

**VOLUME XLVII**

**NUMBER 5**

# **THE MISSIONARY REVIEW *of the* WORLD**

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**MAY, 1924**

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**A MISSIONARY VISIT TO SUMATRA AND JAVA  
SAMUEL M. ZWEMER**

**NEW ITALY AND THE OLD GOSPEL  
FREDERIC S. GOODMAN**

**OUTSTANDING EVENTS OF THE PAST YEAR  
FROM THE SECRETARIES' VIEWPOINT**

**LIVING RESULTS OF CHRISTIANITY IN JAPAN  
GALEN M. FISHER**

**BEST METHODS AMONG COLLEGE STUDENTS  
MRS. E. C. CRONK**

**THE STATUS OF WOMEN IN THE CHURCH  
MRS. CHARLES K. ROYS**

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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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## PERSONALS

DWIGHT H. DAY, for eighteen years Treasurer of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., has resigned on account of ill-health.

\* \* \*

REV. CHARLES W. ABEL, who reached his field in Kwato, New Guinea, early in January, had a remarkable welcome from the native Christian population who have come out of cannibalism in the past thirty years.

\* \* \*

DR. HOWARD SOMERVELL, a distinguished member of the expedition which last year climbed Mt. Everest, was so stirred by what he saw in India that he offered himself to the London Missionary Society and has been accepted as a medical missionary.

\* \* \*

SAM HIGGINBOTTOM, who completed twenty years of service in Allahabad, India, November 10, 1923, has been presented with the Kaiser-i-Hind gold medal.

\* \* \*

JOHN R. MOTT, LL.D., on his recent visit to Greece, was decorated by the Greek Government with the Order of the Holy Saviour, and received various other honors, among them being the naming of one street in Saloniki "John R. Mott Street," and another "Y. M. C. A. Avenue."

\* \* \*

DR. ROBERT LAWS, of Livingstonia, has been invested by the Government of South Africa as a Companion of the Order of St. Michael and St. George, in recognition of his fifty years of service in Nyasaland.

\* \* \*

DR. A. J. APPASAMY is now English editor for the Christian Literature Society for India, Madras, and will provide books for educated Indians who read English. He is to prepare a Life of Christ for Indian readers and is also planning to edit: (1) The Christian Heritage Series (expounding such subjects as The Divinity of our Lord, The Meaning of the Cross, etc.); (2) The Bhaktas of the World (popular reprints of the writings of mystics); (3) Books for the Times (dealing with the pressing social, economic and other problems); (4) Books for Women (including stories, biographies, nature study, domestic economy, training of children, etc.).

\* \* \*

## OBITUARY

DR. CHARLES L. THOMPSON, for some years secretary of the Presbyterian Board of Home Missions, and recently president of the Home Missions Council, died in Atlantic City on April 14th, at eighty-five years of age.

\* \* \*

DR. CHARLES E. CONWELL, medical missionary in Mexico since 1906 under the American Baptist Home Mission Society, died recently in Puebla.

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The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

REV. V. D. DAVID, better known as "Tamil David," an Indian preacher and author whose ministry in Ceylon and South India had been greatly blessed, died on November 30, 1923.

\* \* \*

REV. JOHN I. ARMSTRONG, editor of the Sunday-school publications of the Southern Presbyterian Church, died of pneumonia on March 8, 1924. He was Educational Secretary of the Church from 1913 to 1920 and rendered very efficient service.

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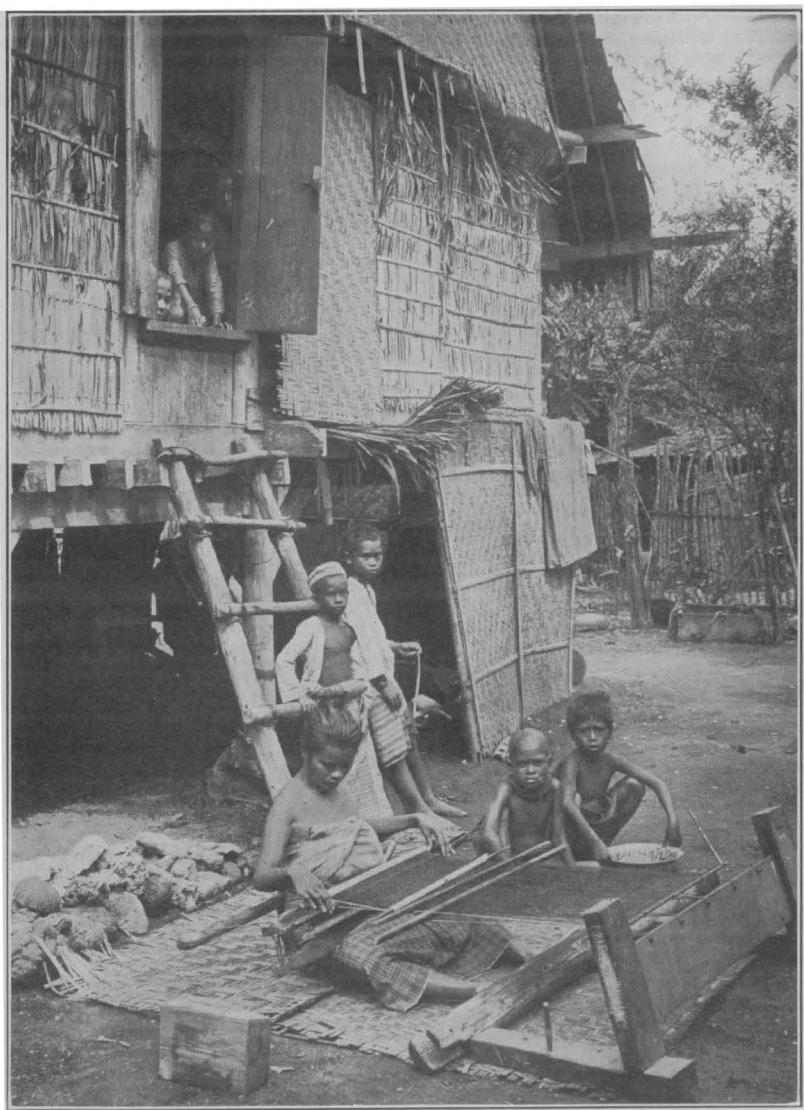
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A TYPICAL HOME SCENE AMONG MALAYS IN SUMATRA

# THE MISSIONARY REVIEW *of the* WORLD

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## NATIONAL CHRISTIAN COUNCILS IN ASIA

ONE of the hopeful signs of the progress of Christianity in Asia is the development of native Christian leaders and their taking over of responsibility for aggressive work in each country. Great strides have been made since the Edinburgh Conference in 1910 and Dr. Mott's conferences in Asia, three years later. At that time Continuation Committees were formed, made up of missionaries and some national Christians. These have now been transformed into National Christian Councils in which the major share of responsibility is upon Christian leaders of each country.

The National Christian Council of China was organized by the National Conference held in Shanghai in May, 1922. This Council is composed of one hundred members, over one-half of them Chinese, and has for its object the unification of evangelical Christian forces in China and the giving of practical expression to Christianity. It is not an ecclesiastical organization to take over functions of church government but exists for inspiration, correlation, promotion and research for the benefit of all branches of the Church. The secretaries are Bishop L. H. Roots of the American Protestant Episcopal Church; Dr. H. T. Hodgkin of the British Society of Friends; Rev. K. T. Chung of St. John's University, and Miss Y. J. Fan, recently a traveling secretary of the Y. W. C. A. Emphasis in all the chief activities is placed on the importance of Chinese leadership.

The Council works through various committees and makes its contacts through publications, including a bi-monthly *Bulletin*. The committees include those on Retreats and Evangelism, International Relations, Rural Problems, Industrial and Social Relations, etc. The chief emphasis for the first year or two is rightly placed on the need for increased spiritual efficiency. One of the most hopeful signs of promise in this Council is the promotion of "Retreats" in which small groups of from ten to fifteen missionaries and Chinese meet

for a few days of prayer and meditation for spiritual vision and a renewal of power from God.

