST. Nor need the philosopher try in vain to account for such a life. It is itself an interpretation of the Life Broken by Love.

Cooperation among the Churches in Canada

BY REV. C. E. MANNING, D.D., TORONTO, CANADA

General Secretary of the Board of Home Missions, Methodist Church of Canada

FOR twenty years organic union between the Presbyterian, Congregational and Methodist Churches in Canada has been a prominent issue. When the General Conference of the Methodist Church was in session in the city of Winnipeg in 1902, two of the three outstanding Presbyterian ministers who addressed the Conference as fraternal delegates from the Presbyterian Church made a strong and impressive appeal for the union of the Methodist and Presbyterian Churches. The result of this appeal was the appointment of committees by the Methodist, Presbyterian and Congregational Churches, with a view to framing a basis of Union on which they might consummate an organic Union, which would constitute them one great Church. These committees met in joint session in old Knox Church, Toronto, in December, 1904, and at intervals thereafter until in 1908 they presented a completed draft of a Basis of Union, which with slight modification has been accepted as a satisfactory Basis of Union by the three negotiating bodies.

The members of the three Churches have signified by vote their acceptance of this basis. This action on the part of the people has been confirmed on different occasions by the highest courts of the denominations concerned. Competent lawyers have drafted the necessary legislation to complete the Union. The proposed bill for the consummation of the Union was adopted by the Joint Union Committee in September, 1922, and with slight amendment unanimously accepted by the Methodist General Conference the following October. It will be considered by the General Assembly of the Presbyterian Church at its meeting in June, 1923, and by the Congregational Union at its next meeting, when, if adopted by these two bodies, the Dominion and Provincial Legislatures will be asked to give legal sanction to the proposed Union and constitute the three Churches "The United Church of Canada."

The foregoing statement is necessary to an understanding of the very extensive cooperation which has been carried on between the three negotiating bodies in recent years. Prior to the adoption of the Basis of Union in 1908 some attempts had been made to avoid overlapping and unworthy competition between the Presbyterians and Methodists in their mission work in the rapidly developing areas of Western Canada. These were but moderately successful. It required the atmosphere created by the negotiations looking toward organic Union to enable cooperation to proceed on anything like an adequate scale.

In many small villages and sparsely settled areas the people were very impatient over the unnecessary duplication of effort and the waste of resources involved in having two or three churches and as many ministers when one church and one minister would better meet the needs. They consequently proceeded to organize Local Union Churches, which now number fifty-five. These are really independent congregations made up of members of various denominations, but chiefly of Presbyterians and Methodists. They have adopted the Basis of Union referred to above, and if organic Union is effected between the negotiating bodies, will form part of "The United Church of Canada." In the meanwhile they are independent of the parent bodies, being connected with them only through the medium of an advisory council, with which they confer from time to time. They claim to be the pioneers in a great movement which they expect will ultimately result in the inclusion of all the Protestant Churches in Canada in one great Christian Church.

At the time these Local Union Churches were being formed, a larger measure of cooperation between the denominations negotiating Union was urged in resolutions of the highest courts. In 1911 an agreement for cooperation was adopted. This was amended in 1917 and again in 1922. It provided for cooperation by delimitation of territory and by affiliation of the membership of cooperating congregations with one or all of the parent bodies.

Nearly if not all of rural Western Canada has been divided between the negotiating bodies, each having its territorial sphere of responsibility upon which the other cooperating Churches agree not to encroach. In some areas which are served by only one of the Churches, two or more membership rolls are kept, on which the names of the people are entered according to the denominations to which they belong. These Churches report regularly to the parent bodies and are under the jurisdiction of one of them as agreed upon by the Cooperation Committee.

Of approximately 400 pastoral charges in Saskatchewan there are only 29 which have not been affected by cooperation. In a certain section of the Province of Ontario 169 pastoral charges have come under cooperation. Prior to cooperation they had 767 preaching places; they have now 598, or 169 less than formerly. This does not mean that the people are without religious services. Formerly in many places the Methodist and Presbyterian Churches conducted services in the same community on the same day, and often at the same hour; now the congregations worship together and are served by one minister where previously they had two.

By cooperation in Ontario 111 ministers have been released for work on other fields and large expenditures of money avoided.

According to figures obtained in January, 1923, 1,245 pastoral charges had been affected by cooperation or Local Unions. 1,014 of

these were by delimitation of territory, 176 were affiliated charges and 55 were Local Union fields. This is not a local movement. It has spread throughout the whole Dominion and extends from Halifax on the east to Vancouver Island, in the Pacific Ocean, on the west, a distance of 3,500 miles; and from the American border to as far north as there are people to serve. There are not a score of mission fields west of Montreal where there is overlapping or duplication of effort by the negotiating bodies.

This movement is not confined to pastoral charges. It extends to social service work of various kinds, to summer school arrangements, to theological colleges and to the publication of Sunday-school periodicals. There are four theological colleges in the city of Montreal, established and maintained by the Anglican, Presbyterian, Congregational and Methodist Churches, respectively. The students in all of them sit in the same classes and take lectures from the same professors. A similar arrangement obtains in some other university centers in Canada.

The Presbyterian, Methodist and Congregational Sunday-schools use the same Sunday-school papers, which are published by the Methodist Publishing House in Toronto, each denomination having its imprint on the papers sent to its schools. The Religious Education Boards of the three bodies meet together and plan their work in joint session.

The diversified character and the great success of cooperation between the Churches named offer a most impressive object lesson. It was made possible first by an appreciation of the magnitude of the task confronting the Canadian Churches through rapidly extending areas in cities and country places to which they could not minister without uniting their forces, and second by the atmosphere of goodwill and kindly feeling associated with the Union Movement.

Perhaps it should be pointed out that the proposed Union will be different from any other recorded Union of Protestant bodies. Different branches of the Presbyterian Church in Canada united years ago, as did also various branches of the Methodist Church; but they were but branches of the same parent bodies. They subscribed to the same creed, had much the same forms of church government and similar forms of worship. They had very little to surrender in coming together. It is quite different in the proposed Union. It means that these three Churches, each of them with a great history and with traditions which are very sacred, have agreed to ignore their differences, subscribe to a common creed, accept the same form of church government, surrender the names by which they have been known, and for the glory of God and the good of Canada become incorporated in one body and constitute "THE UNITED CHURCH OF CANADA." If this Union is accomplished it will be one of the most important achievements of modern times.

AN INDIAN'S GIFT FOR HIS PEOPLE

HON. CHARLES H. BURKE, WASHINGTON, D. C.

"Jackson Barnett is reputed to be Oklahoma's wealthiest Indian.... He is probably the most advertised Indian in the United States, not only because of his great wealth, but on account of his marriage about three years ago to his present wife, who is alleged to have kidnapped him from his guardian in Oklahoma and to have taken him to Kansas, where she married him....

"Upon the request of Jackson Barnett himself, and in view of these experiences and of the fact that—aside from his wife—Jackson Barnett has no living relatives who have any legal or moral claim upon him, it was concluded by the Secretary of the Interior and the Commissioner of Indian Affairs, after a full personal consideration and consultation with A. J. Ward, Creek National Attorney, and Superintendent Locke, of Muskogee, Oklahoma, to make such a disposition of the bulk of this estate as would remove it as a further temptation to those whose interest in Jackson Barnett is prompted only by the fact that he has money.

"There has been given to the American Baptist Home Mission Society of New York, as a permanent endowment fund for the use and benefit of Bacone College and Murrow Indian Orphans' Home at Muskogee, Oklahoma, \$550,000. To insure to Barnett an income sufficient for his needs, regardless of any contingency during his lifetime, the society has guaranteed to him, as a first charge against said fund, the payment of \$20,000 a year as long as he lives, out of the income from his gift....

"The same amount, \$550,000, has been given to Mrs. Barnett, and she in turn has created a trust fund of \$200,000, the income from which to the extent of \$7,500 a year will be paid to her husband during his lifetime.... These gifts have been made absolutely, and are not conditional or in any way dependent upon the guaranties of income....

"During the last two and a half years the Indians of Oklahoma have made other gifts of approximately \$475,000 for the land, buildings, equipment and endowment of the Murrow Indian Orphanage and Bacone College. These gifts have been approved by the Indian Bureau. The General Education Board of New York has also made a gift of \$80,000 and the American Baptist Home Mission Society \$40,000 for the buildings of Bacone College. These gifts from the Indians and their friends amount to \$1,145,000, of which \$700,000 is for endowment and \$445,000 for land, buildings and equipment. The student body of both institutions is made up of representatives of twenty-one Indian tribes, coming from wide Indian areas.... President B. D. Weeks, the head of the schools, is enthusiastically devoted to the upbuilding of these institutions and to the intellectual and moral enrichment of Indian youth."

The gift of \$80,000 by the General Education Board and the gift of \$40,000 from income of special funds by the Home Mission Society were conditioned on the gifts of large sums by the Indians, and have led, through the efforts of President Weeks and others, to the remarkable gifts mentioned by Commissioner Burke. The Murrow Indian Orphans' Home is under the direct supervision of the president of Bacone College, and while it has been supported chiefly by the Indians, the salaries of certain teachers and matrons have been paid by the Woman's American Baptist Home Mission Society.



AN OUTSTATION SCHOOL IN THE KWATO MISSION USED ALSO FOR A CHURCH

Conflicting Forces in Papua

Modern Civilization and the Gospel of Christ

BY REV. CHARLES W. ABEL, KWATO, NEW GUINEA

THIRTY years of Christian mission work in New Guinea has produced marked results upon the aborigines who have been thus brought into contact with western civilization. The savage cannibal tribes who, at first sight, might have been considered almost hopeless, have in a remarkable way responded to the appeal of the Gospel. As new districts have been opened up to the East and to the West, missionaries have undertaken a seemingly impossible task, and after a few years have proved the power of Christ to transform the most degraded men. An important part of the evangelistic work in the island is now being conducted by Papuan converts who were formerly degraded savages. Along hundreds of miles of the coast simple but sincere Christians, scattered in scores of heathen villages, make up the membership of the young Church.

The triumphs of grace amongst these backward people make an inspiring story. But, fortunately, this is only one aspect of the case. While multitudes of this barbarous people have been brought to the knowledge of Christ, other forces have been at work which, if not controlled, must lead to their extinction. When I first went to live in the southeast of New Guinea there were only seven white men in that part of the country and they were not all permanent residents. In those days we lived among a strange aboriginal race on whom western civilization had made no impression. One had only to pene-

trate a few miles into the interior to discover that no white man had ever been there. The savage and untutored natives were not merely curious to catch a glimpse of the strange foreigner but they were bewildered by the spectacle. When the novelty wore off and we were able to go about our work, free from unpleasant scrutiny, we were still conscious of being odd persons who did not fit in with the prevailing conditions. The feeling of isolation was sometimes almost as acute as if we had been living on an uninhabited island.

Today, in the center of this same locality, there is a small, growing township with three hotels, three large general stores, various government offices, bonded stores and warehouses, a bank, a cinema theatre, wireless telegraphy, a hospital and a number of private dwellings. A regular line of steamers connect this port with Sydney, New South Wales, calling every three weeks. White men have taken up land along the coast and have formed plantations for the cultivation of cocoanuts, rubber, etc. The white population numbers about 700 people who either reside in the township or make it their business headquarters. The coast is sometimes quite alive with the sails of white men's boats.

This drastic change in the conditions of the country has been a serious matter for the Papuan. Both government and mission reports state that the native population is diminishing and there is also a marked declension in the alertness and vitality of the people. The houses that the natives build today are generally inferior in size and in workmanship to those they used to make with crude implements before the advent of the white man. While most of the glaringly vicious practices of their former savage life have been set aside, abortion and adultery have alarmingly increased and divorce, which thirty years ago was very rare, is now common.

It may be difficult to understand how such havoc is wrought among a people who have been brought under a flag which is pledged to safeguard aboriginal rights and who have given the benefits of the Gospel. With the incoming of western civilization, the Papuan has received many real advantages. The local government has made good laws and commerce has brought material benefits. Mission reports are also encouraging. But in spite of the good which these forces have brought to the Papuan in both material and spiritual things, his old life has been so shaken to its foundations that he is faced with racial disaster. The new order has in it destructive elements far more evident in their results upon his life than are the constructive forces. Benefits have been doled out by the handful; while the things which are bringing about his material doom have been distributed broadcast.

For example, abortion was always practiced to some extent by the Papuan, but formerly this was largely due to the division of labor, which allotted the work of agriculture to the women. The men

felled the heavy forests, chopped up and burnt off the timber; fenced in the garden; dug up the soil and then left the cultivation of grain, tare and sugar cane to the women. Every woman had to do her share or she and her family were short of food. Often the woman could not spare the time to bring up a large family of children and this led to abortion. But the marked increase in this practice is due to the entire breakup of the old clan systems under which these people formerly lived. In one generation the Papuan has changed from a position in which he had next to no responsibility except as a member of a clan, to one in which he stands, almost independent of any relationship to the community. Woman can no longer depend upon the cooperation of her sex in the production of food, so that it is more difficult under the new conditions for her to regard motherhood with complacency.

This radical change from entire dependence upon the cooperation of his fellows to an almost complete independence of them has been promoted by unexpected causes—such as the enforcement of inter-tribal peace and the consequent intermixing and intermarrying of former neighboring and enemy tribes. This far-reaching effect brought about suddenly by government ordinances, cannot be over-estimated. Among other things it has dispensed with the primary necessity for the clan system—united action against a common foe was necessary for self-preservation. It has been one of the chief factors in forcing individualism upon the people.

The introduction of steel axes, knives, fishhooks, matches and a hundred other things which commerce has popularized and which become immediately indispensable and easily procurable, has struck a deathblow at the center of the Papuan social system. Stone axes and shell necklaces, which Papuans used to prize, have lost their value because steel axes and imported beads are found in the white man's stores in unlimited supply. Any native can get the necessary price by selling a few fowls or pineapples or by engaging in some kind of service for the white man. It was with his former wealth that the Papuan secured a wife and to make an initial present to his bride's family he had to elicit the help of every one of his relations. He had, therefore, to satisfy them in his choice of a wife so that mar-



A TYPICAL NEW GUINEA NATIVE

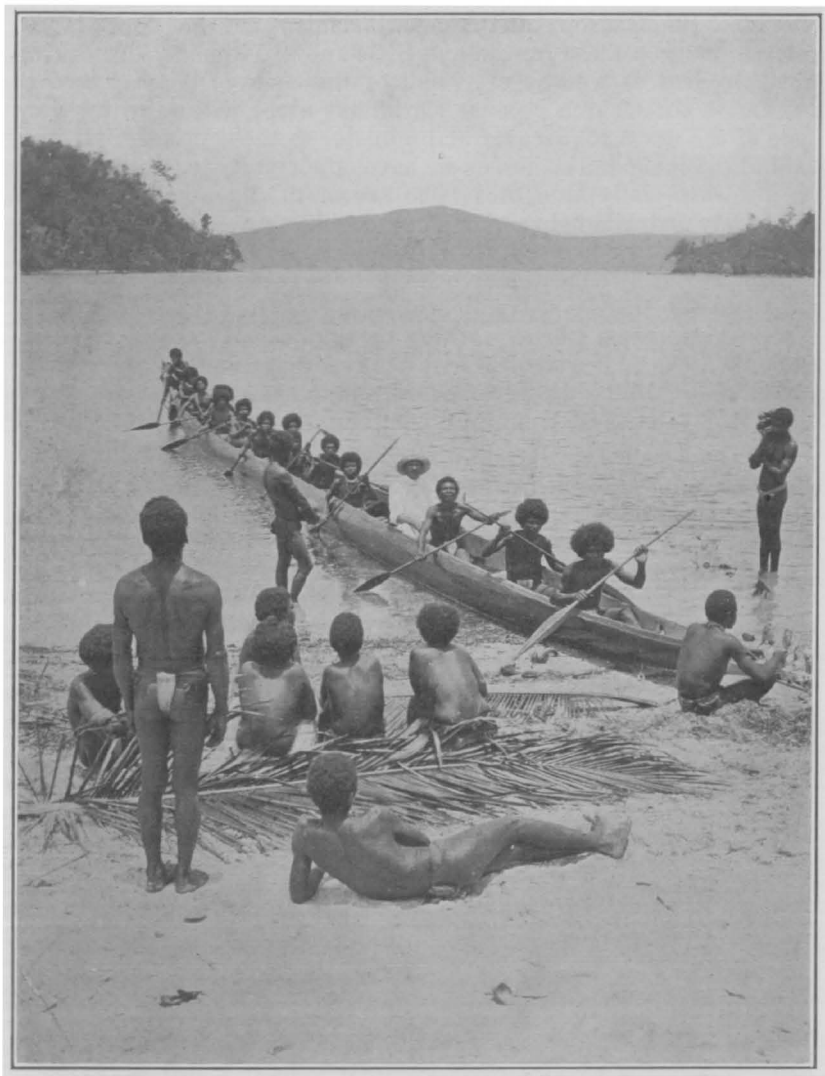
riage was a family—almost a tribal, as well as a personal-contract. Commerce has helped to change all this by destroying old values and by making the indispensable new things so easily accessible. If a man wants to get married today he is no longer restricted to the former friendly tribes in his choice of a wife, neither is he dependent upon the help of his relatives. He pleases himself and both the man and the woman have a new sense of individuality. The change which has made marriage easy has also made divorce easy. Under the old system, in order to put his wife away, a man had to break a contract between two tribes. The present which his family had given to the parents of his bride was an important investment, the equivalent of which was in after years returnable to them and then passed backwards and forwards between the two peoples. No man dare lightly break such a contract. If he did, he could not remain with his divorced wife's tribe; he could not return to his own people and, if on rare occasions, he might break through conventions, what chance had he of remarriage? This new independence brings him no responsibility and no restraint; consequently divorce is common.

It can easily be seen how, for similar reasons, adultery has spread within recent years. Under the old native law the offense met with the penalty of death. There was no escape from this and it acted as a powerful deterrent. Under British rule, adultery is punished by the infliction of a fine or a few months' imprisonment!

In former days homebuilding was, like agriculture, a community affair. Heavy timbers and materials for walls and roofing had to be fetched from long distances. Today the Papuan cannot obtain labor on the old terms by merely providing the laborers with food while they work. Now a native looks upon labor in the light of dollars, so that housebuilding has become a more difficult proposition—hence poorer houses are built.

These are illustrations of ways in which Western contact with these backward people has resulted in some form of retrogression. The two largest factors in his general declension, however, will need no explanation—namely, the introduction of diseases formerly unknown to these people: venereal, phthisis, measles, whooping-cough, etc.; and the fact that by compelling the Papuan to live at peace with his old enemies, many of his former industries and nearly all his art have been destroyed.

Notwithstanding the seriousness of the present situation, however, there is no reason why the changes should result in such tragic disaster to the Papuan. The decline is not inevitable, if we are sufficiently awake to the danger and sufficiently interested in his welfare to give him needed help. The Papuan has proved himself ready to seize an opportunity of self-improvement. He is teachable, capable, adaptable and if he is carefully trained when young, he becomes



MR. ABEL LEAVING THE HEAD STATION, KWATO, FOR A 100-MILE JOURNEY
IN A DUG-OUT CANOE

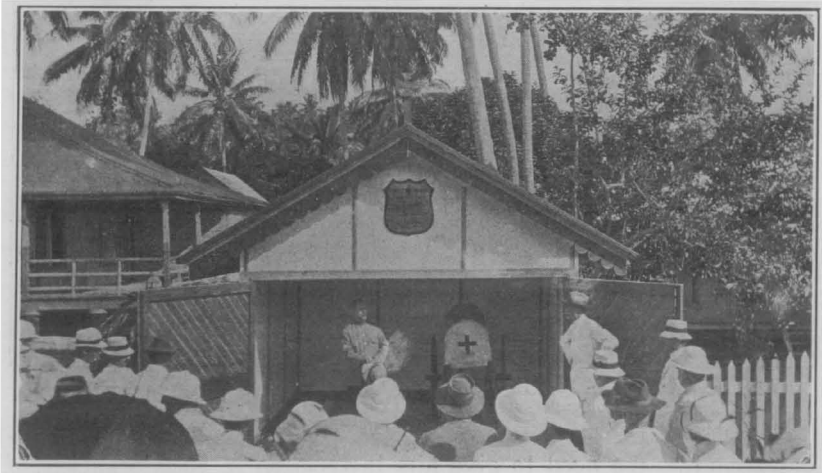
industrious. We need to give him instruction in such branches of skilled mechanical work as shall fit him to make the best of his latent abilities and to equip him to be of service to his fellow men.

The task of assisting this backward people through this transition period will be neglected unless it is undertaken by the Christian

Church. Philanthropy and humanitarianism are not long-sighted enough to reach these far-distant, little-known Papuans. The salvation, physical as well as spiritual, of these out-of-the-way natives rests with the Church because Christians alone will go to the very ends of the earth to discover and minister to those in need. It is to us that the command comes, as we have opportunity to "do good unto all men, especially unto those who are of the household of faith." No merely material help can meet a case like this. It would be waste of money, and waste of effort to attempt to set the savage man upon his feet merely by educational methods. The regeneration of his heart must precede the reconstruction of his life. Only the power of the crucified and risen Christ working through the Holy Spirit can accomplish this. When we deal with the renewed man "old things have passed away," all things become new, and the most difficult problem is simplified. But these babes in Christ become the care of the Church.

What a field for Christian service New Guinea presents to the youth of America! We need young men of consecrated life and practical experience and skilled in various branches of knowledge to give at least a part of their life to the Lord in service for the Papuan. As in the early Church, we need today for this special ministry "men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business."

(For a list of special needs see the back cover of the REVIEW.)



THE AMBULANCE AT KWATO MISSION STATION

This ambulance and the building were given as a memorial to an Anglican nurse who lost her life in an epidemic. It was built by Kwato native carpenters and was opened by the Lieutenant-Governor, Judge Murray, C.M.G.

Farmers and the Country Church*

BY PROF. A. R. MANN, ITHACA, NEW YORK

Dean of New York State College of Agriculture

SEVERAL years ago the New York State College of Agriculture at Cornell University made a detailed study from a farm management standpoint of all the farms in Tompkins County, New York. There are eight towns, or townships, in the county, exclusive of Ithaca. When the study was completed, the results were summarized by towns, and the eight towns were listed in a descending scale according to the relative prosperity of the farms within the several towns. Two years later, Reverend C. O. Gill was sent into the county to make a detailed study of the program of the rural churches. Mr. Gill spent the time necessary to get the records for a twenty-year period for all the churches of all denominations in the county. He listed the eight towns in a descending scale according to the comparative decline in church vitality and serviceability. These towns were found to rank in the same order in the two surveys. The churches registered accurately the economic prosperity of the people who constituted their actual and possible constituency.

While economic prosperity does not guarantee religious vitality, the fact remains that in general there cannot be erected a Christian social structure on an economic base which cannot sustain it. Excessive prosperity may be injurious to church activity, but farmers generally are below the income group at which interest in the fellow man and in spiritual values develops. The problem is to bring the farmer's income to a point at which it is possible for him to live in reasonable comfort and in good health, with a surplus on which his children can go to school and to church and which he can share with others in the support of community institutions.

Professor Gillette, speaking of the social gains which come from improved economic conditions resulting from the devices, methods, and inventions of the American people, says: "Compare Oriental society, where philosophy and faiths have flourished for ages, as never in the Western world, with Western society after the invention of the railway. The former has remained inert and passive. It seems powerless before the advances of the Occident, notwithstanding the hundreds of millions of people whom it includes." Other things being equal, the community that manifests the most vigor and progress in intelligently improving its methods of production is likely to be also the one showing the most vigor and vitality in improving its social conditions.

* Condensed from an address before the International Association of Agricultural Missions, New York, December 7, 1920.

Agricultural education has everywhere concerned itself also with the human, spiritual aspects of country life as distinguished from the economic. Agriculture is both an occupation by means of which persons make a living, and a mode of life. Careful students of the history of mankind have repeatedly shown that if the intellectual and spiritual nature of man is to be developed there must be some measure of release from physical exertion. Extreme physical and mental activity are incompatible. By improving the methods of farming and somewhat lessening its burdens and exactions, agricultural education seeks to set free, in a limited degree, both the time and the inclination for the things of the mind and the spirit. Farming needs to be improved if the higher interests of life are to thrive. A civilization which is spiritual cannot find a healthy rootage in a situation which is either economically poor or physically exhausting. It may find some rootage, but not the sort which leads to abundant life or the full expression of the highest nature of man.

Improvements in farming are not a final end in themselves, but are means to higher ends,—way stations on the route to intellectual and spiritual goals. The final term in the whole country life enterprise is the farmer himself—his elevation, making possible to him the best fruits of an advancing civilization, enlarging and enriching his personality and his spiritual resources.

The great need everywhere, in the home lands and in the mission lands, is for trained resident leadership. This leadership should combine character training and technical training. In America agricultural schools and colleges are training the leaders who will stay in the country and influence it. To an ever-increasing extent will they be the successful persons in agriculture who find in this calling an outlet for their best abilities and ambitions. To send into the country, at home or abroad, leaders with superior training in agriculture and with clear and established Christian ideals, is gradually to mould and possess the rural population of the future. We are now training the leaders of the next generation. The person who comes to a community bearing aid to relieve human need and to increase human comfort, gains entrance and is received. Demonstration of superior ability in the workaday things begets confidence and opens the way to wider influence.

It is frequently necessary and desirable for a time, to subsidize social institutions from without until their value has been demonstrated to the people of the locality. But the institutions will never be a vital part of the people until they are supported and developed by the community itself. In the beginning, missionary churches in the rural places frequently have to be subsidized or financed from the outside. A program which frankly seeks the highest welfare of the people served will seek, however, to make the institutions stand on their own feet as quickly as possible, lest the people be pauper-

ized and spiritually impoverished. If this desirable end is to be accomplished we must have, among other things, two conditions which the teaching of agriculture seeks to bring about:

First, we must have a thrifty and reasonably prosperous population. An unthrifty population is a hopeless group in which to develop eagerness for spiritual values. The church in such a situation quickly finds it must inculcate thrift if it is to advance substantially in its evangelical endeavors.

Second, there must be a relatively permanent population. In America one of the most destructive conditions with which the church has had to contend has been the shifting rural population, the farmer who does not establish himself long enough in any community to become a part of the community life or become interested in its institutions. Other things being equal, the strong church will be found where the population is relatively the most permanent. It is a first consideration with the church that the community shall have holding power for its people. One of the first essentials to such holding power is the ability to acquire a good living and the encouragement to long land tenure or ownership. The church needs the results of agricultural teaching in these fields if it is to thrive.

But economic success alone does not guarantee holding power; it must be accompanied by a healthy development of social institutions, particularly of the school and the church. The interplay and interdependence of the social and economic forces in a community is one of the most evident facts in country life. The two cannot wisely be separated. In America our most successful rural pastors are recognizing that they must seek to promote the total life of their communities if they are to achieve their spiritual objectives. Colleges of agriculture receive great numbers of requests from country preachers for aid in their work; and there is no class of calls to which the colleges are more ready to respond. The colleges of agriculture, on the other hand, look on the churches as permanent institutions in the country life which should be made highly serviceable. The colleges are concerned with the promotion of country life as a whole, spiritually as well as economically. They are therefore deeply concerned as to the efficiency of all the permanent institutions ministering to country life.

The development of agricultural missions is a component part of the foreign missionary enterprise, as an opportunity for the largest service to the people and as an accelerator of the higher social and spiritual ends which have always been the chief purpose of missionary endeavor. The importance of agricultural education and research to national economy and integrity and to social advancement has dawned on the world; and its development is going forward rapidly. The missionary agencies have a strategic opportunity which may escape them if they do not lay hold on it.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 844 DREXEL BUILDING, PHILADELPHIA

PECULIAR DIFFICULTIES OR UNUSUAL OPPORTUNITIES?

IN any average assembly of missionary workers about one hundred per cent could testify that they are laboring under peculiar difficulties. A few are such masters of fine discrimination that they would say rather that they were having unusual opportunities.

Two men were cast into jail. One sat down in hopeless despair, and surrendered to his peculiar difficulties. The other rose up to meet the unusual opportunity of days and months and years of uninterrupted leisure. He called for pen and paper and gave to the world Bunyan's "Pilgrim's Progress."

Two men were stricken with blindness. One bowed low under his peculiar difficulty, and with placard proclaiming to every passer-by his affliction, and tin cup in his hand, stood at the street corner waiting for sympathetic pennies. The other stood erect lifting his blind eyes to heaven and said, "What is it Lord?" Into his heart came the determination to open the Bible and the pages of history and literature to other blind eyes. He gave to the world the Moon system of reading for the blind with this simple testimony: "It has pleased God to bestow on me the talent of blindness. I have tried hard not to bury it in the napkin of despair and hopelessness but to use it for his glory."

Two women went out from offices of New York specialists with the words of diagnosis of incurable disease ringing in their ears. One became a despondent burden to her friends because she could not face her peculiar difficulty. The other said, "To me, a diagnosed leper, has been opened such a door of opportunity as has never before been opened to any woman of America," and Mary Reed sailed back with a song to meet her unusual opportunity of work among the lepers of India.

If you want to work "under peculiar difficulties" you need not move. There is a convenient street corner near by, and there are always a few kind hearts to drop sympathetic pennies into any extended cup. If it is sympathy you crave, stand still, adjust your tag and hold out your cup. But if it's unusual opportunity you long for, lift up your eyes and look.