The National Christian Council of India, Burma and Ceylon was organized last year with Rev. W. Paton, formerly of the British Student Christian Movement, and Miss Gordon of the United Free Church of Scotland as secretaries. Dr. K. T. Paul has declined to serve as Indian secretary and no one has as yet been found to fill his place. Many new lines of activity are planned, especially in educational work. Conferences are held to unite missionary and Indian Christian workers in purpose, ideals and program, and to study the fields of greatest need and the most effective methods for carrying on the Christian campaign in India. Plans have been laid for an advance in rural Christian education, in the development of Indian leaders, and in the production of Christian literature. The Council is also studying the relation of the Church to public questions such as opium, strong drink, and public service. Beginning with the present year, the *Harvest Field* (for many years a Wesleyan magazine published at Madras) has become the *National Christian Council Review*, the official organ of the Council. It will be published at Mysore City, under the editorship of Rev. W. Paton, the secretary.

The National Christian Council of Japan has likewise now succeeded the Japan Continuation Committee. At the organization meeting, in November of last year, all of the Protestant societies at work in Japan were represented by missionaries, except the Episcopalians, Lutherans, Southern Baptists and Southern Presbyterians. The Rev. William Axling, D.D., of the American Baptist Foreign Mission, and author of the mission study book, "Japan on the Upward Trail," was elected foreign executive secretary. His Japanese co-worker is to be selected later. The Federation of Christian Churches has voted to merge its organization and work into that of the Council. One of the first undertakings of the new body has been to study the reconstruction needed following the earthquake and fire.

Christians in all lands, by whatever name they are called, should be much in prayer for these National Christian Councils in the great nations of Asia. Their influence on the future of Christianity in those lands cannot be estimated but their success in leadership will be determined by their success in following the leadership of the Spirit of God.

### SOME CAUSES OF UNREST IN CHINA

THE National Christian Council of China has recently undertaken a study of the chief causes of the present low economic conditions in that land, the prevailing ignorance of the people, and the causes of banditry and general unrest. Mr. S. T. Wen (Wen Shih-tsen), a prominent Chinese Christian, Commissioner of Foreign Affairs, says that the prevalence of banditry in many sec-

tions is due to the low economic conditions; that these conditions are due to the political unrest, the disturbance of ancient industrial pursuits by the introduction of modern machinery, and the consequent removal of large numbers from the country to the cities. These conditions seriously affect the Christian Church and Christian home in China. The remedy seems to be the adoption of Christian standards by the Chinese. This will come only as we give them practical education and show them how to apply Christian standards to social, industrial and political life. This is more easily said than done, but it needs to be *done*. The people in the rural districts will welcome education and an opportunity to earn an honest living. Mr. Wen says that "within a radius of 100 li around Paotseku (one of the bandit centers), there is not one school, and less than twenty per cent of the people can read and write." He preached to the bandits and found that not one of them believed killing and robbery to be wrong. They begged that schools might be established in their midst so that their children might grow up with better opportunities to come out of barbarism into light. More attention in China, as in India, must be devoted to the establishment of village schools with Christian teachers.

### THE TURKISH GOVERNMENT AND RELIGION

**F**REE democratic government and autocratic Moslem institutions do not mix. The Nationalist Assembly of Turkey has been passing laws at Angora, some of which uphold their claims for the separation of Church and State, but some of which bring protests from Moslems as well as from non-Moslems. The Assembly has recently banished the former Sultan and has dispersed his harem on the ground that other free states do not harbor deposed monarchs. They have also abolished the caliphate, the Moslem civil and religious authority at Constantinople, on the ground that it was seeking to dictate to the civil government. The Assembly found itself hampered in promulgating laws which the caliph declared to be contrary to the teachings of Mohammed—such as the laws respecting polygamy and woman's rights. The Government therefore decided to abolish the caliphate. This seems to be another step toward the destruction of the political power of Islam. The control of the property held by religious establishments in Turkey, and valued at more than five hundred million dollars, is a question yet to be settled. This wealth gives the religious leaders great power.

The civil functions of the Greek Ecumenical Patriarch and the Jewish Rabbinate have also been abolished and the political functions of these offices are taken over by the National Assembly.

Abdul Medjid, the deposed caliph, is now residing in Switzerland and from there has issued a strong protest against the action

of the National Turkish Assembly "as sacrilegious and void." He invites the leaders of the Moslem world to call an inter-Islamic congress to consider the matter. Moslems of forty-one countries recently met in Berlin to protest against the action of the Angora Assembly as that of a pan-Turanian, Bolshevik government. In the meantime, several other claimants to the caliphate have appeared—including King Hussein of the Hedjaz and the Sultan of Morocco (favored by the French).

The Turkish Nationalists, having disregarded the dictates of the European Governments in so many directions, are also taking the bit in their teeth more and more in other matters, civil and religious. Not only have they killed or driven out Armenians and Greeks, returned to power in Constantinople and abrogated the capitulations, but they have recently passed laws that hamper non-Moslem merchants and missionary workers. One of the recent laws makes Friday, the Moslem holy day, a universal day of rest on which all business houses, both Moslem and non-Moslem, must be closed. Even street venders are barred, and milkmen cannot deliver milk without a special license. The motive of the new law may be to prevent Jews, Christians and other non-Moslems from doing business when Moslem shops are closed, or may be merely an assertion of authority to show that Turkey is emphatically a Moslem land. The law will work hardship to Christians who conscientiously close their shops on Sunday and will give many opportunities for bribery of officials in order to obtain special licenses for trading on Friday.

The Government is determined to enforce its laws respecting the giving of religious (non-Moslem) instruction in private as well as in public schools, and has refused to grant licenses to non-Turkish citizens to practice medicine in Turkey. This, of course, hinders mission schools in their Christian instruction and prevents missionary physicians from practicing medicine in mission hospitals. As a result the American Board hospital in Aintab has been closed as well as the girls' school in Marash, and the Reformed Presbyterian School in Mersina. American missionaries in Cæsarea and Marsovan have not been able to reopen the hospital or school though the people desire these institutions. The Government is determined to compel mission schools to conform to the new Turkish laws, possibly desiring by these regulations to lessen their Christian influence.\*

In the meantime, the missionaries are waiting faithfully and patiently on God in prayer. American business enterprises are perseveringly endeavoring to obtain concessions and to find a market for their goods and should Christian enterprises be any less courageous and persistent in their more important and unselfish efforts to bring the benefits of the Gospel to these multitudes for whom Christ died?

\* Permission has just been given to Dr. Shepard and Dr. Dodd to practice medicine.

## CHRISTIAN PROGRESS IN BRAZIL

THE Evangelical Church in Brazil has come to be a very strong factor in the national life of Brazil. Great self-supporting churches are found in the cities with large memberships and doing real missionary work in their own districts and one of them at least reaching out into a foreign land. Events that a few years ago would have caused the whole Church to stop and comment are now passed on as natural things to expect in the enlargement of the work.

Before I reached Santos, my first stop, I received a wireless message of welcome from the evangelical forces of that progressive community. I was met at the steamer by a large reception committee, composed of the ministers of the various evangelical churches. That evening I addressed a union-meeting in one of the churches with probably 500 people present. I spoke to them about cooperation in different parts of Latin America and they received the message with great enthusiasm. *Only a few years ago there was no cooperation in Santos and all of the workers were watching one another with jealousy. To-day, without any help whatever from the mission boards, the churches of the city have united and organized a prosperous school, which is exercising a splendid influence on the city.*

An illustration of the fact that our Evangelical Church members are "live members" and are taking part in the varied life of the community, is the fact that the first woman aviator in Brazil is a young lady member of one of our churches in Santos and among the things that the churches had provided for my entertainment was an invitation to view the city from the aeroplane piloted by this young member. Santos is the greatest coffee port in the world but it is now coming to be a city of importance in other ways. One of the finest railroads in the world leads from Santos up to Sao Paulo, about two hours ride through beautiful mountainous districts. The climb is so steep that cables are necessary.

Sao Paulo is the second city in Brazil and the third in South America, now having about 750,000 people. Its growth during the last few years is one of the most remarkable developments in all of American municipal life. Both the Presbyterians and the Methodists have recently built beautiful churches in the city, buildings that would grace our best boulevards in New York or Nashville. I had a conference with the pastors of the city in the Young Men's Christian Association, reviewing the work in Sao Paulo and planning for the Montevideo Congress in the spring of 1925. In a meeting of that kind one finds the same keenness of intellect and the same consecration, and the same power of discussing problems as he would find in any city pastors' associations in the United States.