Peculiar difficulty or unusual opportunity is yours for the choosing.

A FEW SUPPOSITIONS

Suppose you had been president of one of the liveliest missionary societies in New York. Suppose you had served on national and international boards and committees. Suppose that one day your husband, a civil engineer,

took a long-time contract in the mountains of the south, would you be desolated by the peculiar difficulties or would you see, as one woman saw, an unusual opportunity to start a mountain Sunday-school; to secure proper medical attention for defective children; to enlist hundreds of friends in

supplying clothing, books and magazines for those in need and in providing scholarships for bright girls and boys?

* * *

Suppose that when you were a child, you had had an illness that left you with a slight lameness, which became more and more pronounced until you could no longer walk but had to face the balance of your life from a hospital bed. Would you spend that life explaining to your friends and yourself and your Lord what great things you would do if it were not for the peculiar difficulties under which you were placed or would you do what Ida Gracey did, convert the sympathy that was aimed at her into sympathy for uncared for, crippled girls in China, until by letters, and conversation, and prayer she secured \$3,000, to build the first home for crippled girls in China?

* * *

Suppose that you lived in a good residence section of Philadelphia, and that day by day Italian laborers encroached more and more in your street. Suppose you saw one "respectable" family after another move away in disgust. Suppose you saw your husband's congregation fall off in attendance Sunday after Sunday. Would you pack up and move out to escape the peculiar difficulties that made your work impossible or would you have the vision Lillian Weaver Cassiday had to see the unusual opportunity that had come to her doors, to begin an Italian kindergarten and mission?

* * *

Suppose that you were a pastor who had been used to large city congregations and that you had been told by your physician that your only hope for life was in a high altitude; suppose you had taken a congregation in a neglected mountain district. As you met day after day men, women and children who could not read or write would you complain about the hopelessness of working under such peculiar difficulties or would you face

your unusual opportunity by starting Moonlight Schools and Torchlight Schools for men and women who must work all day?

* * *

Suppose that you were a Sunday-school superintendent who did not have one teacher who had a vital interest in missions. Would you despair or would you arrange to send one or more of your teachers to the best Summer School within reach and then have a teachers' Mission Study Class or Discussion Group the next fall?

A HOSPITAL READING CIRCLE

"Likely about a month."

For a busy woman who was used to doing things the doctor's answer to the question, "How long will I have to stay at the hospital?" was not especially inspiring.

"It won't seem long," he added encouragingly, "because you know you can roll around in your wheel chair after this week."

The Patient sighed, "Please hand me my book," she said to the nurse as the doctor went out.

"What are you reading?" asked the other Patient in her double room.

"The new Mission Study Book. I was ready to get up a Reading Circle in our Church when I met with this dreadful accident, and now I can't do a thing."

"Cheer up," encouraged Patient Number Two. "I'll join. I was on my way to a Mission Study Class when an automobile struck me."

"Isn't that great!" said Patient Number One, with enthusiasm. "I don't mean the automobile striking you, but the idea of having a Reading Circle in the hospital. It'll work too. People would join anything in a hospital."

That was the beginning of it. There was a rapid succession of events which resulted in two friendly-rival Reading Circles. Missionary books, leaflets and magazines were included. In a few days two wheel chairs were running races up and down corridors, in parlors and out on the sun porch.

Gossip travels fast even in hospitals and soon everyone knew about the Rival Reading Circles. The head nurse kept close watch to see that no patient was annoyed and the staff physicians, noting what an added impetus was being given to the complete recovery of convalescent patients, agreed that a bulletin announcing the daily score should be placed in the hall. Doctors, nurses and other members of the hospital staff became so interested that they joined, and after reading a leaflet, read a book.

The end? Why, the end isn't in sight yet. Two nurses and one doctor decided to go into medical mission work, a number of men and women who had never known anything of missions were interested and half a dozen people decided to have reading circles if they ever got home alive.

"IF IT WERE NOT FOR THE CHILDREN"

What officer of a missionary society has not heard the tired mother say she would come to the society, "if it were not for the children." Here is the challenge of opportunity which one society met by arranging parallel meetings for children. There were a few volunteer nurses to care for the babies and several teachers to tell stories and direct play and hand work. The eager children soon became the best attendance officers bringing their mothers, aunts, and big sisters with them.

BE A DISCRIMINATING DIAGNOSTICIAN

"A good practitioner but an awfully poor diagnostician," said someone of a certain physician. "If his patients don't die before he discovers what is the matter with them he'll most likely cure them."

That is the case with many missionary workers. The reason we lose so many cases is because our diagnosis is "difficulty" when it should be "opportunity." The treatment that will kill in one malady will cure in another.

Typical Cases

CASE 1.—Symptoms: Congregation divided into two factions. Constantly fight each other. Great bitterness.

Diagnosis: Apparently a peculiar difficulty. In reality an unusual opportunity.

Treatment: The only hope is to get both factions under such a heavy mutual responsibility that only their combined strength can lift it. Undertake the support of a missionary. If this does not engage all the fighting energies, take two missionaries or a whole mission station. Make a survey to discover the need for community service. Put everybody to work. The fact that two factions will fight each other is a hopeful sign. They have fighting blood and if anyone is alert to lead them to a proper battleground and enlist them in a worth-while task they will do valiant service.

CASE NO. 2.—Symptoms: Women intensely interested in clubs and civic affairs. No interest in Missions.

Diagnosis: Do not mistake this for a peculiar difficulty. It is generally prevalent in many sections. Close diagnosis pronounces it an unusual opportunity.

Prescription: Women who are working in clubs and civic affairs are women who do things. They will not give their time to a Missionary Society that is not doing things. Study carefully the program and leadership of your society. Counsel with your consecrated club women as to plans that will enlist the women you want to reach. Assign big tasks to women of big capabilities.

CASE NO. 3. Symptoms: "Only a few people in our Church will work. We have to count on the faithful few for everything."

Diagnosis: Clear case of opportunity for enlisting more workers.

Prescription: By rotation of officers, train various women to do various types of service. Study all available talent and put it to work. Avoid "glittering generalities" in asking for service. A woman who will never give a second thought to the

implied request "We do so long to have you work in our Missionary Society" may give specific response to "Will you get twenty-five girls to sing at the next meeting? Have them dressed in Red Cross uniform and ask them to sing the Crusade of Compassion Hymn." Make your meetings depend on as many people as possible. Learn as a leader never to do anything you can train anyone else to do. It's easier to do things oneself than to train others, but prophet-leadership trains its successors.

CASE No. 4. Symptoms: "No men interested in missions in our Church. Only women in Mission Study Classes."

Diagnosis: Exceptional opportunity to enlist men.

Prescription: Begin with a Discussion Group. Get the best man to be had, to conduct it. Any of the new Mission Study books will furnish basis of discussion. Hold meetings at church or some home, or downtown at a club or hall. Serve lunch or supper so that men can come to class directly from their work.

CASE No. 5. Symptoms: Only one woman will lead in prayer.

Diagnosis: Opportunity to train others.

Prescription: Prepare program of prayer as carefully as you do program of study. Have chairman in charge who outlines the things for which your society should pray definitely. Ask women to pray for specific things. If necessary, write words of prayer for them. After they grow accustomed to the sound of their own voices they will phrase their own prayers. Give to every member a list of objects of special prayer for the month. Circulate literature on prayer.

CASE No. 6. Symptoms: Lack of knowledge of world missions. No interest in work of any other Boards. Positive ignorance of general home and foreign mission work.

Diagnosis: Opportunity to circulate up-to-date interdenominational missionary magazine.

Prescription: Circulate freely the **MISSIONARY REVIEW OF THE WORLD**. Give from five to fifteen minutes to a good speaker to present it at every conference and convention. List it in your missionary literature announcements. Require it in your standards of efficiency in Mission Study or Reading Circles. Subscribe for it for all your home and foreign missionaries. Rapid and continued improvement is sure to follow this treatment, strengthening the heart action of any denomination or congregation.

CASE No. 7. Symptoms: Members of missionary society are listless in the spring. Do not attend meetings.

Diagnosis: Opportunity for especially inviting Spring plans.

Prescription: The following used by an Evangelical church in Cleveland, Ohio, was very effective.

Spring Flower Meeting
of the
Woman's Missionary Society
on
Monday Evening, May 1st, 7:30 P. M.

at
Calvary Church

A Chart and Dramatized Program will
be rendered by the Dorcas Circle.
The Dorcas Circle will sing.

The Annual Election will be held.

Every Active and Associate Member is invited
and will receive a

Spring Flower Bouquet.

"This invitation was sent to every member or prospective member a week or two in advance. On the morning of that lovely May Day a group of the younger women who had recently joined the society, and who drive their own cars, drove out to the farm and woods of one of our members to gather a variety of flowers and great branches of blossoming trees to beautify the assembly room. We arranged about two hundred bouquets of flowers and put them in baskets to float in the water of the spring by the old rustic spring-house while we ate our picnic lunch in a lovely woodsy spot near where Garfield used to live and practice speaking in his father's woods.

"That night there were a hundred and twenty-five at the meeting instead

of the usual thirty or thirty-five. Toward the end of the program we called an intermission and a group of six women presented the bouquets which they carried in pretty sandwich baskets. When we began the meeting the weary look which proclaims the advent of spring housecleaning days was in the eyes of the women. It was all gone when the beautiful spring blossoms brightened the entire room.

"Three other groups gave the program. Four in costume, gave monologues, four spoke from home-made charts, and the Glee Club composed of members of the society sang. About forty members had some part in the meeting. MRS. W. L. NAUMANN."

CASE No. 8. *Symptoms*: Dozens of women shut in because of illness, or detained by business or domestic obligations from attending regular missionary meetings.

Diagnosis: The symptoms have discouraged many leaders who are convinced they have a case of "peculiar difficulties." In reality there is a great opportunity.

Prescription: Start an Extension Department for all those who can not attend the meetings. Duties of extension members should be to pray for the work, to read letters or literature sent them regularly and to make regular offerings. In the Methodist Episcopal Church the eleven branches of the Women's Foreign Missionary Society have about 40,000 extension members who support thirty-three missionaries.

REACHING THE MASSES

BY JOHN N. WOLF

General Director of Evangelistic Work,
National Bible Institute

It was a strange sight the policeman saw as he pressed his way through the crowd at a National Bible Institute outdoor evangelistic meeting—one that caused him to pause in perplexity. Two men, one a Frenchman, the other a German, were kneeling side by side at the curb while another man prayed aloud.

It was midnight—but that matters

not on Broadway, New York City—and a crowd of about 500 men and women had gathered to hear what the man on the box had to say. They heard the story of God's love, and hearts were moved. In response to an invitation to accept God's gift of Jesus Christ as Saviour and Lord, several had raised their hands. When the leader learned that the two were German and French, he asked them to make a full surrender, with the result that they publicly knelt in prayer.

Among the "soap-box orators," some of whom are politicians, Ethical Culturists and Free Thinkers, who boldly give vent to blatant blasphemy, the Institute's staff of trained outdoor speakers proclaim the Gospel of the Lord Jesus Christ to the great multitude who throng our city streets.

Many have questioned the wisdom of attempting to preach the Gospel in the highways and byways, feeling that the subject is too sacred for the street and that the church building is the proper place for the proclamation of God's Word.

We have, however, the example of our Lord and the Apostles. As He and they went up and down throughout the land, they gathered the crowds on the seashore, at the roadside, in the city streets, in the market places, and on the hillside to proclaim unto them God's plan of salvation. We have, also, the example of such men as Savonarola, George Whitefield, Charles Wesley, William Booth, and a host of others.

We have also the Lord's command to go and disciple the nations, Matthew 28:19. We know of no other way to obey this command than to do just as we are told, that is, GO. It sometimes appears easier to prepare an attractive program and send out invitations for the people to *come*, but experience teaches that sinners do not readily accept such an invitation.

"Mike" L..., an Italian truck driver, had received many invitations to attend the meetings but never gave heed until his little son was attracted

to a meeting on the corner and became acquainted with one of the Sunday-school teachers, who was not ashamed to stand on the street for Christ. He became a member of her class and one night said to his father, "Pop, you ought to go over and hear those people sing." That night "Mike" attended the outdoor meeting and turned to Christ. The next night he brought his wife and she, too, was converted and so an entire family was brought out of darkness into light.

In no place in the wide world are we better able to obey the great command to "disciple the nations" than on the streets of our great city of New York. Here are gathered together people out of every country, every kindred, every tribe, and every tongue. Here we have more Jews than in Jerusalem, more Irish than in Cork, more Germans than in Berlin, more Hungarians than in Budapest, more Italians than in Rome, to say nothing of the Greeks, Spaniards, Poles, Scandinavians, and in fact, all the other nations on the face of the earth.

Recognizing the efficacy of street preaching in reaching the people with their propaganda, the Bolsheviks and Free Thinkers have been swift to avail themselves of the opportunity of presenting such topics as "Free Love," "Knocking the Bottom out of the Bible," "Letting the Daylight into Hell," "Revealing the Fake of Christianity," etc. Meetings have been conducted on the street corners for the avowed purpose of denying God and His Word. Some of them open with the most blasphemous parodies on Christian hymns.

While all this devilish influence has been at work, some Christians, utterly unconscious of the appalling danger to which their boys and girls are subjected, seem content to attend the regular church service and occasionally contribute something toward the support of missionaries in the foreign fields but are indifferent to the great opportunity and tremendous need at their own door.

Nothing that is really worth while ever happens by chance. In order that our outdoor evangelistic campaign may be fruitful, our plans are carefully laid.

The National Bible Institute has always endeavored to preach the Gospel as often as possible, in as many places as possible, and to as many as possible. This being our aim, the aggressive campaign is planned to reach all classes and all races. Meetings are held in the financial districts for reaching the bankers and brokers, in the "Hell's Kitchen" district where vice holds sway, at the various summer resorts, and in the great "White Light" districts. We have had meetings for Jews, Russians, Italians, Poles, Ruthenians, Lithuanians, Greeks, Germans, and others, in the various sections where they colonize, addressed in their mother tongue. One of these, a Roumanian Free Thinker, was converted and in a short time brought his sister to Christ, then his old mother and is now laboring with his infidel father.

Many times the people have stood "in season and out of season" in the rain and in the snow, and oftentimes when the thermometer registered 100 degrees. Even in zero weather people have stood and listened to the Gospel message. Our campaign is planned according to the motto of the National Bible Institute, "Aggressive-Evangelism-Every-Day-in-The-Year."

"I never believed in the Bible or Jesus Christ until I started to come to these meetings, but you fellows have got me now," said a young man after he had attended our meeting at Wall Street for two weeks. Punctually at the appointed hour the meeting is opened and within a short time there is a regular constituency who gather day after day to hear the Gospel message. As by constant hammering the rock is broken, so by hearing the message day after day the hardest hearts have yielded to the claims of God.—*The Bible Today*.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, NEW YORK

MAY AGAIN *

BY LESLIE PINCKNEY HILL

Again the southern winds at ease
Caress the blossom-laden trees,
While o'er the heavens gay
Is writ in gold and hues of wine
A brightly blazoned script divine—
May comes again, sweet May.

Again what glories wake the dawn,
And how old warrior trouble, wan
And weak, is driven out;
With what clear throats the sparrows sing,
How musical the drone bee's wing,
And how the children shout!

But sweeter than all nature rife
With song and bloom that zest of life
Which fills the spirit up
With joy new-born of homely food
And peace that whispers "God is good,"
And overruns my cup.

In coat of hope-and-courage clad,
I am a bold Sir Galahad,
On quests that cannot fail,
For with clear vision now I see
That one who daily walks with me
Holds up the Holy Grail.

SCHOOLS OF MISSIONS

BY FRANCES MACMILLAN FERGUSON
Chairman of the Committee on Schools of
Missions, Council of Women for Home
Missions

From my window I have been looking upon the fast falling snowflakes, myriad upon myriad being added to the already bountiful provision. Turning from the lure of Winter's charms to peruse a letter from a friend, I find that one of the principal topics is where and how we shall spend the coming vacation season. While still "snowbound," and wrestling with fuel administrators lest we shiver unduly, we are planning to avoid the heat of summer.

* This poem by a Negro poet is found in *The Wings of Oppression*. It is copyrighted by The Stratford Company who have kindly given permission to the Council of Women for Home Missions to reprint several poems from this volume; others may be found in the November issue of the REVIEW.—EDITOR.

But the story is incomplete and the impression misleading if we refer only to the plan for the physical enjoyment. In increasing numbers, women and men are seeking resorts which provide, not only rest and recreation for the body, but intellectual and spiritual contacts as well.

Those desiring this threefold benefit we invite to a contemplation of the places and programs of the Schools of Missions affiliated with the Council of Women for Home Missions.

In seventeen different centers of our country, as you find recorded below, these Schools are being sustained. The places of location are, many of them, of such wondrous charm as to attract thousands not drawn by the spirit of missions.

Other thousands are no less appreciative of Nature's call, but to them the challenge of the complicated and perplexing problems facing the Church today has become irresistible. In 1922 over 7,100 were registered in attendance upon the Schools of Missions affiliated with the Council. The attendance is increasing and other sections are requesting the establishing of Schools.

Program committees are unceasingly alert to provide that which will prove truly helpful in equipping for service. Women, gifted in the art of teaching, are responding with marked devotion to the numerous requests for leaders in the study of the textbooks. Not only is the subject matter clearly and logically presented, but the text is both illuminated and supplemented by the results of reading and research, furnishing those in attendance upon the classes program material sufficient to challenge the most intellectual women of any community.

The Schools also provide classes in methods, both for adult and for junior groups. No program is complete

without classes in Bible study, and trained Bible teachers are more and more in demand. The missionary textbooks afford new treasures for research each year.

Among the most delightful experiences in attendance upon a School of Missions are the personal contacts, and some of the most enriching of these are afforded by the presence of home missionaries. How vitally they relate us to their various fields of service!

The program of a School of Missions is not a static thing but one of constant growth and development. It is a reservoir of instruction, method and suggestion. The thousands of women in attendance each year upon some School of Missions are so many human channels conducting the inspiration and instruction received into the places of personal contacts, refreshing fields of opportunity with deeds of loving service.

The task of the Church in the homeland is almost overwhelming; the enemy seems to have come in like a flood. But in the great phalanx of trained Christian workers may we not see the Spirit of the Lord lifting up a standard against the forces of evil?

The Home Mission theme for the coming year is "Saving America through Her Girls and Boys." This subject of vital interest should compel the attendance of women in greater numbers than ever before in the Schools of Missions, where under trained leadership the possessions and possibilities of "our second line of defence" will be reviewed. Will you be there to participate in the review?

A BRIGHT HILLTOP

Not some dread cavern, hoar with dank and mould,

Where I may creep, and in the dark and cold

Offer some awful incense at a shrine
That hath no more divine

Than that 'tis from Life, and stern and old.

But a bright hilltop in the breezy air

Fresh with the morning sunshine, high
and clear,

5

Where I may climb and drink the pure
new day,
And see where winds away
The path that God doth send me, shining
clear.

—Edward Rowland Sill.

HOME MISSIONS INSTITUTE, CHAUTAUQUA

BY FRANCES MACMILLAN FERGUSON
Chairman of the Committee on Chautauqua,
Council of Women for Home Missions

Beginning on Saturday, August eleventh, and continuing through Friday, the seventeenth, the Home Missions Institute under the direction of the Council of Women for Home Missions will be held at Chautauqua, New York.

Hundreds of women will be present and register as participants in this school for the study of missions and training for leadership. Very many if not every state in our Union will be represented, and many lands across the sea. We may with a great degree of accuracy use the words of the apostle in describing the assemblage of women at Chautauqua for our Home Missions Institute that they are "from every nation under heaven."

One need not assume the rôle of a prophetess in speaking thus confidently of that which has not yet come to pass. We are but anticipating the future in measure as the experience of the past justifies. In this confidence the Chautauqua Committee of the Council of Women for Home Missions is planning for the summer of 1923.

The program has not yet assumed sufficiently definite form for publication but in the indistinct outline we see many good things in store for those in attendance. The study of the current textbooks for adult and for junior groups, always occupying, perhaps, the center of the arena of interest, will be led by those fully qualified for the task. The very frequently expressed desire for the study of methods has borne fruit and this year a class in methods under a thor-

oughly approved leader will be a new feature of our program. Young women's work will be emphasized. Denominational rallies and conferences are being planned.

The Chautauqua Committee earnestly requests that as many home missionaries as possible will plan to be present during the week of the Institute. Their presence and their living, vital messages are an inspiration.

The Chautauqua Institution has very generously accorded to our Institute the privilege of placing a speaker in the amphitheater four mornings at the ten-forty-five hour. The unusual privilege and opportunity which this affords of extending the influence of home missions in this place of almost universal assemblage is gratifying indeed. Four great missionary addresses may be anticipated.

The New York Symphony Orchestra will give a concert each evening and on Wednesday afternoon. Other features, special in character, are being planned and we believe we are safe in promising to all who come to Chautauqua, August eleventh to seventeenth, the opportunity of instruction and training under skilled leadership, the most wholesome and delightful fellowship and entertainment in harmony with the spirit of missions.

Schools of Missions

Affiliated with the Council of Women for Home Missions

Dates and Chairmen for 1923

- Bethesda, Ohio—August 7-10—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
 Boulder, Colorado—June 20-28—Mrs. A. A. Reed, 670 Marion Street, Denver, Colo.
 Dallas, Texas—Sept. 23-28—Mrs. L. P. Smith, 1933 Drexel Drive, Dallas, Texas.
 De Land, Florida—Feb. 4-9—Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.
 Houston, Texas—Oct. 1-5—Mrs. C. C. Weaver, 6709 Sherman Street, Houston, Texas.
 Illinois—Missouri (Greenville, Ill.)—July 17-21—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
 Lake Geneva, Wisconsin—June 25-July 2—Mrs. R. M. Pearce, 5759 Winthrop Avenue, Chicago, Ill.
 Minnesota (Minneapolis-St. Paul)—June 3-

- 8—Mrs. Elijah Barton, 4259 Linden Hills Boulevard, Minneapolis, Minn.
 Mt. Hermon, California—June 24-30—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, California.
 Mountain Lake Park, Maryland—July 30-Aug. 6—Mrs. May Leonard Woodruff, Allendale, N. J.
 New Orleans, Louisiana—November—Mrs. W. B. Sommersville, 1718 Palmer Avenue, New Orleans, La.
 Northfield, Massachusetts—July 5-13—Mrs. T. Raymond St. John, 341 Webster Avenue, Long Island City, N. Y.
 Oklahoma City, Oklahoma—June 4-9—Mrs. Frank Hampton Fox, 1946 W. Park, Oklahoma City, Okla.
 St. Petersburg, Florida—Jan. 28-Feb. 2—Mrs. G. W. Cooper, 250 Fifth Ave. N., St. Petersburg, Fla.
 Southern California (Los Angeles)—June 4-8—Mrs. Q. G. Rowley, 181 S. Virgil St., Los Angeles, California.
 Wilson College, Chambersburg, Pennsylvania—June 28-July 6—Miss Mary C. Peacock, Torresdale, Pa.
 Winona Lake, Indiana—June 18-25—Mrs. R. M. Pearce, 5759 Winthrop Avenue, Chicago, Ill.

Home Missions Institute

Conducted by Council of Women for Home Missions

Date and Chairman for 1923

- Chautauqua, New York—Aug. 11-17—Mrs. John Ferguson, 10 Sterling Avenue, White Plains, N. Y.

PRAY—GIVE—GO

Three things the Master hath to do,
 And we who serve Him here below
 And long to see His Kingdom come
 May Pray or Give or Go.

He needs them all,—the Open Hand,
 The Willing Feet, the Praying Heart
 To work together and to weave
 A three-fold cord that shall not part.

Not all can Go; not all can Give
 To speed the message on its way,
 But young or old, or rich or poor,
 Or strong or weak—we all can pray—

Pray that the gold-filled hands may Give
 To arm the others for the fray;
 That those who hear the call may Go;
 And Pray—that other hearts may Pray!
 —Selected.

THOSE WHO GO

For those who go, Lord, blessed days
 Of song and service, prayer and praise;
 The strength to labor, and the grace
 To meet each care with smiling face.
 Thy faithful friendship may they know;
 Thy blessing, Lord, on those who go.

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

When you receive the May number of the REVIEW the study books for the year will be ready for you.

We are to make the closer acquaintance of our nearest neighbor, Japan, this year, through several new books.

The Senior book, "Creative Forces in Japan," is by Galen Fisher, who has done a fine piece of work for the Y. M. C. A. in Japan. Its chapters give an idea of the scope of this book.

1. Assets and Liabilities of the Japanese People.
2. Militarism, Reaction and Liberalism.
3. Social Problems and Christian Solutions.
4. Religious Resources and Problems.
5. Epochs and Achievements of the Christian Movement.
6. The Challenge of Today and Tomorrow.

Miss Charlotte DeForest, president of Kobe College, has written the book for women and girls. It is called, "The Woman and the Leaven in Japan," and has a very artistic Japanese cover, designed by a Japanese artist. Miss DeForest has brought into this book so much of interest and charm that we believe many will come to a new understanding and appreciation of Japanese women who are developing into one of the most important factors in the new Japan. This book is illustrated with an unusual collection of beautiful photographs which are reproduced, twenty-four of them, to illustrate her chapters.

1. Then and Now.
2. The Japanese Family System.
3. The Life of a Girl in Modern Japan.
4. Women's Colleges in Japan.
5. Fields Where Japanese Women Have Succeeded.
6. What Christian Women Are Doing in Japan.

Last, but not least, comes "The

The prices of the books are: the Senior book, in paper, 50 cents, postpaid, and in cloth, 75 cents, postpaid; for the Junior book, in paper, 40 cents, in cloth, 65 cents. "How to Use" and "Suggestions," 15 cents each.

Honorable Japanese Fan," by Margaret Applegarth. This will provide a study book and a story book for the Juniors from ten to fourteen years of age. Sunday-school classes, Mission Bands, Christian Endeavor societies will find it fascinating. Everybody knows what a baseball fan is. Miss Applegarth believes that we must have enthusiastic boys and girls who know why we should be warm friends to all the boys and girls in old Japan. In her "Suggestions to Junior Leaders" Miss Applegarth will show how to use this delightful book. Those who wish to make it into lessons may do so, those who prefer to dramatize it will have no trouble in following Miss Applegarth's suggestions. Chapter headings are:

- Introduction: Wanted—A Fan.
1. The Basket that Opened a Door.
 2. On the Wings of a Paper Prayer.
 3. Astonishing Japanese Prints.
 4. The Honorable Inside-of-the-House.
 5. After Five Sleeps; or the Worm That Turned.
 6. Butterflies and A B C's.

Miss Gertrude Schultz is preparing the "How to Use" for "The Woman and the Leaven in Japan" with a series of "Outlines of Creative Forces in Japan." She will suggest plans for study classes and will also furnish programs for the monthly meeting of the Women's Missionary Societies.

Do You Know EVERYLAND?

This is the child of the Central Committee on the United Study of Foreign Missions. It aims to provide good stories and pictures for boys and girls of all ages, not just the very little children, although they have a page or two. It is a magazine of World Friendship. The only world friendship thus far possible has been

that established on the teachings of Jesus through missions. *Everyland* carries closely this thought and endeavors to help boys and girls in all the countries of the world to know and understand and like each other. We talk a great deal about plans and leagues to prevent war. We shall never do it by leaving people without the knowledge that will help them to appreciate their neighbors in other lands until they are grown men and women. Germany began to train children in militarism when they were from eight to ten years of age. Why are we not training children as lovers of peace and goodwill? I do not know of any reason except that we do not take the trouble.

Here is a magazine ready for you at \$1.50 a year. It is expensive to produce, for we pay for the best stories and pictures. It cannot possibly pay for itself without a large circulation. What will you do to stimulate the circulation of *Everyland* this year? What is to hinder your taking it in your Sunday-school; a subscription for each class? Get it into your Public Library. One of the best libraries in America has subscribed for twenty-four copies. We actually have more subscriptions today from Public Libraries than we have through any one of our Mission Boards, and yet this magazine, which includes Home and Foreign Missions, is intended to meet the needs of Mission Boards which cannot afford to publish denominationally a magazine of the quality that will attract growing boys and girls. Suppose you take a little trouble for this enterprise and make it a success. There will never be any money in it, for we cannot obtain advertising for a children's magazine, but it might be created self-supporting and will, we hope and pray, save life through world friendship during the impressionable and unprejudiced years of childhood and youth. Some of you who read this may regret that you cannot do great things for the Master. Perhaps you are less active than you were. Here is a simple, easy task with great pos-

sibilities. Will you undertake to circulate *Everyland*? Write to West Medford, Mass., and get sample copies and suggestions. See what you can do *immediately*, for only as the magazine succeeds in getting on a fair basis this year can it hope to go on.

THE WORD IS JOY!

Everybody must share in the joy that has come to the women who have held the outposts in China, India and Japan. It was such a delight to be able to cable them that the Woman's Union College campaign was over and their buildings were assured.

Now the letters are coming back and we realize what it will mean to them. Are you not glad you helped?