The most remarkable thing I saw in Sao Paulo was the work among the Japanese. Little over a year ago a Japanese student, who had been converted in Japan, and had come to the United States for

theological training, talked to me about work among the Japanese immigrants who were going to Brazil. It was not possible for him to secure any appointment from North American mission boards. So, as he had saved up some money by working in the United States, he decided to go at his own expense to minister to the 35,000 Japanese who have recently come into the State of Sao Paulo, invited by the Brazilian Government to colonize and help furnish agricultural workers for that district.

The young man found a splendid welcome among the Japanese, some of whom were Christians, and he is now building up a fine Sunday-school and some night classes. The Brazilian churches are interested in the work and the pastors formed a Japanese Mission in order to guide this growing development. The Japanese themselves have contributed something like \$2,000 for the erection of a building and the Brazilian pastors propose to see that this work is well cared for. The Japanese in California have also become interested and it now looks as though this splendid work would be carried forward by means of the Japanese and Brazilian Christians themselves. Here is one of the finest illustrations of the development of foreign missions that I have known in any part of the world.

While in Sao Paulo a committee consulted with me about a pastor for the union congregation which the English-speaking people have recently formed in that city. The congregation now meets in the Y. M. C. A. and various missionaries are doing the preaching but there is a large English colony and they are very much in need of a pastor to devote his entire time to this work.

When one goes to Rio de Janeiro and enters the office of the Committee on Cooperation in Brazil, presided over by that indefatigable worker, Professor Erasmo Braga, he understands why many of the developments in the Evangelical Church have come to pass. I do not know of any man in America who has done a finer piece of Christian service than has Prof. Braga during these last three years, since he has been Secretary of this interdenominational work. Prof. Braga came to this work with a splendid background. As a professor in the Presbyterian Seminary at Campinas for many years and professor in one of the Brazilian public high schools, the author of a reader which is now being used by a large number of government schools, a writer of recognized ability and altogether a fine, cultivated, Christian gentleman, he has used his talents and consecration to develop one of the finest pieces of cooperation that is to be found anywhere.

The offices are located on a prominent down-town street and are occupied not only by the Committee on Cooperation but also by the Brazilian Secretary of the World's Sunday-school Association and the national secretary of the Young Men's Christian Association. This trio of workers, with their office staff, form a kind of interdenominational missionary headquarters. They have a conference



room and nearly every day there is some kind of an interdenominational committee or conference going on. During the last two years a large number of books have been translated and published by this Committee.

Committee meetings in connection with the centenary celebration this year took a great deal of the workers' time. The quarterly meeting of the Sunday-school Union, to which men from distant places came, was held, where important questions concerning Sunday-school literature were decided. The Committee on Cooperation keeps a file of some 385 ministers in Brazil, with information as to the ministry in each denomination and the occupation of territory in each state. Maps representing these points have been printed and circulated. Courses of reading and selected books are recommended to the constituency through the cooperative religious magazine "*Revista de Cultura Religiosa*."

The list of the cooperative institutions in Brazil indicates something of the results of the hard work done by the Committee on Cooperation in Brazil.

#### **Union Institutions in Brazil**

Executive and Literature Office in Rio de Janeiro, including such activities as syndicated articles concerning the Evangelical work sent to the daily secular and religious press; the preparation of the Annual Sunday School Lesson Commentary in Portuguese; Literature Exhibit; Directory of Evangelical Workers; Coordination of work among the Indians and Japanese; Building up of Portuguese Christian Literature by the publication of translations and original works; Advising Y. M. C. A., Y. W. C. A., National Sunday School Association and other agencies on their publications; Conference Room for interdenominational meetings; etc., etc. In charge of Professor Erasmo Braga.

Union Theological Seminary: Located at the People's Institute, at Rio de Janeiro. Cooperating bodies: Congregationalists, Methodists, Presbyterians.

Union Church for English-Speaking Residents: At Rio de Janeiro: a well established church with plans for a representative building including a social center for the colony. At Sao Paulo, a new effort, now meeting in the Y. M. C. A., desirous of securing a pastor.

Evangelical Hospital, at Rio de Janeiro: Erected and supported by the Brazilian churches, without outside help. Offers an opportunity for larger service by receiving assistance from outside sources.

Rest Home, at Caxambu: Located at a famous health resort. A recent development started by the Christian forces in Brazil, offering a rest home for all Christian workers and friends and meeting with remarkable success.

Union School, at Santos: Organized and operated by the local churches of Santos.

Board of Missions for Japanese in Brazil: A society organized by the churches of Sao Paulo to reach the Japanese colonies with the Gospel.

*Revista de Cultura Religiosa*: A quarterly magazine for the treatment of religious topics, edited, issued and supported by a group of leading Evangelicals in Brazil.

Union Bookstore at Rio de Janeiro: Just begun with the help of the Methodist press in Sao Paulo.

Methodist Press: This press though owned entirely by the Southern Methodist Board does much of the work for the Union Committee on Literature in Brazil.

S. G. I.

### SOME QUESTIONS FOR A MAN AT FIFTY

ASKED BY MR. A. A. HYDE, WICHITA, KANSAS

President of the Mentholum Company

1. How can the successful business man at fifty plan for his remaining years to make them the most enjoyable of his whole life?
2. With this aim, should he plan to retire entirely from business; and if so, when?
3. By the time he is fifty, if he has built up a good business and has capital and income more than sufficient for needs, what should he do with the surplus?
4. To illustrate: Should such a man largely and increasingly give of his time to the cultivation of his own physical, mental and spiritual well-being and that of his family?
5. Should he also give largely of time and money to organizations for the betterment of society and in furthering personally other religious work?
6. Is it wise for a man of fifty during his remaining years, to gradually sell out his business to employees of tested ability and thus give them greater opportunity for service and reward?
7. After providing reasonably by will for wife and dependents, should such a man aim, while yet living, to administer and distribute the bulk of his estate for God and humanity, rather than leave his means to expectant heirs, or even to his adult children?
8. Taking it for granted that a generous, sympathetic and loving father—an all-round man who knows the real joys of life is needed more by wife and family, than they need his estate, may we ask our final question—Is the right answer to question No. 1 fairly suggested in the remaining seven questions?

Cut out the above and place it where it will be frequently seen.



A MALAY HOME IN THE ISLAND OF SUMATRA

## A Missionary Visit to Sumatra and Java

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Author of "Arabia, The Cradle of Islam," etc., Editor of "The Moslem World"

ONE of the great promises of the Old Testament states that the "isles shall wait for His law." If the word "wait" in this promise includes the ideas of delay, expectation, and fulfillment, then the word has its full significance in the history of Christian missions. The islands of the Mediterranean waited long but expected and received the Gospel. So the islands of the South Seas waited long to hear the message. In no other island of the world has, perhaps, this promise of Isaiah been so signally fulfilled as in the Island of Sumatra. If anyone doubts the present-day power of the Gospel, let him visit this mission field and see the evidences of God's grace among the Bataks or on the islands of Nias fringing the west coast of Sumatra. Within a single generation the Gospel has been able to win hundreds of thousands from heathen darkness to Christian light and life. Sumatra is one of the least known mission fields and yet one of the most fruitful in results. It was my privilege to visit this island in the summer of 1922 and to learn at first hand regarding the conditions and the results of missionary effort.

One must understand something of the geography of the island to appreciate the intensity of the threefold struggle between Christianity, Islam, and Animistic Heathenism. Sumatra affords a rare opportunity for the comparative study of religions and in this field

at least, one can speak with truth of the progress and *arrest* of Islam amid dying heathenism and of the future victory of the Cross.

Sumatra lies on the Equator, which divides it into two nearly equal parts. Its total area is 184,000 square miles. It is about 1,000 miles in length and 250 miles wide. The government divides the island into two sections—the West Coast, with Achin, and seven residences along the East Coast and neighboring islands. High mountain chains skirt the whole of the west coast, while the east consists of flat alluvial country. Earthquakes are frequent as the whole range is topped with a line of volcanoes, several of which are active. Forests crown the mountains and the whole island is extremely fertile. The climate is tropical, and the rainfall is spread over the whole year, some places having a record of 190 inches—a flood of fifteen feet!

Although the island is three times the size of Java, its population is not more than one-sixth, the total approaching 6,000,000. Only seven towns have a population of over 5,000. The largest are: Palembang, 61,000; Pedang, 50,000; and Sibolga, 20,000.

The chief peoples of Sumatra belong to two groups—Indonesians and Malays. There is no great physical difference between them, and they all approximate to the Malay type. The chief groups are the following: Achinese, North Sumatra; Bataks around Lake Toba; Malays on the east coast; Lembongs on the west coast; and Lampongs in their own central district. The last named have a considerable mixture of Javanese blood. Of foreigners there are about 10,000 Europeans, 225,000 Chinese, and nearly 5,000 Arabs. A variety of languages and scripts are used by the different peoples. Malay is the language of trade and of the officials and of Islam. Bible translations exist in most of the languages but in many of them this work is still needed and only a gospel or a few portions are available.

First visited by the Dutch in 1596, a treaty was concluded in 1662, and, after a struggle with the British, who retired in 1824, Sumatra was conquered by the Dutch. The process of conquest lasted from 1825 until 1907. The chief point of conflict was northern Sumatra where the Achinese, fearing Dutch aggression, secretly sought protection in turn from the United States, Italy, France, and Turkey, through the consuls at Singapore. The Dutch demanded an explanation of these secret negotiations; and, this being evaded, war was declared on the Achinese in March, 1873, and dragged on in one form or another, with heavy cost of blood and treasure, until December, 1907, when the Sultan surrendered and was deported to Amboina. Then to celebrate their victory and the peace, the Dutch constructed a great mosque at Koota-Radja, which is the finest piece of architecture in all Sumatra, but even this concession did not win over the affection of the people. The mosque today is scarcely used

by the faithful. Nominally, the peoples of Sumatra are today nearly all Mohammedans, except a large proportion of the Bataks, and the bulk of the inhabitants of the islands off the west coast who are pagans. There are still large areas in the interior where the Dutch rule is merely nominal, but the country is fast becoming pacified, and it may be expected that the population will rapidly increase when immigration from Java is encouraged.

Not until 1912 was a beginning made in the introduction of national education. By the end of 1914, 681 national schools had been established in Sumatra with approximately 41,000 pupils. The total number of private schools at the same date was given as 840 with



A GENERAL VIEW OF PEARADJA, SHOWING THE CHURCH AND HOSPITAL

65,000 pupils. These figures are an eloquent testimony to the fact that Christian missions were the pioneers in national education.

The development of Sumatra has been delayed by the absence of good roads. There is no highway from north to south, but a good road has been completed from Sibolga across to Medan. Altogether about 4,000 kilometers of good roads are found, and 1,000 more under construction. Along these roads there is automobile service. A state railway connects Padang with Ft. DeKock, and there are narrow-gauge roads on the east coast and in the north. At present the lack of railway through the length of the island or even across from Palembang to Padang is a serious handicap to missions as well as to commercial development. The vast forests, high mountain ranges and the low irregular coast line, make all railway construc-

tion exceedingly difficult. It is only a matter of time however and soon the whole of this marvelously rich and fertile country will be open to exploitation and evangelization—a race between the best and the worst of Western nations.

The agricultural wealth of Sumatra includes the products of the palm, rubber, tobacco, tea, coffee, copra. The total number of cocoanut palms, according to the government estimates, is 14,500,000; 500,000 acres are planted with coffee; the rubber industry has developed enormously within two decades. In 1919, 30,000 tons of rubber were exported from the east coast alone. Tobacco is grown more extensively in Sumatra and of higher quality than in any other part of the world. Medan is the center of the tobacco market of the world, and exports about 60,000,000 pounds annually. The steamer on which we sailed from Medan in 1917 carried a half-million sterling in tobacco leaves. A tax of 1/10th of a cent per pound placed on this one export would abundantly pay for the evangelization of the island. Gold, copper, but especially petroleum and tin are among the undeveloped riches of Sumatra. Tin mining is the chief industry of the islands of Banka and Billiton.

2. *The conflict of religions in Sumatra.* The standard work on missions in Sumatra from the standpoint of the struggle between Islam, Animism and Christianity, is that by Gottfried Simon. We would strongly recommend this book<sup>1</sup> for careful study. The author has had eleven years' experience, and sketches the social and religious condition, first of the pagans, then the changes that take place when they become Moslem, and finally the process by which these Mohammedans turn to Christianity. Islam is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition to Christianity, and shows at once the strength and weakness of Islam over against the Gospel when Christian missions begin their work. The author leaves no doubt as regards his attitude toward Islam. It is one of uncompromising adherence to the vital truths of Christianity which make the impact of these two religions necessarily a death struggle. He shows the urgency and the possibility of winning over the pagan races in Malaysia and Africa before the advent of Islam, but makes clear no less that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the Gospel is sure to bring results.

But the spirit of the Gospel, according to Gottfried Simon, is not the spirit of compromise, or that of dealing in superficialities. The impact of Christianity on Islam, especially in the Animistic world, means a death struggle. If any feel disposed to let the idea of a strenuous fight drop out of our Christian life and vocabulary, let them read this volume. During my visit we found unanimity in the testimony of all missionaries in Java and Sumatra that "Islam

<sup>1</sup> "Progress and Arrest of Islam in Sumatra."

can never be a bridge over the gulf that separates the heathen from Christianity, nor bring them nearer to God the Father of our Lord Jesus Christ." There is no compromise in Sumatra.

In enumerating the factors that play their part in turning the heathen to Islam, Simon notes: the policy of the colonial government which is always that of neutrality, but degenerates into favoritism; the native officials; the official language; the government school; the new highways of communication and commerce—all cooperate to drive the pagan into the fold of Islam. The fear of spirits, the desire for mediators, and the superstitious dread of a written charm are supplied in the Moslem Koran.

"It is therefore not only a case of Islam conniving at Heathen proclivities," Simon says, "but of an inner connection being actually established between Animism and Islam. Islam itself is imbued with Animistic molecules which attract kindred elements in heathenism. Its inherent syncretism gives it the power of assimilating what is even apparently heterogenous in other peoples. Its syncretic elasticity make it possible for Islam to be a world religion.

"Hence within Islam Animism does not play the part of a barely tolerated slave, rather it receives royal favor! The despised cult of Animistic magic receives in Islam the rank of a divine institution. It is the gift of God to His faithful believers."

And again as he points out:

"Animism is a foe which must be refused all quarter. In not doing so, Islam is bound to suffer absolute defeat itself at the hands of its hypocritical opponent.

"Many customs are doubtless forgotten; sacrifices are soon things of the past. Many prayer formulas, many names of spirits and ancestors are lost, but what an impregnable position magic gains in the new religion by entrenching itself behind the new conception of God. How many possible ways the Heathen-Mohammedan finds of satisfying his Animistic cravings in his daily religious exercises—and, above all, in the vagaries of mysticism."

Another important factor is the pilgrimage to Mecca. Pilgrims, on their return, occupy a high position among the population and become apostles. The journey to Mecca is not so much a penance for a poor sinner as a spring-board by which any venturesome rogue may leap into a lucrative profession. The money invested for the journey brings a large return when the Hadji sets up as a propagandist and religious leader.

One may see in every village of north Sumatra the process in all its stages: Heathen becoming Moslems, and Moslems becoming Christian. The Mohammedan Christian has a great conflict before him—he faces a double line of battle. He must fight against the old Animism and also against Islam. The triumph of the Gospel in such an environment is a proof of its power. The faith of these Christians is great because it risks everything. The missionaries in their method have refused all compromise. In some respects they are even radical in their attitude toward Islam. It is the miracle of



A CO-EDUCATIONAL SCHOOL FOR MOSLEMS AT PADANG, SUMATRA

In 1922 this school enrolled 800 pupils. It is a private enterprise aided by government grants

God's grace manifested through human love that has won its way. Not only does Jesus appear greater than Mohammed, but rather, as Simon says: "A new God, the father of Jesus Christ, who is one with the Son, takes the place of Allah in the Moslem heart." "It is not merely a question of correcting the Mohammedan conception of God. That is a hopeless task; the idea is too distorted. An entirely new conception is formed in the mind of the Mohammedan. The very name of God scarcely remains the same. Among the Bataks, we revert to the old vernacular name for God and once more eliminate the Arabic Allah. The soul finds the living God Himself in Jesus."