From Mrs. Alice B. Frame, of Yenching College, Peking, comes the following:

"I'm sure you will excuse a borrowed typewriter, and even red ink, for it is all that is at hand, and I simply must write you at once of our joy over the news that was brought by your cable this morning. 'JOY' seems a pale word. Ever since January 1st, we had been on the watch for a cable from you. The college girls would ask wistfully, now and then, 'Has any word come—yet?' for they seemed to have felt that when we cabled the \$1,200 Mex. which they had made by heroic exertions in giving 'Much Ado about Nothing,' before the end of the year, that perhaps it had completed the three million dollars! So we waited and waited, hope ebbing a little lower each day, though it just seemed to me that after all the labor and prayer that have been put into raising that fund, it simply *could not* fail. And all my letters from home friends, from California to Massachusetts, had told of the superhuman effort you and Dr. Scudder and others had been making.

So when this morning the stately old gate-man brought in a cable I opened it quite indifferently; but I was fairly petrified with joy when I read those magic words, 'Fund completed.' It was almost time for the bell which marks the end of the class period, so I flew for our big Yenching flag, sent word to all the teachers to come into the central court in front of the library when the bell rang, and ordered the funny old bellringer to ring the bell as he never rang it before! He did! And the girls came pouring out of the laboratories and class-rooms, trailing note-books and pencils, with puzzlement all over their faces as they saw me waving the cable on the library steps, and the blue and gold Yenching banner waving beside me. 'Come,' I called,

'Come and hear the news!' And they came, crowding up excitedly. So then I told them. And they did what I have never seen reserved, dignified Chinese students do before,—they just jumped up and down, and clapped their hands, and began to sing, 'Yenching will shine tonight'—though I think there were lumps in their throats just as there was in mine, for the pretty tune sounded a little husky. And then they said again, 'Tell us again how much it is!' and then they clapped again, and burst into the real Yenching song, in stately Chinese. If you could have seen the solemn-glad look on their faces as their voices rose and fell in that quaint Chinese music with its words of fervent loyalty to their beloved Yenching; if you could have heard their burning prayers of gratitude in their little prayer-groups that night...

"I musn't write more. I fear it all sounds rather incoherent and confused. But I am only trying to say thank you!"

Miss Florence Nichols, of Isabella Thoburn College, Lucknow, India, writes:

"Just as our 'College Day' closed yesterday I received your wonderful cablegram. I think you have done remarkable work to have got the whole amount of money. I am sure all our Colleges are deeply grateful to you, we are especially so, because our buildings were all started and we were doubtful whether we would finish them. Now this welcome news makes us feel that we shall be able to finish in good style."

Dr. A. K. Reischauer, of the Woman's Christian College, Tokyo, Japan, says:

"Your cable 'Fund Completed' reached me on Friday and you can imagine what a joy it was to get it. I at once reported the good news to all those whom it most concerns and they join me in congratulating you upon your success and in thanking you for your self-sacrificing labors which have made this success a possibility. I felt like sending such a message by cable but I do not want to spend a cent of this precious money that is not necessary. Once more, 'Congratulations and Thank You.'"

Miss Eleanor McDougall, of Women's Christian College, Madras, India, writes:

"It is really very difficult to say anything to you about the splendid fact conveyed by your cablegram. Some of us could not sleep that night for joy, and I thought that you at last were sleeping, perhaps, after the strenuous strain and effort of these twenty-seven months. I was with you, you may perhaps remember, in November, 1920, when you first conceived that great idea and I know what it has meant

in fatigue and strain and how marvelously you have carried through this wonderful achievement.

"To us, of course, it is just like a wonderful dream, but we keep reminding ourselves that it is true. Thanks that cannot be expressed in words are all we can offer to you and all who worked with you and to the Christendom of America. I think of so many whom I personally know who have toiled and worked so splendidly for us and it is a great joy to remember their names and faces.

"Of course, there is another side to it, and we do deeply feel the responsibility. If so many in America trust us so much we must indeed see to it that the College proves itself worthy of the trust.

"Thanks more than I can say."

Ginling cables "*Glad Gratitude.*"

Dr. Scudder, of Vellore Medical School, is here and has helped to bring about this happy ending.

A LITERARY TREASURE CHEST

The Federation Committee on Christian Literature is glad to present its latest ward to the readers of the REVIEW. Although less than a year old, this child is outgrowing her clothes and the anxious parents are looking eagerly about for the wherewithal to replenish her wardrobe! We commend to your interest and consideration this new magazine for boys and girls of high school age in India—*The Treasure Chest*.

A million boys and girls of school age in India who can read—and no young people's magazine or periodical till *The Treasure Chest* appeared last July!

Only a fraction of this million use English, the rest using one or another of the ten great languages of India, but as there are some English readers in each of these language areas, *The Treasure Chest* first appeared in English as the best way to introduce itself to the whole of India. Already there is such a demand for translations that it is planned to reproduce it in six of the chief vernaculars as soon as funds are available. It costs only \$300 a year additional for each translation! The editors are chosen and waiting, the readers are ready and waiting—but the money for each translation

must be provided before the new editions can be attempted.

Did you ever think what it would mean to learn to read, and then have nothing to read? That is the case with very many young people in India and it is to meet that need that *The Treasure Chest* is trying with "things new and old" to fill the minds of India's youth with treasure worthy of the Kingdom of Heaven.

Its History

For eight years the plan to meet this crying need has been thought of by the present editor, and five years ago the Interdenominational Committee appropriated \$500 for this purpose, but pressure of other missionary work made it impossible for a missionary to be set aside for this literary venture, till the beginning of last year. With the meagre \$500 (now considerably dwindled, owing to exchange), the magazine was launched in July, 1922, "like the frail little earthen lights that the Indian women set afloat on a stream," as the editor put it. But the currents of God have directed its course and it has reached each monthly "port" safely, with rich and enriching cargo.

What It Is

An attractive magazine of twenty-five pages for boys and girls, with stories, prize competitions, current events and tidbits for little folks; departments of nature study, "The Enchanted World" and "The Treasure Chest Exchange"—giving games, hobbies and "Bright Ideas"—are very popular. The price is two rupees a year, about six cents a month, and it already has over 1,000 subscribers, with a prospect of doubling the number within the first six months. The original illustrations are provided by Indian school boys and girls and the entire contents are kept true to Indian thought and put in Indian setting, even though for these first months there has been only the English edition. Vernacular editions are being planned in Roman Urdu, Marathi, Tamil and Hindi as soon as funds can

be secured. Each vernacular edition will cost \$300 annually.

What It Costs

The budget for the English edition of this "Treasure" is \$4,000, of which the subscription list provides \$1,000. The Federation Committee on Christian Literature is asked to give \$3,000 in 1923. This \$3,000 is beyond its present resources, so that a special appeal is being made to interested friends for financial help.

What Its Readers Say About It

A missionary writes: "I have never known in long years in India, any missionary enterprise win such quick and enthusiastic response from Christian and non-Christian alike."... An English newspaper in India says, in the course of a very favorable press notice, "The whole forms a toute ensemble which is simply amazing for the value of three annas (six cents).".... A missionary's son writes, "I like *The Treasure Chest* better than any magazine I ever saw."... A traveler writes, "The pictures are so natural I feel as if I were in India again."...

Its Supporters

Back of the editor and publishers there is a committee of Christian women representing the Federation of Woman's Boards of North America, eager to feed the intellectual bread-line of starved India. Its name is the Committee on Christian Literature for Women and Children in Mission Fields, and it already has literary work in Japan, China and India. Its chairman is Miss Alice M. Kyle, 14 Beacon St., Boston, Mass. It has appointed Miss Ruth Robinson, Bangalore, India, as editor of *The Treasure Chest*.

Treasure must be put into the chest before the children of India can draw it out.

A Divine Alchemy transmutes the gifts paid in America into printed page and picture that carry the message of the Kingdom to the mind and heart and senses of India's girls and boys.

NEWS FROM MANY LANDS

INDIA

Nationalists Quote Bible

IN no other presidential speech delivered at the sessions of the National Congress of India were there so many passages from the New Testament as in the much-discussed speech of Mr. C. R. Das at the last Congress.

The *Christian Patriot* of Madras says: "The trial scene of our Lord before Pilate was, almost the whole of it, quoted from the Fourth Gospel as furnishing the ideal to which Mahatma Gandhi's trial approximated. Then the passage that Jesus came to set father against the son, the mother against the daughter, etc., etc., was cited as an authority for the inevitable dissensions produced in families by the non-cooperation movement. Then the president exclaimed that the Son of God came not to bring peace but a sword. Our readers may or may not approve of the applicability of these citations from the Gospels to contemporary political events and personalities; but is it not a great thing that the sayings and events of the Gospels should be fixed upon as the principal authorities and ideals to which our leaders turn where they are contemplating facts?"

Bible Study in Schools

SO MUCH of the success of mass movements depends on the training of the future leaders, pastors and teachers that it is satisfactory to hear of the good progress in the C. M. S. Schools at Ellore, in the Telugu country. Rev. E. Evitt writes: "We try to lay stress on the spiritual side of school life, and in this we have the hearty support of our teachers. The children are helped to form habits of Bible study and prayer. The highest Scripture prizes were

again carried off by the Ellore girls and boys in the joint boarding school Bible examination. All the children belong to the Scripture Union, and every morning at prayers the portion is read by one of them and explained by one of the teachers or myself."

An Estimate of Gandhi

WRITING of the political situation in India to-day, *The Harvest Field* makes an interesting comment: "There are those who condemn the Government, and make comparisons between the trial of Mr. Gandhi and that of Jesus Christ. Jesus was charged with sedition against the Roman Government, but there was not a particle of evidence forthcoming. If Mr. Gandhi had been as sane as Jesus Christ in his political relationships, India would have been much quieter to-day. It is difficult to attach moral blame to Mr. Gandhi if he really thought the Government was 'satanic' and should be overthrown. That is a question that he must settle with his own conscience. He did acknowledge that his leadership had cost the lives of scores of people, and he fasted accordingly. He knew that he could not hold in check the unruly elements to be found in every large center of population, and he ought to have completely stopped his propaganda. But he had called into being passions he could not control, and he was compelled to do what his judgment disapproved. Doubtless he is glad to be taken away from the situation he has created and could not guide."

Prohibition for Bhopal

A DISPATCH from Bhopal, dated February 21, 1923, quoted in the *Indian Witness*, reads:

"Among the reforms introduced

recently by Her Highness the Begum of Bhopal is total prohibition in the state. Hitherto the state derived a revenue of Rs 400,000 to Rs 500,000 per annum from liquor contracts." Bhopal is a Mohammedan state with an area of over 6,000 miles and a population in 1921 of over one million, ranking next to Hyderabad among the Mohammedan states in India. The throne has descended in the female line since 1844. The sultan Jahan Begum succeeded on the death of her mother in June 1901 and is said to be the only woman ruler in India. In a speech during a recent visit to Bhopal, the Viceroy pointed out that, at the outbreak of the World War, Her Highness the Begum placed the whole resources of her state at the disposal of the British crown. His Excellency also referred to the reforms instituted by Her Highness in the interest of her people, showing real progress in education, social service and the foundation of a constitutional government. This latest reform is perhaps the most striking of all.

A Comradeship of Love

SOME lovers of India," says the *Indian Witness*, "feeling very humbly, yet very intensely, their own responsibility, are banding themselves together into a Comradeship of Love: a comradeship which shall include Indian and English, Hindu and Mohammedan, Jain and Parsi, European official and Christian missionary, Brahman pundit and humble laborer, village farmer and city clerk, merchant and professional man. The Comradeship is to be neither political nor missionary, sectarian nor racial. Nor will those who join it have to leave their ordinary daily avocations. It only aims at binding together men and women of good will, who love India, in a common effort to spread everywhere the happy, trustful atmosphere of loving kindness. It has no organization, no office-bearers, and no subscriptions. It has, however, stringent rules. Those who join it

pledge themselves, in the sacred name of love, that they themselves will strive to live always in an atmosphere of love, and particularly: (1) That they will love in *deed*—trying every day to do something that will make someone else happy and to show some act of courtesy to a member of another community. (2) That they will love in *word*—neither speaking harshly to anyone, nor repeating any unkind slander or criticism of anyone, least of all, a member of another race; but that, instead, they will deliberately pass on any kind thing they hear about anyone else, especially one from whom they differ. (3) That they will love in *thought*—sending out loving thoughts to all against whom they bear a grudge, forgiving any unkindness that may have been done to them, and abstaining from imputing any wrong motive to those from whom they differ.

MALAYSIA

The Batak Mission

DOCTOR WARNECK of the Rhenish Mission in Sumatra has begun a Batak Commentary on the Epistles of Paul, having already published Commentaries on Matthew and John.

In Angkola, in the southern portion of the Batak territory, the Sariat Islam is rapidly developing a Mohammedan consciousness of unity. New prayer houses and schools have been built and many children have been taken from mission schools. The situation demands a more comprehensive program of Christian education if effective resistance is to be offered to this movement.

Christians in Dutch East Indies

The following figures are taken from the yearbook 1922-23, giving the number of Christians in Dutch Malaya:

Nederlandsch Zending Genootschap:	
Java	13,555
Elsewhere	3,868
Posso	825
Elsewhere	7,062
Utrecht Zending Vereeniging:	
New Guinea	7,258

Halmaheira,	8,357
Boerve,	2,542
Sangi en Talaud Com.:	
Sangi Is.	88,351
Rhenish Mission:	
Sumatra	195,338
Nias	42,193
Mentawi	682
Salatiga Mission:	
Java	1,927
Java Comite:	
Sumatra	177
Java	3,500
Netherlands Zendings Vereeniging:	
Java	3,386
Baptist Society (Dutch):	
Java	1,539
Sumatra	68
Gereformeerde Kerken Zending:	
Java	3,718
Methodist Episcopal Mission:	
Java	1,289
Converts of Missions	394,645
Native Protestant Churches in Dutch East Indies:	
Java	9,901
Islands	352,146
Native Roman Catholics	38,530

Total Church Members 795,222

Among the adult church members the converts from Islam number about 37,526 in Java alone and there are 8,000 in other islands, making a total of 45,526 Christian converts from Islam.

CHINA

Peace Movement in China

THE present attitude of the Chinese people towards Peace Movements is one of watchful and cautious waiting. Furthermore at present the fear of international control tends to throw the balance of opinion rather against than for Peace Movements. Yet, Christians in China must do more than sit on the fence. And we are persuaded that after further reflection they will." The recent visit of Dr. S. L. Gulick, representing the Federal Council of Churches, is the occasion of these remarks by the *Chinese Recorder*, which goes on to say: "The situation, however, as to how the Christian forces in China should participate in the International Peace Movement is complicated by the fact that four such movements from the West are moving into China. These are (1) The Commission on In-

ternational Justice and Good Will of the Federal Council of Churches, (2) The Fellowship of a Christian Social Order, fostered by Dr. Sherwood Eddy, (3) The Fellowship of Reconciliation, and (4) The World Alliance for International Friendship Through the Churches."

Officials and Gentry Baptized

MAGISTRATES and officials are prominent in nearly all of the churches of the American Board Mission in Shensi Province, China. Rev. Watts O. Pye writes: "One interesting development at Mi Chih Hsien has been the reaching of a family of thirty-six members, all of whom are now Christians, although not all at the time of my visit had been received into the church. They have turned over their family temple to become the chapel for their village. The county magistrate at Mi Chih Hsien was baptized at the time of my visit. He is a fine type of man and is setting an example which is new to the thought of many people in the conduct of the government officials. He religiously observes Sunday, his yamen being closed on that day, and all official business is obliged to wait until Monday. He and his wife attend church services regularly, and he gives his whole-hearted support to the work of the church. In his great room he has a number of Scripture posters which we supply to our churches, while in his guest hall he has put up a great variety of Christian tracts and posters, and every guest who comes receives an explanation of Christianity... Seven or eight of the leading gentry of the town who have been coming to a fuller understanding of the Christian life have decided to take together the new step of uniting with the church."

Cooperative Movements in China

FROM Mukden to Wuchang, and Sianfu to Chefoo came some sixty Chinese and foreign delegates of many different missions and churches, at the invitation of our School of Theology, to discuss the problems of theological

education here in Tsinan a few days ago. Men from practically all the theological seminaries and Bible schools in North China lent their help to the discussion of what should be done in training Chinese men and women, not only for the primary tasks of pastoral and evangelistic work, but also in the field of religious education and social service.

Nowhere in the world has there been more advance made in interdenominational work than in parts of North China, our own University having now eleven different denominational agencies supporting it. Definite plans have now been made for the union of the North China Medical School for Women with our School of Medicine, and its removal to Tsinan in the near future. The coming of women students into the School of Medicine will probably necessitate their admission into the Pre-medical Department and thus lead very soon to co-education in all departments and schools of the University.—*Shantung Christian University Notes.*

Decisions in China

"CHINA is dead ripe." This is the verdict of E. Stanley Jones, of India, who accompanied Sherwood Eddy in his three months' evangelistic tour through the chief cities of China. He says in the *Christian Advocate*: "In regard to the attitude of the educated classes of India compared with those of China we are ten years behind in India. After the struggle and strife of things in India it seemed almost too easy to get men to decision in China... The last thing that we saw as we steamed out of Hong Kong leaving China was Morrison's Hill. I thought of how he worked for years without a convert. Here we had been able to see more than 3,000 in the three months. In addition to these 3,000, others signed up for Bible classes. They were the very cream of China's life too—the young men and women of the colleges and schools. Some officials such as a marshal in the army, a police commissioner of a

province, a police superintendent, lawyers, and officials of various kinds made public decisions."

Bolshevism in China

MRS. M. E. F. DAVIES writes in the *C. M. S. Review* of conditions that constitute "a world menace." She says: "Bolshevism has become so popular that imprisonment no longer threatens its followers, and a party of sixty men, including teachers as well as students, recently went to Russia to study the Soviet at first hand." There could hardly be better soil for revolutionary propaganda than China at the present time. The universal misery has caused deep discontent with the results of the revolution, and faith in democratic government by representation has waned. "It would be no exaggeration to say that ninety-five per cent of the rural population of China, judging the Chinese Republic by results, think now that the overthrow of the empire was a criminal mistake." The merchants and town folk also find republicanism a dismal failure, for they see on the one hand a futile Parliament engaged in squabbling, and on the other rapacious military governors, who fleece the people, encourage their vices that they may make money out of them, and allow brigandage to continue unchecked. The younger men of the intellectual class, who had the chief share in bringing about the revolution of 1911, are asking in despair: 'What shall be done?' and the Russian agents of Bolshevism are at hand with an answer."

Tibet—A Challenge

CHARLES R. KOENIGSWALD, one of the workers of the Christian and Missionary Alliance in Tibet, calls the present "the golden hour of the Church's opportunity" there. He writes in *The Alliance Weekly*: "The attitude of the priests towards us as missionaries of the 'Jesus religion' has changed very materially since the humiliation of the Tibetan by the

Mohammedans. Even as recently as seven years ago the missionaries were not allowed to remain in Labrang more than one night. Now it is the privilege of three of us to make our home here, living in rooms rented in one of the inns of the place. We visited the leading ecclesiastic of Northeast Tibet, who appointed a 'living Buddha' to show us around the monastery. At that time we were admitted into buildings where no foreigner had been before, and looked upon images hitherto hid from the gaze of unholy eyes. For the purpose of renting larger quarters where we might live until our own compound is erected, we recently called on two of the leading officials in the monastery. They were very kind to us and promised to do what they could to help us. We have been also struck with the mute appeal of a waiting people."

Marauders in West China

THE Chienchang valley forms the main road between Szechuan and Yunnan. In spite of its dangers and the constant inroads made by the Lolos among whom as yet no missionary work is carried on, it is attractive to the Chinese because of its fertility. During the past year 23 villages have been burned down and 1,700 Chinese have been carried away captive by these tribes people. The sight of burned, pillaged, and depopulated villages is described by Dr. Smith, the Swedish botanist who recently visited this valley. He tells of passing village after village from which the inhabitants had been carried off en masse to the mountains to be slaves and servants to the wealthy Lolos, who as yet have never been subjugated by Chinese soldiers.

JAPAN-CHOSEN

"Dangerous Thoughts" in Japan

UNDER the title "New Days and New Leadership," a recent contributor to the *Mainichi* writes of the vital need in Japan of "real leadership with vision." The *Japan Chronicle* also shows how the panic meas-

ures against "dangerous thoughts" concerning communism and Bolshevism have the natural effect of arousing a keen interest in them. Dr. Sherwood Eddy, in his recent tour of Japan, says he was frequently asked by his audiences for information about the Russian soviets. The police authorities are now agitated over the students of higher schools who wish to help on the emancipation of the proletarians. A Tokyo university association is planning to unite all organizations in other universities, colleges, and high schools, which are interested in the welfare of the working classes, into one "Free Students' Association." The authorities seem to regard this as a communistic affair, and are carefully watching the movement.

Good Will in Japan

DR. SIDNEY L. GULICK, Secretary of the Commission on International Justice and Good Will of the Federal Council, has been making an extended tour in both China and Japan. In the latter his itinerary was in charge of a joint committee, representing the Federation of Churches, the Federation of Missions, the World Alliance for International Friendship Through the Churches, the Japan Peace Society, the League of Nations Association, the Woman's Peace Society, the Y. M. C. A., the Y. W. C. A., the Association for Reduction of Armaments and the W. C. T. U. Dr. Gulick lays special emphasis upon the contribution which the Christian movement in the Orient is making toward the reconciliation of Japan, Korea and China. In the *Japan Advertiser* he is quoted as saying in an interview: "If the military policy of Japan in 1915 had been continued until the present day, Shantung today would be as much a part of Japan as is Korea. The permanent barracks, wireless stations and hospitals erected at Tsinanfu are evidences of the decision of the militarists to make the occupation of Shantung permanent. All these have been handed over to

China, however, and today everything points to a new era in the relations between Japan and China."

Self-Support in Japan

ONE of the most significant signs of Christian progress in Japan is the rapidly increasing number of self-supporting churches. For example, in the Hokkaido district at the spring meeting of presbytery in 1921 it was thought that possibly within the next three years three of the churches might be able to place themselves on the self-supporting roll. But within just a few months the churches at Nokkeushi, Takigawa and Engaru had become independent, assuming full responsibility for their work. At Takigawa the impetus toward self-support became active when the mission board was not able to provide an increase for necessary evangelistic work. Prices were "sky-high" at that time, but Takigawa congregation found, to the surprise of its members, that it could easily increase its monthly contributions to the self-support basis.

Japanese Dolls for American Girls

MANY a little girl in an American Sunday-school has dressed a doll as a Christmas gift to be sent to the Far East, but who has heard of Christmas dolls sent from the Orient to American children? Here is the story: "A personal letter was received by Miss Grace Curtis, one of the teachers in the Sapporo Girls' High School in Japan, from her aunt, who is a missionary among the mountaineers of West Virginia, telling of how some of her little school children had offered all their savings for a tiny Japanese doll she had received. A girl from each class in the Sapporo school, after having been told of the life of the mountaineers, presented its various phases to an interested and enthusiastic student body. When an opportunity was given after the meeting, there was a stampede to sign up either to dress little Japanese dolls for these mountaineer school children,

or to provide the dress materials. In November the dolls were collected, and an exhibit was held at which two hundred and fifty pairs of almond eyes took their last excited look at seventy dolls in soft, bright kimonos before starting them on their long journey to the Cumberland Mountains. When Miss Pierson handed these out to her little pupils in the school at Christmas time, their joy was unbounded. Thus another link was welded to bind America and Japan together."

Fruits of the Gospel

THE following scattering items from Chunju, Korea, show some of the fruits of the Gospel, which was first preached there twenty-nine years ago: The first group of Christians baptized in Chunju numbered five, one of whom was a boy of twelve, who is now a pastor. The Korean Assistant Principal of the Boys' School is a Chunju boy, a member of the West Gate Church, and a graduate of the Imperial University of Tokyo. The first church in Chunju was a straw-roofed, mud-walled building, seating about sixty persons. It has been replaced by a tile roofed brick veneer building, with a seating capacity of about nine hundred. In a country congregation there is a family in which the children have the following names: The eldest, a girl, "Sorrowful"; the second, a girl, "God-given"; the third, a boy born on Christmas, and therefore named "Joyful Day." It is easy to guess when this family became Christian.

Recommends but Cannot Accept

ALTHOUGH he cannot accept it himself because he is high priest of his family clan, a former minister of education in Korea is warm in his recommendation of the New Testament and its teachings to his friends. Some time ago a missionary worker presented the man with a copy of the New Testament and asked him to read it. The missionary had some doubt in his heart, however, about the man's

doing so, and was surprised when he later visited the town and called on the clan chief again, for the former minister responded emphatically: "Read it? How could I help reading it? I read it clear through. If we all lived by it, what a good world this would be." But the man could not come out and avow Christianity. "I am in a difficult position," he said to the missionary. "As high priest of our clan it is my duty to offer sacrifice to the spirits of our ancestors. I cannot easily profess Christianity, but I do recommend it to my neighbors and have advised my nephew to believe."

ISLANDS OF THE SEA

Church Union among Filipinos

REV. FRANK C. LAUBACH, Ph.D., missionary of the American Board in the Philippines, writes of two aspects of the movement toward church union there: "A meeting was held recently of representatives of all the mission boards but one to lay plans for a United Christian Church of the Philippines. It is to be Congregational in government and to ignore entirely the question of doctrine. The meeting voted unanimously to submit this to the churches for their consideration. I predict that a United Christian Church of the Philippines will be a reality within one or two years. At the conference, which just closed here at Baguio, consisting of representative students, the greatest Filipino Christian leaders in the Islands solemnly decided to establish a United Christian Filipino Church, if the missionaries did not beat them to it. The most astounding fact about this meeting was that Roman Catholics demand that this united Filipino church shall *include them*. Not, of course, as a denomination. They are perfectly clear that the Roman Catholic organization will never unite with the rest of us, but there are thousands upon thousands of nominal Roman Catholics who will never come into any Protestant denomination but who will join a movement of this kind."

Easter in Honolulu

THE Honolulu Ad Club pays the following tribute to a deceased member:

"Johnny Martin was poor and of lowly station, yet he carried the gospel of kindness into the byways of Honolulu for years. He held weekly services in the penitentiary and the county jail. Always he found some way, frequently made practical by Ad Club backing, to aid those less fortunate than himself. It was he who originated the now annual and very splendid custom of sunrise Easter services on Punchbowl." One who was present at this service in 1922 writes of it: "We saw Buddhists, Taoists, Shintoists, Methodists, Christian Scientists, Congregationalists, Mormons, Catholics and pagans there . . . The Royal Hawaiian Band played and Governor Farrington read the Scripture. The multitude joined in 'All Hail the Power of Jesus' Name.' Then, while all stood reverent in the morning stillness, an impressive pageant was enacted depicting the events of the first Easter morning. There in that rugged setting, looking down on the far-spread city of Honolulu, Christ was exalted against the glory of the dawn as it broke over the horizon of the mid-Pacific!"

NORTH AMERICA

Life Service in Home Missions

THE Student Fellowship for Christian Life Service, which seeks to present home missions as a life service to the students of our American colleges and universities, completed in February its first year. There has been appointed an Advisory Council of men and women representing the Home Missions Council and the Council of Women for Home Missions, Council of Church Boards of Education and other religious agencies, to act in an advisory capacity with the Executive Committee of students.

The Fellowship was effectively presented at student conferences all over the country last summer. This spring regional and group Student Fellow-

ship conferences are being held at which regional committees are being appointed. The Southern Regional Conference was to be held at Atlanta, Georgia, April 6-8. In the East there were to be conferences at Yale University, New Haven, Connecticut, April 20-23, and at Pennsylvania State College, State College, Pennsylvania, April 13-15.

Methodist Budget for Year

AFTER an all-day discussion, the Council of the Boards of Benevolence of the Methodist Episcopal Church, including Bishops, Board Secretaries, other ministers and laymen to the number of 150, decided at its meeting in Chicago, January 24th, that the annual needs of the Church for all benevolences were \$28,045,173, and that the Church should be asked, on the apportionment basis, for \$18,500,000. The amounts were recommended by a special committee of twenty-five, of which the Rev. David G. Downey of New York was Chairman and James R. Joy of New York, Secretary. The largest apportionments are \$6,800,000 each for foreign and home missions. The Board of Prohibition, Temperance and Public Morals, which received last year \$149,284, was apportioned \$250,000.

—*New York Times*.

Our Slavic Population

THE conference on Christian work among Slavic peoples in America, held in New York under the auspices of the Committee on New Americans of the Home Missions Council and the Council of Women for Home Missions, brought together one hundred representatives from a dozen denominations. It was stated that in the United States there are approximately 6,000,000 Slavic immigrants and Slavic people of the second generation, distributed as follows: Poles, 3,000,000; Jugoslavs, 1,525,000; Slovaks, 425,000; Czechs, 400,000; Russians, 400,000; Ruthenians, 350,000. Pennsylvania leads, while New York, Illinois, Ohio and Michigan are in the

front rank so far as preponderance in Slavic population is concerned. These Slavic groups are highly organized both locally and nationally. The press is a powerful force in moulding public opinion among them. Religiously they belong to the Greek, Eastern Orthodox, Greek and Roman Catholic churches, with a few Protestants, some fanatical sects, and a few Mohammedans.

—*Christian Century*.

Christian Business Men Organize

THE writings of Roger Babson and other leading Christian laymen have led to stirrings of heart in many cities," says *The Christian Century*. The Christian Business Men's Federation was organized recently on a national basis at Kansas City. Arrangements for the first national convention to be held in Detroit are being pushed with vigor. The new organization will seek to apply the Golden Rule to modern life and when in doubt seek the leading of the Holy Spirit through prayer. The central aim is stated as an effort "to assist men in searching out and applying the laws of God in commercial relations."