The method of preaching in Sumatra is fearless. No Mohammedan can become a Christian, they say, unless he is persuaded that Mohammed is a false prophet. "The aim of our preaching," says Simon, "is to make the Mohammedan realize who Jesus is; then his faith in Mohammed spontaneously breaks down. He must become assured of a twofold fact: that Christians really have another Jesus from the Jesus of Islam, and that Mohammed is not what he himself claims to be, nor what the teachers say he is."

3. Into this great arena of present-day conflict, it was our privilege to enter for a brief fortnight and to study at first hand the *power of the Gospel among pagans and Moslems in Sumatra*. After getting into close touch with the missions in Java, orientation was less difficult and everywhere, especially on the part of our German brethren of the Rhenish Mission we were heartily welcomed and most hospitably received. And for these workers to be hospitable means sacrifice. Think of the war period and the post-war disappearance of the mark.

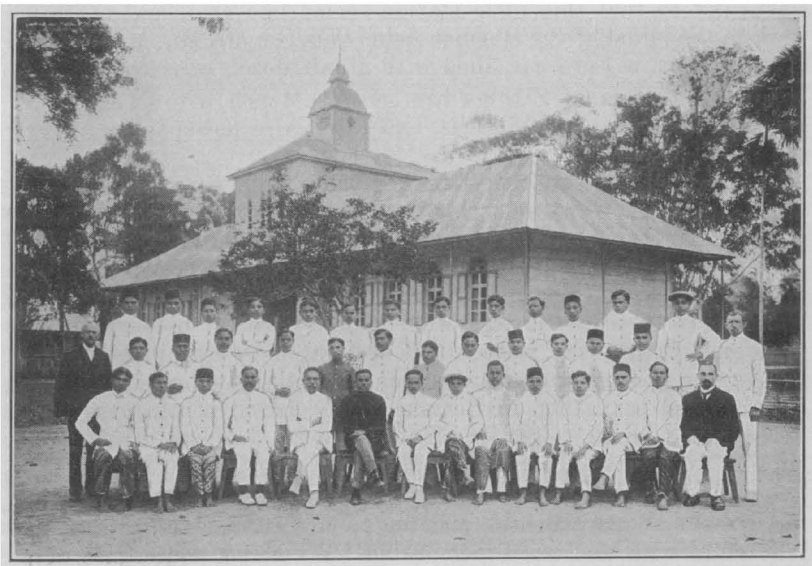
After preaching in the Willemskerk at Weltevreden on Sunday, August 20, 1922, to a congregation whose organization dates back



to 1619, I visited the Rhenish Mission post opened in Padang in connection with their work on the island of Nias. The recent revival there has resulted in a large accession of heathen to the Church of Christ. The present number of converts on that island alone is 46,759, and in one year they had over 2,000 adult baptisms, with 24,866 under instruction.

Padang has a population of 90,000 and with its harbor town Emmahaven, is the future metropolis for west Sumatra. A railway has been opened to Fort de Kock, 87 kilometers distant, through highlands whose rich and varied scenery is among the finest in all Sumatra.

At Padang we visited the Arab quarter and found, as everywhere, the productions of the Cairo Moslem Press on sale. Portraits of Mustapha Kemal and other Turkish heroes adorned private dwellings and shops. The Pan-Islamic spirit found expression even in the labels on match-boxes made in Sweden which pictured the Radja of Stamboul as head of Islam! I met a friendly Hadji, one of the leading Moslems, who received me cordially and spoke fluent Arabic. He is a progressive Liberal, has organized a school for boys and girls under a Committee, which assisted by the Government has put up a building costing 80,000 guilders. Two Dutch schoolmistresses are employed in addition to the teachers of Arabic and Malay. Four hundred pupils attend in the morning, and nearly four hundred others in the afternoon. I was invited to address the school and



THE THEOLOGICAL SEMINARY AT SIPOHOAN, SUMATRA

spoke on the Principles of Civilization, and the Ethics of Jesus Christ. This school is coeducational.

On Friday August 25th our steamer arrived at Sibolga. This port is 200 miles beyond Padang, and nearly 800 miles from Batavia. The Rhenish mission house and church are beautifully located just outside the city of Sibolga. When we arrived a confirmation class was in session and during our stay we learned something of the struggle in this part of Sumatra between Islam and Christianity for the pagan tribes. The story of the conflict, its character and its results, has been told by Simon in his well-known book, already quoted.

On August 26th, we left by government auto for Sipirok, a distance of 127 kilometres. Arriving the same day, we passed many villages, each having a church as well as a mosque. The station at Sipirok is one of the oldest of the Rhenish Mission. They now count 5,000 Christians in this one group of churches. The preparation given catechumens for baptism is very thorough. Islam is still active in its opposition and sometimes defiant. But the missionaries are not discouraged. On Sunday morning, we went to Boenga-Bandar to attend the annual mission fest. The church was crowded and the free-will offering good. We met a group of Moslems that evening. The following day we visited the great leper colony at Situmba with Mr. and Mrs. Link. The next day I visited Pargareotan and the work of the Java committee. There two missionaries are doing good work but isolated from their brethren of the Rhenish Mission ecclesiastically so that this little station seems like an island of Dutch work in the midst of the Rhenish field. Via Simatorkas, we returned to Sibolga, in a Ford car filled with a half dozen passengers.

The Moslems of Sibolga are in close touch with Mecca. We spoke with a number of Hadjis, and saw Cairo newspapers in their shops.

On September 1st we left for Pearadja, following the new highway built by the Government and crossing the great mountain range with its marvelous beauty of scenery before one enters the tableland surrounding picturesque Lake Toba. A short distance from the main highway and near Pearadja is the monument erected to the two American missionaries, Munson and Lyman, pioneers of the American Board who were killed and eaten by cannibals in 1834. I secured a photograph of the monument with its simple inscription: John 16: 1-3 (and then in Battak), "The Blood of Martyrs is the Seed of the Church." The first Batak convert, Jacobus, is still living. He was baptized in 1861. Today there are over 216,000 Batak Christians. What hath God wrought!

Dr. Johannus Warneck met me on my arrival and the days of fellowship with him were memorable. We had a conference of all the workers at the station; I visited their theological seminary and

training school and preached in the great church which seats 1,500 people. The progress of the work among the Bataks has been almost too rapid and the results too great for the strength of the workers. The church will need time and the missionaries patience for the full development of the work. It is hard to pass from the stone age to the 20th century in one generation; from fibre thread and thorn needles to the use of the Singer sewing machine; from the wax dip to electric lights; from being the son of a cannibal chief to becoming a chauffeur of a Christian missionary. Yet there are the facts in spite of the laws of evolution.

Two Christian papers are published at Sipohoan where also the theological school and seminary are located. On September 5, Dr. Warneck accompanying me, we visited Lagoeboeti and Balige, with its large industrial school for boys and girls. The large leper asylum, Hoeta Salem, with 500 inmates is a wonderful testimony to faith and enterprise. Missionary K. Lotz and his family welcomed us at their home at Sianter. There also we met Mr. Oechsli of the Methodist Episcopal Mission which has a very promising Chinese work here. A large meeting was held in the evening and we spoke to the congregation, through an interpreter, on evangelizing their Moslem neighbors.

On September 6th, after bidding farewell to Dr. Warneck, we took the train for Medan. A full program of meetings had been arranged including a public address at the Hotel Medan, an address before the Moslem Society Boedo Oetomo in Arabic, two addresses in English for the Methodist Mission in their church, a sermon in the Reformed Church in Dutch, and closing with a conference on September 12th held in the Hervormde Kerk for all the Christian workers of the city. Twenty-five were present. After discussion of the occupation of Sumatra, it was found that the total number of missionaries in the whole island was as follows: Dutch Clergy, 3; Dutch Baptist Society, 1; Java Committee, 2; Rhenish Mission, 45; Methodist Episcopal Mission, 8; Nederlands Zending Genootschap, 4; Salvation Army, 10; American Adventist, 6; a total of 79. It was arranged to appoint a small committee to encourage closer co-operation especially in prayer and for the production and distribution of literature for Moslems and native Christians.