Helping Girl Mothers

DURING the past year 13,500 girls and babies have been helped by the homes established by the National Florence Crittenton Mission throughout the United States. Five of these homes are in New Jersey, and of the girls in these it is reported: "The average age of these girls is less than sixteen years. Some of them are so young that they did not know what they were doing, others were promised marriage, a few of the older ones needed food and shelter and hoped this would be an easy way to get it. While another group were the victims of brutal assault. We keep the baby with its mother as long as possible—always if we can—because her intense love for babies is the greatest help in bringing the child-mother back to right thinking and right living."

A Negro Pledge

DEAN KELLY MILLER of Howard University quotes the following pledge, which he says has been taken by large numbers of Negro students: "I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

Efforts to Stop Lynching

IT is significant and encouraging to note, says the *Southern Workman*, the increasing evidence in leading Southern papers of frankness in the discussion of the lynching evil. To judge by recent emphatic utterances in such papers, the people of the South are feeling strongly the responsibility placed upon their shoulders by the failure of passage of the Dyer Anti-Lynching Bill. That this is not merely talk may be judged from the fact that last year in Georgia alone twenty-two indictments were returned against alleged lynchers and four convictions secured carrying penitentiary sentences. There is no doubt that the interracial committees of the various States are helping greatly to bring about this better state of things. A campaign against lynching has also been conducted by colored women organized as the Anti-Lynching Crusaders. The slogan was "A Million

Women United to Stop Lynching."

The expenses were entirely for propaganda, nobody receiving any salaries. "In one day's advertising at least five million men and women read the facts and thousands of them for the first time."

Orientalism in California

THE First Congregational Church of Los Angeles has been carrying on for twenty-five years an effective work for Chinese, who now have a church membership of 150. The equipment has been very inadequate, but plans have now been made for a beautiful church building, and the American Missionary Association has turned over property for it. Money is being raised, both among the Chinese and among the Americans in Los Angeles, and it is expected that within a year the building will be completed. In Dinuba, California, a new church building has recently been dedicated by Japanese Christians under the auspices of the M. E. Church, South.

The Church in Metlakatla

THE unique personality of William Duncan, the pioneer missionary sent to Alaska by the London Missionary Society over forty years ago to work among the Indians, has left its stamp upon the Christian community in Metlakatla. Another striking personality, though very different, is that of Edward Marsden, the native Alaskan pastor of the Presbyterian church which has been organized there since Duncan's death. Sheldon Jackson discovered Marsden's ability as a lad, and sent him to school. He worked his way through college and seminary in the United States, and then went back to his own people. He is a man of exceptional gifts along several lines, and is now directing his people in the erection of an up-to-date building at a cost of about \$6,000 which could not be duplicated in the States for less than \$15,000 or \$20,000. A better organized church it would be hard to find, for it has its Sunday-

school, its women's societies, its Christian Endeavor Society and a prayer-meeting circle.

LATIN AMERICA **Presbyterians in Mexico**

MEXICO SYNOD is the only native body which takes the initiative in evangelistic plans, and one of the goals set for the coming months is an evangelistic campaign to bring in 2,000 new professing Christians during the year and a total goal of 15,000 members by 1926—the next meeting date. An effort to raise 400,000 pesos with which to build a cathedral church in Mexico City is also planned. The two Presbyterian mission boards having work in the country will be asked to aid in this object but the Mexican Presbyterians themselves expect to raise most of the fund. Plans have also been started to celebrate the twenty-fifth anniversary of the synod in 1926 by the organization of a General Assembly with three synods.

—*The Continent.*

How the Gospel Entered

THE bulletin issued by the Presbyterian Board of Foreign Missions tells of a Brazilian pastor and his friend who went to a little town famous for its miracle-working image, taking their Bibles with them. They bought a little house, cleaned it thoroughly, and furnished it for a caretaker, fitting up the front room for meetings. They then announced by handbills that there would be preaching of the Gospel at a certain hour. What was the result? Instigated by the priests, a crowd of about 500 persons gathered together, heaped into the street everything the house contained, even to the doors and windows, and made a big bonfire, including the Bibles, Testaments, tracts, etc. In the house they scraped off the walls the texts which had been painted thereon. Then someone shouted out to lynch the pastor and this cry was quickly taken up. He was rescued, however, by a courageous police sergeant who kept him safely in jail until help

could be obtained from a neighboring town. Such was the entrance of the Gospel into this town.

Christian Employees Wanted

SINCE the war, Colombia is developing commercially at a great rate, and new banks and offices are being opened, causing great demand for young men with commercial training. The Presbyterian Boys' Boarding School at Barranquilla, of which Rev. W. E. Vanderbilt, D.D., is principal, met the situation by offering a complete commercial course.

Before arranging the course a number of the Colombian and foreign business men were consulted as to what they would require in a young employee. Every man laid stress on the fact that he wanted honest, dependable young men who could be trusted and who were capable of accepting responsibility. Perhaps these men didn't realize it, but what they really wanted were Christian young men and when they said how difficult it is to get trustworthy employees, they were admitting the need of Christian education. Mission schools are the only ones in this country which are developing Christians. What an opportunity we have and what a privilege it is to have even a small part in making the men of a nation.

—*Presbyterian Magazine.*

New Era Movement in Chile

"OUR Chilean New Era Movement is rolling along toward the end of its third fruitful year," writes Rev. Edward G. Seel of Santiago, Chile. "Our churches have made great progress along the lines of stewardship, evangelistic activity, mission study, family worship, and young people's work, and it is our hope that next year we may be able to carry out both in Sunday-schools and churches the comprehensive program of seasonal activities that has been prepared. Our home department, which has become a sort of baby welfare bureau, has promoted and prepared material for a monthly study

course for mothers in our churches, and next year plans to advance further along the line of Christian ideals in the home, this latter being a form of instruction that is greatly needed in all Latin lands. Among the results of the New Era in Chile may be mentioned an eighty-five per cent increase in contributions for all purposes in our churches, five hundred decisions for Christ in the Holy Week Simultaneous Evangelistic Campaign this last year, a hearty interest in world evangelization, a stimulating sense of the unity of all our work in this land, and the setting up of the family altar in hundreds of homes."

—Record of Christian Work.

EUROPE

New Bible College, London

A NEW training center for Christian service was opened in London in February. It bears the name of All Nations Bible College, and stands in nineteen acres of ground on Beulah Hill, Upper Norwood. This college has been founded "to equip students spiritually and physically for missionary life, and to impart necessary mechanical and technical knowledge," and Rev. Dr. F. B. Meyer is the principal. In view of present-day theological controversies in England, the school has issued a doctrinal statement, which is signed by all the members of the council.

Methodist Union in England

"THE majority in favor of Methodist union among the Wesleyans in England shows that the main body is strongly in favor of putting an end to the divisions that have kept Methodists in different camps."

This is the verdict of *Evangelical Christendom*, which continues: "The need of a united Methodist witness is far more important than the maintenance of a number of churches that are fundamentally at one. The strongest opponents of the plan for union take their stand on the dread that Methodist union may put a brake on the movement for a wider reunion.

This conviction is honestly held, but we are convinced that it is erroneous and that a general ecclesiastical unity can best be gained when those who are really one in heart, doctrine and aspiration come together and maintain their individual outlook and make their joint contribution as one great Church."

Communist Sunday-schools

"WE are not Christians; we are members of the revolutionary working class. We fear no God; we are revolutionary Socialists." This doctrine is instilled into the pupils attending the Red Sunday-schools of the Communists in England. *Evangelical Christendom* comments: "The danger is at our doors, and must be overcome by Christian teaching. . . . Rightly in England, we enjoy great freedom, and believe that a safety valve is an advantage. But it is far better to avoid danger than to promote it by inactivity. Here and there parents may wish to have their children indoctrinated with anti-Christian communism, but the majority of parents desire their little ones to grow into good men and women, and in the depths of their hearts they know that Christ alone can bring this to accomplishment. The best way to defeat the Red Schools is to work more whole-heartedly for the Christian Sunday-school."

A Central Protestant Bureau

IT will be remembered that, as the result of sympathetic help from the American churches, through the Federal Council, there was held in Copenhagen last summer the first official gathering of Protestantism in continental Europe, there being seventy-five delegates present, representing thirty-seven church bodies and twenty-one European nations. As the result of this conference, there has now been established by the Swiss Protestant Federation, with headquarters in Zurich, a Central Bureau of Protestantism for Europe, for the immediate purpose of securing and coordinating relief for the needy churches and re-

ligious institutions of the Continent. The director of this organization is Dr. Adolf Keller, Secretary of the Swiss Protestant Federation. The Federal Council, with the assistance of its constituent bodies, has underwritten two thirds of the budget for the Bureau. The Executive Committee is made up of representatives from the Swiss Federation, the churches in the Scandinavian countries, Holland, and Great Britain, with Dr. Macfarland as advisory member for the American churches.

Bolshevists and Christianity

VARIOUS reports have come of the way in which the Bolshevist government is trying to split up the Church and weaken its power in Russia. *Christian Work* comments: "If it were simply a matter of splitting up the Church or weakening its power as an organization it would not be a vital concern. The fact is, however, that the Bolshevists apparently really want to destroy part of the noble ideals of self-sacrifice and self-abnegation which are bound up with real Christianity. If they took the attitude of some of our own 'radical' organizations, that of the I. W. W., for instance, it would be a different matter. Such organizations may disagree with the organized Church, but many of their members accept most earnestly the essential truth in the character and in the teachings of Jesus. The I. W. W. see 'Comrade Jesus' as a great friend to humanity. The best of them want to be friends to humanity themselves, and in many cases, with great sincerity, they look to Jesus as their Leader. But the Bolshevists, in spite of the unselfishness with which they have treated Persia and China and some of the other neighboring states, have, in general, broken down brotherly kindness where they have dominated. Let no American Church become a cat's paw for the Bolshevists in their attempt to weaken vital Christianity in Russia. We send out this appeal especially to the great churches like the Baptist

and the Methodist, which, perhaps, especially hear the call to Russia just now."

Religious Work in Spain

AT a great conference held in London and participated in by European and American Baptists it was agreed that the Southern Baptist Convention should be responsible for Baptist missionary work in Spain. Dr. W. O. Carver, of the Southern Seminary at Louisville, writes after a recent visit:

"Spain is the last stronghold of mediævalism and so of religious and political bondage. The Catholic Church glories in Spain, and glories in her shame. Illiteracy is sixty per cent. Superstition is supreme. For months, beginning last summer, the Church has carried an arm of Francis Xavier from city to city throughout the country for 'veneration of the faithful.'"

Besides Baptists, there are at work in Spain missions of the Plymouth Brethren, Scotch Presbyterians, English Wesleyans, Methodist Episcopal (taking over the support of an independent work), Congregationalists of America, Episcopalians, and a German group Lutheran in fact but undenominational in attitude. Together it is estimated that there are 10,000 evangelicals in the whole country, but the estimate is not well supported by statistics. All but the Baptists and Episcopalians are somewhat loosely associated in the Evangelical Spanish Church. —*Watchman-Examiner*.

A Revival in Bulgaria

REV. PAUL MISHKOFF, a foreign student at the Moody Bible Institute, Chicago, writes from Philippopoli, Bulgaria, under date of February 15th to the Russia Evangelization Society of New York, quoting from one of the local papers which describes the evangelistic meetings as follows:

"Nine meetings were held in a great hall in Philippopoli and were addressed by Rev. Paul L. Mishkoff, representative of the Russia Evangeli-

zation Society of New York. The great hall, which seats 1,500, was overcrowded. The people blocked up the alleys, the corners, the galleries, the stairs, the entrances and the platform. Women and men, parents, business men and officials were in their seats when it was too early yet for the meeting to begin.

"Never have such meetings been held in this, the second capital of Bulgaria. The multitudes have hungrily taken in the Gospel truth for an hour and a half evening after evening. Gospel songs can now be heard in the streets. . . . After the last meeting those who had resolved to read the Bible and lead a true Christian life were invited to remain. *More than four hundred remained!* New Testaments and Gospels were given to them and many asked that the meetings be continued."

MOSLEM LANDS

Literature for Moslems

THE general field committee of the American Christian Literature Society for Moslems met at the American University in Cairo, Egypt, last November and adopted a report resulting from a year of arduous labor on the part of various Area Committees. The entire Moslem world population had been divided into twelve language areas, and the final survey represents the findings from Morocco to western China and from Russia to Cape Town. The chairman of the committee on the field is Dr. F. W. MacCallum of Constantinople. The survey gave cause for gratitude that much had been accomplished, but also for grief that in great language areas the total output of Christian literature is so small and weak. The 200,000 Christians, for example, that speak the Battak language in Sumatra and form a solid barrier against the progress of Islam all around them among pagan tribes, have only one pamphlet of a score of pages that tells of Islam in relation to Christianity. The literature in Turkish and in Persian is altogether inadequate and antiquated. In Arabic

and the languages of India there is a better showing, but even in these dominant languages the Moslem press is far more active than the Christian literature societies.

—*The Continent.*

The Palestine Government

THE organ of the Church Missions to the Jews, *Jewish Missionary Intelligence*, comments with satisfaction on the following official statement by Sir Wyndham Deedes on the relation between the Palestine Government and missions:

"I hope that in the future, whenever there is a British administration, they will cooperate with the missionaries and other bodies engaged in raising the spiritual welfare of the people. I do hope that the spiritual side of things will be closely associated with the administration. It is now the time to effect the only change possible in world affairs, that is through religion and Christianity. . . . Our idea is not . . . to do away with the work of the missionaries. On the contrary we wish for their cooperation. Both the Educational Department and the Public Health Department are most grateful for all the help given by the missionaries during the past year."

Refugees in Constantinople

REPORTS from various sources emphasize the desperate plight of the refugees now in Constantinople. The *Orient News* speaks of "ten thousand half-starved women and children, uprooted from their homes in Anatolia, waiting to die on the muddy floors of the Selimieh Barracks stables, Seutari, unless humanity comes to their assistance," and competent observers report to the Near East Relief: "Present state of affairs at Constantinople is an outrage to humanity and a serious menace to the health of the world. Effective quarantine is impossible owing to magnitude of the problem. Filth and offal, thrown from disease-laden ships, is devoured by fish, which in turn are eaten by the people of the city. Fish-

ermen are infected from handling fish. Filthy rags of garments are washed ashore constantly. In refugee camps ashore the chances of infection are even greater. For example, 500 persons are crowded into stables outside Seleme barracks, mostly insufficiently clothed, lying either on bare ground or on a thin pallet of quilting or sack-ing. On one such quilt we saw seven people, all ill with typhus and dysentery."