Only seventy-nine foreign workers for the whole of this great field where the harvest is dead ripe and so many rich sheaves have been garnered! "And the isles shall wait for his law." How long? If anyone doubts the power of the Gospel, its miracle working-power today, let him go to Sumatra.



A CHORUS OF WALDENSIAN CHRISTIANS AT THE UNVEILING OF THE WAR MEMORIAL, TORRE PELLICE, ITALY

## The New Italy and the Old Gospel

BY FREDERIC S. GOODMAN, NEW YORK

Secretary of the American Waldensian Aid Society

**P**ROBABLY no country in Europe has been so radically reconstructed in the past two years as Italy. While the old Italy, with its art, its music, its historic ruins and fascinating history, its natural and its artificial beauty are there, a new life is throbbing everywhere. Mussolini's motto, "Our Country and Not Ourselves," has become a word of power, far beyond the membership of the men who have taken the solemn oath of the Fascisti.

There is a new industrialism in Italy, which will have tremendous economic and political significance in the near future. Waste of every sort is under the ban, and efficiency has become the watchword.

There is a new imperialism, which, when accompanied by the new spirit in industry, may become a menace to the peace of Europe, if not of the world. One need only to call to mind the sad events of last August and September, to see the force of these statements. Italy needs, more than at any day in her recent history, the inspiring, the guiding, the restraining influence of a vital and vitallizing religious life. Papini, who has a tremendous vogue among his own countrymen, says a true word, in the Introduction to his "*Life of Jesus Christ*": "There never was a time more cut off from Christ than ours, nor one which needed Him more."

There is a new aggressiveness in the Roman Catholic Church in all parts of the world, and especially in Italy. In some lands

such as France, this takes the form of a vigorous assault on materialism, rather than on Protestantism. The Vatican realizes the changes which have come over Europe since the Armistice, especially in the Roman Catholic countries.

There is in Italy a religious minority, which, for seven long centuries, in a marvelous way, has stood for and has been willing to die for, religious liberty. It has held tenaciously to the essentials of the Apostolic faith, as it has understood it. The Waldensian Church is the only Italian Protestant movement, which can be called a national Church. Its evangelical faith enables it to help its loved fatherland at this time of special need. This Church believes firmly:

1. That God is a loving Father who cares for all of His children, even when they ignore Him.



WALDENSIAN YOUTH BETWEEN SCHOOL SESSIONS IN THE GERMANASCA VALLEY

2. That Jesus Christ is a living Redeemer, mighty to save individuals, as well as communities and nations and civilization itself from the frightful results of sin and that *there is no other Redeemer*.

3. That the Spirit of the Living God is an omnipotent and omnipresent personal power, who will enter into the life of any man or group of men who will meet the conditions, and make that man or that group the channel of mighty blessing and power.

4. That there is far reaching reality in fellowship with God and with men through the means of common worship and the unfettered use of the Holy Scriptures.

5. That personal faith in such a Father, through such a Saviour, freely and steadily exercised is invincible, and overcomes every spiritual foe. This is far more than intellectual assent.

6. That love for Christ, shed abroad in the heart, by the Spirit of God, is equal to every spiritual strain. The hard command of Jesus, "love your enemies, and pray for those who persecute you," has

been fulfilled countless times, by the Waldensians, during the persecutions of seven centuries.

7. That on every saved sinner there rests the sobering responsibility to bear witness to the love, mercy and grace of the living Saviour, to every one within the scope of his influence.

The study of Waldensian history, their covenants, and their creeds, warrants the statement that no body of Christians, under equally trying circumstances, more fully prove their right to be called followers of our Lord and Redeemer, Jesus Christ.

Italy, and all Europe needs nothing so much as demonstrated Christianity, good will, confidence, unselfish service, expressed in the



THE WALDENSIAN CAPITAL, TORRE PELLICE, IN THE VANDOIS VALLEYS, NORTH ITALY

sphere of one's daily calling, industrial, economic, social, religious. As Principal Cairns, Moderator of the United Free Church of Scotland, has recently said, "Jesus Christ is the only Personality in the world Who is not bankrupt."

The Waldensian Church, though only a small minority of the population of Italy, is eminently fitted to render timely and significant service to New Italy. Why?

1. It is the only indigenous, national Protestant movement, of Italians, by Italians and for Italians.

2. It has an historic background of great significance, not only to Italy, but to evangelical churches in all lands. It was born, nurtured, and preserved in sorrow and suffering. It has paid in blood for its convictions. The records of the Waldenses, especially in the Valleys have a powerful influence over its sons and daughters, and

they elect the work of Christ at home and abroad, in a far larger proportion than do young men and women in other lands, within my knowledge.

3. It has a simple, democratic, and efficient form of organization. A very large place is given to the layman, though the standard of ministerial training is high.

4. It is intensely missionary. In spite of poverty, and unceasing opposition, political and religious, it has steadily pressed down from the Valleys, since the "emancipation" in 1848, until it has planted churches in more than fifty Italian cities, with out-stations and Sunday-schools in over one hundred other points.

5. It is successfully teaching the Bible and preaching the good news. Of this statement many new evidences are on file in the Waldensian headquarters in New York.

6. The Waldensians, to a very great degree have practiced that difficult command of our Lord, "Love your enemies and pray for those who persecute you." They are winning, slowly but surely, the favor of the Government, and of their neighbors, by their good will and patient endurance of wrongs and restrictions.

This ancient Church has before it the most challenging opportunity of its history and deserves the sympathy and financial backing of American lovers of an Open Bible and of the evangelical faith.



WALDENSIAN CHURCH (CORNELIUS BAKER MEMORIAL) IN ROME

## Outstanding Events of the Past Year

*A Mission Board Symposium on the Work as Seen from the Point of View of the Secretary's Desk*

LAST January, a letter went from the office of the REVIEW, to thirty-six secretaries of the Home and Foreign Mission Boards, asking for brief reports on the most outstanding and important events of the past year in connection with their work on the mission field or at the home base.

The study of the twenty-two replies received from Board secretaries reveals some interesting facts. There is no note of pessimism though there are some in a minor key. Some secretaries find it very difficult to pick out any outstanding event, but report progress along several lines. Only one Board refers to the doctrinal controversy which is disturbing a number of the denominations and only one speaks of opposition on the field. Only two Boards mention financial difficulties, while five report encouraging gains in receipts. Seven rejoice over the opening of new fields or new stations and five write that the opening of new hospitals or schools marks a new advance. Seven are encouraged by signs of spiritual awakenings and an increasing number of converts. Four refer to the Japanese earthquake, its losses, and the effect on Christian missions. Three Boards find of special importance the reorganization of their work at home and four report more or less radical reorganization of the work on the field. Five Boards dwell on the development of the native Christian churches in self-government and self-support, and point out the need for better trained leaders. Anniversaries loom large as the outstanding events in the history of two Boards.

Possibly some of the Boards not heard from could report very encouraging and outstanding signs of progress, while others may be silent because they have nothing of interest to report. It is exceedingly valuable to survey periodically the work for which one is responsible and to note down what has been done that has been worth while. Records are valuable in giving an account of one's stewardship. Sometimes a survey reveals clearly a lack of vision and a definite policy on the part of the leaders. At times, one realizes the need for better generalship and greater dependence on God for leadership and spiritual power. Sometimes we come to realize through such a review that our eyes and our efforts have been fixed on earthly things that are insignificant and transitory and we feel more keenly the need for the inspiration of a greater task undertaken in the name of our divine Lord. In other cases, we are humbled as we stand in amazed gratitude at the way in which God has wrought wonders in conjunction with our feeble efforts and in spite of our shortcomings.



The letters printed below should be read by all interested in the great world-wide work of Christ. Through them many may be inspired to greater faith, to greater self-sacrifice and to more devotion in prayer, in giving and in service, to fulfil the will of God among men.

### **The Seventh-day Adventists**

"Probably the most significant event indicating remarkable progress is the advancement evidenced in the stress-ridden portions of Europe. In the sections that have been passing through the greatest hardships, we are getting the most converts. In those areas we have been realizing greater gains in converts than in any other division of our world organization. While Europe has been passing through the valley of the shadow for many years, yet, during those same years, our work has marched forward in a way that seems miraculous.

"In old Russia our net gain in converts for the first three quarters of 1923 was 2,213. Roumania reports 921 souls for 1923. The European Division reports over 10,000 baptisms for the year. Neither Bolshevism nor famine, poverty nor hardship is able to prevent the progress of the Gospel. We feel grateful to God for the remarkable achievements by a small army of faithful soul-winners in the distressed portions of Europe.

"Reports from heathen lands contain such outstanding features as this word from the general director in the Far East: 'In the Philippines the baptisms for 1923 were 1,029.' This echo comes from Central Africa: 'During 1923 the Zambesi field increased its membership more than one thousand.' And so from every part of the world the cheering word of unprecedented advancement is reaching our Foreign Mission Board.

B. E. BEDDOE.

*Washington, D. C.*

### **American Baptist Foreign Missions**

1. The year has been remarkable for the record of evangelistic achievements. A total of 18,415 converts was added to the membership of the churches by baptism during the preceding statistical year. This is the largest total ever reported in a single year in the 110 years of the society's history.

2. Another significant event was the reduction in the accumulated deficit, which by unexpected larger income from various sources, and through a substantial reduction in expenditures, was reduced from \$914,262.50 to \$661,540.10.

3. In view of the blessing upon the evangelistic preaching tour in Czechoslovakia during the preceding summer, the Board sent to the Baltic States one of its members, Dr. S. W. Cummings, for a similar preaching tour during the summer of 1923. He addressed

thousands of people and hundreds were brought to a saving knowledge of Jesus Christ.

4. The year 1923 must also record an unparalleled disaster in foreign missionary effort occasioned by the Japan earthquake, which damaged and destroyed property consisting of the Tokyo Tabernacle, Mabie Memorial School, four Baptist churches, five missionary residences and several other buildings, involving a total loss of approximately \$500,000. Never in its history has the society been called upon to face such a staggering blow to its work.

5. The encouraging development of self-support on the foreign field, in that now 61 per cent of the churches are entirely self-supporting, gives promise of still further development under proper missionary leadership. Furthermore, the thousands of new converts must be wisely shepherded, and leaders from among them must be trained, so that in the days to come the new churches may grow rapidly to self-support and become centers for yet broader extension of the faith.

*New York City.*

P. H. J. LERRIGO.

#### **New York American Baptist Home Mission**

A heartening undercurrent of evangelism has been noticeable in the work of all of the departments of the society during the past twelve months. Special evangelistic effort, accompanied by baptisms in every church in the state, has been adopted as the goal of the Committee on Evangelism in many states. A new vision of the possibilities of lay-evangelism has been grasped after our several Conferences on Evangelism. The plan includes the appointment in every association of a given state of a layman whose duty it shall be to secure one layman in each church to cooperate with the pastor in the carrying forward of a special evangelistic campaign within the church.

Gracious revivals have awakened many towns in Eastern Cuba during the past two years. Students at El Cristo College have become followers of Christ almost without exception. The native pastors trained by our American missionaries in Central American republics are continually leading groups of Christians into neighboring towns to make new converts.

Thirty students in the Mexican Boys' High School at Saltillo, Mexico, have declared an intention to study for the ministry.

Accompanying the generous gifts of money by Indians for the support of Bacone College and Murrow Indian Orphanage, there have been consecrations of young Indian lives to Christ and His service. During December, 1923, a series of evangelistic meetings resulted in thirty-two baptisms at Bacone and there are now only two students who are not professing Christians.

Among the Kiowa Indians a spiritual movement developed

through the positive stand for righteousness on the part of leading men and women that resulted in new converts won to Christ and many pledges made for Christian service. CHARLES L. WHITE.

*New York City.*

#### **Southern Baptist—Foreign Missions**

There has not been, to my knowledge, any incident or development in our foreign mission work worthy of special attention.

Persecutions of our Baptist people in Roumania continue. This will, I judge, be hard for Roumania to explain to the satisfaction of the American public after the agreement which Roumania entered into with the Allies when her present territorial boundaries were recognized.

There has lately been imprisonment of some of our Baptist men in Russia where the unsettled state of affairs gives us great anxiety. J. F. LOVE.

*Richmond, Virginia.*

#### **American Friends—Foreign Missions**

Among the significant events of the past year on Friends' foreign mission fields are the following:

1. The opening of a theological department in connection with the school at Holguin, Oriente, Cuba. Five young men are availing themselves of the opportunity to prepare for positions of leadership in the Cuba Church.

2. The church in Jamaica has experienced a phenomenal growth in the matter of self-support and in educational and evangelistic work. An enlarged church and school building program has been carried to completion.

3. The growth of the Normal Training School and Girls' Boarding School in East Africa. Between forty and fifty young men—some the sons of chiefs and headmen—have entered upon a course of study which will prepare them to minister to the needs of their own people. More than thirty girls have been in attendance at the Girls' School in spite of the opposition on the part of some parents, headmen and others to advanced education for girls.

4. The growing eagerness of the Mohammedans and Protestants in Palestine for education. Friends are conducting day schools in six Mohammedan villages north of Jerusalem. Christian teachers are used and the people eagerly send their children for instruction.

*Richmond, Indiana.*

B. WILLIS BEEDE.

#### **The Christian Reformed Church**

Our little denomination does not have big things to tell as other organizations, but perhaps the following may interest you.

There are at present eight Christian Reformed missionaries in China, one of them at the Nanking Language School, and seven engaged in work in the city of Jukao, Province of Kiangsu.

Besides these workers in China, the Church has some 27 workers among the Indians of the Southwest, four stations being on the Navajo field and one station among the Zuni Indians, both in New Mexico, and two Hebrew mission plants—one in Paterson, N. J., and one in Chicago, Ill. At Hoboken, N. J., we maintain a Home for sailors and immigrants.

HENRY BEETS.

*Grand Rapids, Michigan.*

**Church of the Brethren (Dunker)**

The outstanding new work of the denomination along missionary lines is the opening of work in Nigeria. Early in 1923 Rev. Albert D. Helser and Rev. H. Stover Kulp entered Nigeria as an investigation commission for the Church of the Brethren. They selected a site in the Bornu Province and have secured permission from the Government to conduct a school at Garkida.

Work well established in India by a force of sixty missionaries and in China by fifty American workers is prospering in a normal way. In India there has been a distinct movement to emphasize the Indian Church more and the Mission less. The foundation for the new vocational school was laid and this will be invaluable since it is realized so keenly that the hand must be better trained to help carry out the Christian impulses of the heart.

*Elgin, Illinois.*

H. SPENCER MINNICH.

**The Church of God**

"In the following paragraph we relate an event that, in our particular work, looms rather large.

"On Sept. 1, 1914, there was opened in Cuttack, India, under Miss E. Faith Stewart, a home for girls known as "The Shelter." Since it was established "The Shelter" has rescued more than one hundred of these girls, who, taken from the temples and dens of vice while very young and before they had entered lives of sin, were thus in a condition to be trained to lives of morality and Christian usefulness.

"But this institution is for girls only. Hence, Miss Stewart's heart was stirred for the need of the many orphan boys in India who need a place of shelter and an opportunity for Christian education. Money and workers having been provided for this purpose, the Boys' Home was opened sometime during the summer of 1923. The beginning was small, but as there are plenty of boys on whom to work in the Province of Orissa, the growth will be limited only by

the workers and the means available. This institution will also provide husbands for the girls of the Shelter. J. W. PHELPS.

*Anderson, Indiana.*

#### Christian and Missionary Alliance

During the year 1923 the Christian and Missionary Alliance was enabled to open mission stations in four distinct language groups where no resident missionary work had ever previously been carried on and no message of the Gospel was being given. These groups are: *Cambodia*, where we opened a station in Pnom Penh, the capital, in January, 1923, and have since baptized the first Cambodian converts. Later in the year another station was opened at Battambang, each of these occupied by a married couple. Cambodia has a population of over a million and a half and we are glad for the privilege of carrying the Gospel to them.