Greek Refugees in Syria

A TELEGRAM from Beirut, dated March 19, 1923, received at the Near East Relief office, reads: "Situation at Mersine is desperate. Turks demand immediate departure of 3,000 Christian refugees there. Otherwise they will be forced to return into Anatolia. Near East Relief Budget for Syria is unable to meet expense. Athens reports Greek government unable to pay cost of transfer although Near East Relief manages the movement and feeds them en route. Condition of 12,000 Greeks at Aleppo and Alexandretta is scarcely less desperate, although McAfee reports Athens now promises to accept them into Greece before May 1st. In view of our emphasis on refugees' plight in raising funds, I believe Near East Relief should make a special appropriation to feed these total 15,000 refugees until May 1st, the cost not exceeding \$2,000 weekly. Prompt action imperative."

A Persian Governor's Tribute

"**W**HEN I called on the Bakhtiari Governor of Z—," writes a colporteur of the British and Foreign Bible Society, "he received me with much favor. In the presence of all the men gathered, he took up a Bible and said: 'Blessed are they who have such a spiritual calling, and such good behavior. Verily it is truth that the Christians are the salt of the earth, and but for them all men would be destroyed. And especially does this apply to those who are of the Bible Society and the Church Missionary

Society.' He then purchased several copies." —*C.M.S. News.*

AFRICA

Christ or Islam

THE Wesleyan Methodist Missionary Society, according to the *C.M.S. Review*, reports the beginning of a mass movement among the Mendis in the Sierra Leone Protectorate. At Segbwema, the paramount chief, all his sub-chiefs, and more than 150 other men enrolled themselves as catechumens on one day, and others afterwards followed their example. Arrangements had been made also for the enrollment of the wife of the paramount chief, together with the wives of the sub-chiefs, and other women. The paramount chief of Bunumbu, about sixteen miles from Segbwema, also wished to become a Christian and to bring all his people with him. Here it was a question of Christianity or Islam. A mosque had been built, and the chief was waiting to know whether the Wesleyans would open a church and school or not. The society has promised to send him an African teacher at once and a foreign missionary as soon as possible.

A Delicate Situation

REPORTS received from Kenya Colony show that the movement among the Africans which led to serious disturbances at Nairobi in March of last year has affected missionary work considerably. One missionary says that Harry Thuku, the agitator, whose arrest brought the trouble to a head, exercised a distinctly dangerous influence throughout the whole Colony, and adds: "When I arrived last year from furlough, I could see a marked difference in the demeanor of our senior teachers and there now exists a decided line of demarcation between natives and non-natives, including men missionaries. Most of our teachers have been concentrating their best energies on politics, agitating their minds with inflammable speeches, to the detriment of the work in general. The offertories

are two-thirds less than in 1919, probably owing to the large sums given for political propaganda. School attendance has likewise suffered, and fewer converts are coming forward." Another missionary affirms that the natives still entertain much suspicion of both foreign missionaries and government officials. Many of the leaders in the movement hold office in the Church, and it will take some time and also sympathetic handling of the whole matter to win back the entire confidence of the people.

Two African Kings

THE American Presbyterian missionaries in the Kamerun have been having some interesting experiences with the king of the Mekae tribe, Beyene by name. Mrs. G. C. Beanland writes of a recent visit to his town: "The Governor had sent him a letter telling him he must show the missionaries every attention and we were royally entertained. We slept in the house he had built for us, and he sent us his soldiers and policemen to use as we wished... Beyene has until recently done all he could to oppose the work of the missionary, and has refused to allow his wives to become Christians, but since our visit there last year, he has promised to do better, and now he seems to have had a complete change of heart for which we are grateful."

What may be hoped for from these beginnings is seen in a recent letter from Rev. A. B. Patterson, of the same mission, about Olama, another chief: "When Mrs. Patterson and I arrived in 1911, Chief Olama was following in his father's footsteps and struggling along with over a dozen wives. The Gospel found a lodging in Olama's heart and for the past ten years he has been living a clean, useful life for Christ. He is a church member and an elder. His former wives were freed and he has one wife who has borne to him two fine children. They are a happy family. Whereas Olama has always been known as a man of power and often

of cruelty, he is now known far and wide for his steadfastness to the faith and his righteous justice."

A Congo Revival

"GOD has given us a wonderful revival at Sona Bata," writes Rev. Thomas Moody, a missionary of the American Baptists in the Belgian Congo for over thirty years. Last year in seven months over 1,500 were baptized and this refers to only one of a dozen or more mission stations.

At Sona Bata last September, they held a *matondo* country association camp-meeting. Nine of these *matondos* had been during the year at the mission station and at twenty baptismal services in different parts of the field over 2,000 had already been baptized last year. Mr. and Mrs. Moody had been out in the district of 10,000 square miles among 80,000 people for six weeks of strenuous work.

On September 22d, the people commenced to come until at night there were a thousand people present. Then all day Saturday they kept coming until 1,500 people were sleeping all over the lawn and in other available places. "On Sunday, the great day of the feast," writes Mr. Moody, "439 were buried with Christ in baptism. Coming up they all formed in line, were given the right hand of fellowship, and received into the Church. Two hours of preaching followed, a thanksgiving offering and the communion service. The revival is still going on. Last year we baptized over 1,500. This year 3,000. The thanksgiving offering last year was a total of 3,330 francs; this year over 5,550. The increased offering has taken care of the increased work."

GENERAL

The Same Old Arguments

IT is a clever bit of satire which the *Church Times* of London brings before us in putting into the mouth of a proconsul, "a traveled gentleman," fourteen centuries ago in Rome, this comment on the rumor that Gregory the Pope intends to send Augustine

and some forty monks to Britain: "A good worthy man, Gregory, but with no knowledge of the world, and dreadfully addicted to sentimentality. Recall the absurd fuss he made when he was Archdeacon over the angel faces of some little fair-haired Angles in our market-place. Why, everybody knows that the Angles or Saxons, or whatever they call themselves, have quite a decent religion of their own, or at any rate as good a one as they require for their peculiar needs. What I say is, 'Leave them alone. Ten to one, if you upset their native belief, you will only corrupt them.' And just think how much more good Augustine and his companions could do at home. I consider it is an utter waste of effort to try to Christianize a few of those remote islanders."

Mormonism Outside of Utah

THERE are two main divisions of Mormons, the Reorganized Church, with headquarters at Independence, Mo., and the Organized Church, followers of Brigham Young, with headquarters at Salt Lake City. Mormon missionary propaganda, which is well-organized and far-reaching, centers chiefly in the Utah church.

Missions are located in Australia, Great Britain, Eastern Canada, Denmark, Hawaii, Japan, Netherlands, New Zealand, Norway, Samoa, South Africa, Switzerland (including Germany), Sweden, Tahiti, and Tonga. In the U. S. A. there are the Central States Mission, Independence, Missouri; Eastern States Mission, Brooklyn, New York; Northern States Mission, Chicago; Northwestern States Mission, Portland; Southern States, Atlanta; Western States, Denver; and California Mission, Los Angeles.

Following an active house-to-house campaign for three weeks in December, Mormon church services were held in Hartford, Conn., for the first time with a small crowd attending. Four Mormon missionaries from Utah, all young men, are in charge of the campaign, which they say is to be con-

ducted in Connecticut the next two years in an effort to implant Mormonism, minus polygamy, in this section of New England.

Baptist World Congress

THE third congress of the Baptist World Alliance is to be held in Stockholm, Sweden, July 21-28, 1923. It is expected that the Baptists of continental Europe, of England, Canada and Australia will be represented by large and enthusiastic delegations, and that at least one thousand will attend from the Northern and Southern Baptist Conventions of the United States. This congress would have been held in 1916 had it not been for the World War. When the 1911 Alliance met in Philadelphia it was expected that the next meeting would be held in Germany. Because of the unsettled conditions in Germany the executive committee of the Alliance wisely decided that it would not be best for the congress to go there.

Christian World Travelers

WITH the approval of the Boards of Missions of the various denominations, the Missionary Education Movement, 150 Fifth Avenue, New York, announces the opening of a new department to guide American travelers through mission lands, in order that they may appreciate what is being done for the redemption of the people.

Few tourists receive much, if any, impression of the success of missionary work in the countries through which they travel. Too often travelers say, "I didn't see any missionary work in China" or "I was told that India would have been better off if the missionaries had never come."

The Travel Department of the Missionary Education Movement will personally conduct parties to see the great work of Christian Missions and will, at the same time, give opportunity for sight seeing under the best auspices. The first tour will start for Japan, Korea and China in October, 1923.

THE MISSIONARY LIBRARY

Education in Africa. Report of the Phelps-Stokes Fund Commission, prepared by Thomas Jesse Jones. Maps and illustrations. 8vo. 323 pp. 297 Fourth Avenue, New York. 1923.

In this study of West, South and Equatorial Africa made by the African Education Commission, under the auspices of the Phelps-Stokes Fund and the Protestant Foreign Mission Societies of America and Europe, much light is thrown on the "Continent of Misunderstandings," its people and mission work. In making its study the commission spent ten months in the field during the fall of 1920 and the following winter, and traveled more than 25,000 miles and visited scores of schools and mission stations supported by the churches of America and Europe.

Although such educational facilities as the African natives now have are largely to be credited to the missions, and although "a really great service" has already been rendered to the natives along these lines, there has been an unevenness in the effectiveness of the schools, due largely to a diversity in the conception of the function of education. Some missions have conceived of education merely as mental discipline; others have restricted it to teaching the natives to read the Bible and thus to understand the spirit of Christianity; in too many cases the schooling has been confined to classroom work based on the traditional classical preparation for Cambridge, Oxford, or American colleges. Too frequently there has been no general supervision over groups of schools, and mission boards serving the same communities could strengthen their work by cooperating in the support of a single secondary school. Yet there have been very definite accomplishments in the field of African education, according to the report which says:

"Notwithstanding the limited personnel, the inadequate equipment, and other difficulties of pioneer conditions, some missions have been remarkably successful in the organizing and maintaining of educational activities. Records show that some of the most effective elements of education now being incorporated in the school systems of America and Europe have originated in the schools of the home and foreign mission fields."

Four essentials of educational policy and organization required to give Africa an adequate and real system are recommended under the titles, "Adaptations of Education," "Organization and Supervision," "Education of Masses," "Native Leadership," and "Cooperation." To each of these is devoted a chapter of the report.

The findings of the Commission are sympathetic toward Christian missions and are helpful in pointing out possible weaknesses and lines of advance. At the same time, there is occasionally evident the modern spirit of readiness to discard the old because it is old even though it may have produced great results, and to adopt modern methods and machinery that have not been sufficiently tested. There are good scientific methods and much may be learned by experience but, after all, most important is the personality, devotion and power of the teacher who has been taught by God and by experience.

The Church in America. William Adams Brown. 12mo. 378 pp. \$3.00. The Macmillan Co. New York. 1922.

Dr. Brown, as Chairman of the Committee on the War and the Religious Outlook, and as Secretary of the General War-Time Commission of the Churches, has had exceptional opportunity to understand "the pres-

ent condition and future prospects of American Protestantism." He speaks "to all who have won from yesterday's experience the hope of a better tomorrow." He does not blink the facts which break the heart. He states frankly the case against the Church as the Great War found it, and as the Great War left it. But the facts are to him problems for solution, not incentives to despair. With courage he discusses the partial failure of the Inter-Church World Movement, the current vagaries of religious thought and organization; and suggests definite measures by which the churches may hope to "get together" and "think together" for their world task.

Missionary Messages. By Rev. James F. Love, D.D. 12mo. 147 pp. \$1.25. George H. Doran Co. New York.

While coming from a Southern Baptist, many of these messages are not for Baptists alone. The general topics relate to the value of the missionary ideal, the new world conditions, missionary messages and success, the religion of the future, etc. Baptist topics treat of the Home Base, the Baptist program in Europe and elsewhere. They are stimulating for thoughtful readers.

Preaching and Sermon Construction. Paul B. Bull, M.A. 8vo. 378 pp. \$2.50. The Macmillan Co. New York. 1922.

The writer, who describes himself as a Priest of the Community of the Resurrection, is an Englishman, who walks frequently in a world unknown to the average Protestant American. He dwells with extraordinary emphasis on doctrine, discipline and devotion, and especially upon "The Blessed Sacrament."

The book abounds in admirable sentences. For example: "What God wants is not the patronage of our intellectual approval, but the entire surrender of our will;" again: "The sins of good people come chiefly from exhaustion."

With fine humor and ample illustrations the author gives the ancient monitions which teachers of homi-

letics have ever given to the unhearing ears of theologues. The book is of value, not for its specific instructions, but for its attitude of intelligent reverence toward the preacher's task.

NEW BOOKS

In the Land of Sweepers and Kings. Geo. E. Miller. 194 pp. \$1.00. Powell & White. Cincinnati. 1922.

Kashmir in Sunlight and Shade. C. E. Tyndale Biscoe, M.A. 315 pp. J. B. Lippincott Co. Philadelphia. 1922.

The Karen People of Burma. A Study in Anthropology and Ethnology. Harry I. Marshall. 329 pp. Ohio State University. Columbus. 1922.

Sunrise in Aztec Land. Wm. A. Ross. 242 pp. 50c paper; 75c cloth. Presbyterian Committee of Publication. Richmond. 1922.

The Hill Tribes of Fiji. A. B. Brewster. 308 pp. 21 s. Seeley, Service & Co. London. 1922.

Human Australasia. Charles F. Thwing. 270 pp. \$2.50. The Macmillan Co. New York. 1923.

In the Heart of Bantuland. Dugald Campbell. 313 pp. J. B. Lippincott Co. Philadelphia. 1922.

Midst Volcanic Fires. Maurice Frater. 288 pp. \$2.25. Pilgrim Press. Boston. 1922.

With the Judeans in the Palestine Campaign. J. H. Patterson. 270 pp. \$2.25. The Macmillan Co. New York. 1922.

China's Crossroads. Elliott I. Osgood. 229 pp. \$1.00. Powell & White. Cincinnati. 1922.

Christian Education in China. Committee of Reference and Counsel. 419 pp. \$2.00. Foreign Missions Conference. 25 Madison Avenue, New York. 1922.

Prem Masih of Damoh. Geo. E. Miller. 127 pp. \$1.00. Powell & White. Cincinnati. 1922.

All in a Life Time. Henry Morgenthau. 454 pp. \$4.00. Doubleday, Page & Co. New York. 1922.

William, Mariner, Missionary (The story of John Williams. Ernest H. Haynes, 111 pp. 1 s 2 d paper; 1 s 9 d cloth. Livingstone Press. 48 Broadway, Westminster S. W. I., London. 1923.

Pandita Ramabai. Clementina Butler. 94 pp. \$1.00. Fleming H. Revell Co. New York. 1922.

Missionary Program Material. Anita B. Ferris. 153 pp. Missionary Education Movement. New York. 1922.

Education in Africa. Thomas Jesse Jones. 323 pp. Phelps-Stokes Fund. 297 Fourth Avenue. New York. 1922.