The other three groups are in French West Africa and include the *Foula* or Fouta group, in French Guinea, numbering 655,000 principally Mohammedans, in which we have opened two stations—Mamou and Labe; the *Senoufo* tribe, numbering with the related group of Habes 450,000, with a station at Sikasso in French Soudan; and the *Bobo* tribe, a practically naked pagan tribe of 308,000, with the main station at Bob-Dioulasso. Funds for the carrying on of the Bobo work are being given through the Alliance treasury by a missionary society of an Evangelical Conference in Pennsylvania.

In the last two years our missionaries have been enabled to open thirty-two new stations principally in hitherto unoccupied regions and in doing this only one previously occupied station was closed to the work and turned over by arrangement with another society.

Through an exploration trip made by Rev. H. B. Dinwiddie, Co-Secretary in our Foreign Department and also Secretary of the Pioneer Mission Agency, and Rev. G. P. Simmonds, for many years one of our missionaries in Ecuador, and by a survey made by R. B. Clark of our Brazil Mission in a trip from Iquitos through Central Peru to Lima, information has been secured regarding the Oriente and upper Amazon region and portions of Peru, where there are many Indians with no message of the Gospel and steps are being taken to enter within the next few months different portions of the territory surveyed.

A. C. SNEAD.

*New York City.*

#### Congregational—The American Board

It may not be possible to point with assurance to "the most outstanding fact or event" in connection with our work during the year 1923, but one inclines to remark the progress in native leadership on the several fields as the significant outcome of the year.

The process of transferring responsibility from missionaries to native leaders has been going on for years. The elevation of qualified Christians in India, China, or elsewhere, to positions of trust and administrative power was begun long before 1923; but in this last year the process has gone forward more widely, with increasing rapidity, and in more systematic fashion. Mission organization has been restricted or revised so as to provide for a real devolution.

The Marathi Mission in India has created an Indian Mission Board, made up largely of pastors and leading laymen with but two missionary representatives, which has taken over the care of the church life and of elementary school development in one section of the field. An Indian educator has succeeded to the headship of the Mission high school in the city of Bombay. In our South Indian fields the care of districts and of stations formerly in charge of resident missionaries is now transferred to the hands of Tamil leaders.

In North China, in addition to strengthening the organization of the Council which is the supervising and directing body for the whole Mission enterprise in that large field, two Chinese educational supervisors have been secured in place of the foreign supervisor originally called for to guide in school development.

In Japan, where the Kumiai churches have been independent and self-determining for many years, in 1923 the Mission transferred to the organization of these churches the care of the churches that were the outgrowth of its work and had been dependent in part upon its grants in aid. They transferred also the funds which had been employed in aiding the churches to the holding and distribution of this organization, contentedly accepting the limited representation of two members of the Mission in the body of control.

*Boston, Mass.*

W. E. STRONG.

#### **Methodist Episcopal Church, South**

On my recent visit to the Orient I noted two great awakenings everywhere manifest, intellectualism and nationalism. These facts call for a swift spread of Christian ideals, lest this generation should fix standards and loose forces that will set the clock of civilization back a century.

The Church of the Orient is taking form; it is becoming indigenous; it is growing in self-consciousness, self-respect and a sense of power and responsibility. The development of a native leadership will more and more shape and direct the Church of the future. Together with the development of the native leadership, the past year records a distinct upward step in self-support.

In the light of these lines of development, perhaps the most outstanding achievement of the past year is the organization by the China mission conference of a mission of its own in Manchuria. The

money has already been raised by the Chinese and the mission opened under the joint superintendency of a foreigner and a native worker. This is the first instance in our missionary annals of a foreign mission field so catching the spirit of Christ that the natives themselves established another mission.

The revival movement which swept Shanghai recently stands out as a notable example of progress. This was a union revival, organized, financed and operated by the Chinese. The preaching was done by the Rev. Z. T. Kaung, a Methodist. As a result of his work more than 1,500 conversions were recorded in less than two weeks, and the crowds were so great that by order of the municipal police the doors of the city hall, where the meetings were held, were closed at a certain hour, because of overcrowding.

At home we have emerged from the Centenary regime with credit and with a forward reach. During the past five years Southern Methodists have added to their responsibility 20,000,000 people, a new continent, and four fields to their territory, with four new languages in which the Gospel must be preached. We have almost doubled our missionary force. The foreign mission program is three times as great as in 1918; and we are at a point to shape up and mobilize the forces for a great forward look in the field of missions.

*Nashville, Tenn.*

W. W. PINSON.

#### The Moravians

The events which seem of importance to us in our mission work may appear rather humdrum to those accustomed to deal with large affairs.

In Alaska the work among the Kuskokwim Eskimos shows a net gain of exactly 200. When one realizes that these are really "handpicked"—won "one by one" it is a remarkable increase. The total Eskimo membership is now 2,125.

The outstanding administrative feature was the authorization of the building of a motor boat at a cost of \$15,000. This is very important since there are no roads in the Kuskokwim District and all travel between the widely scattered stations, outstations and preaching places must be done by dogsled in winter and boat in summer.

In Nicaragua the Moravians are working among the Creoles and among the Sumu and Miskito Indians. A remarkable work of grace has been going on, especially among the Indians of the upper coast, which has continued now for more than two years. Adult heathens are crowding in and pleading for baptism. In 1921 the net increase was 652; in 1922, 446; in 1923, 633, and now several hundred are under instruction for baptism. The total membership is 10,107. This is the largest work among the Indians of Central America carried on by any church anywhere.

PAUL DE SCHWEINITZ.

*Bethlehem, Pa.*

### Presbyterians, North—Foreign

As to the most outstanding facts or events in connection with our missionary work during the year 1923, I would suggest the following (in addition to the reorganization of our Board to include the Woman's Board):

1. The plans for the organization of the Union Mission in Mesopotamia to be jointly maintained and administered by the Reformed Church in America, the Reformed Church in the United States, the Presbyterian Church in the U. S. A., and also it is hoped the Southern Presbyterian Church and the United Presbyterian Church.

2. The opening of the hearts of the Japanese people and the removal of suspicion and international distrust by the great outpouring of American friendship and goodwill in connection with the earthquake relief.

3. The return of the Assyrian Christians and of the missionaries to Urumia and the beginning of the reestablishment of the Church there.

4. The securer establishment of the new Mission of the Church in Southern Yunnan among the Tai people.

ROBERT E. SPEER.

*New York City.*

Its object was to rescue from the public brothels of the Province of Orissa, young girls who had been trapped and taken there, or sold to such a life by their parents; as well as little girls who had been married to the gods in the temples.

### Presbyterian Board of National Missions

Without doubt, the most outstanding event in connection with the work of National Missions during the year 1923 was the organization in May of that year of the Board of National Missions. There was thus created a great inclusive National organization charged by the General Assembly with responsibility for all of the work of the evangelization of the home land. Home Missions was one of the earliest concerns of the Presbyterian Church. It was a concern of the first Presbytery, the first Synod and of the first General Assembly. The General Assembly of 1802 appointed the first Standing Committee on Home Missions and the original Board of Missions was organized in 1816.

The year has necessarily been one of transition and reorganization. A new operating organization has had to be built in which all of the interests of all of the cooperating agencies have had to be conserved. This initial task is now carried to the point where with the beginning of the new fiscal year the National Board is enabled to energetically prosecute its task to win America for Christ.

*New York.*

H. N. MORSE.



### The Presbyterian Church (South)—Foreign

Among the most outstanding facts or events in the history of our Southern Presbyterian foreign mission work I briefly mention:

1. The fact that in spite of the large dependence of our Treasury on those engaged in cotton raising, and the ravages of the boll weevil in that industry, there has been no falling off, but on the contrary an encouraging gain of approximately \$150,000 in contributions up to the present date as compared with last year.

2. The present year marks the beginning of a new departure in our Mission administration in the appointment of three women as full voting members of our Board.

3. While our work has been disturbed by the Modernist-Fundamentalist controversy, so far only in one case has any charge of doctrinal unsoundness been brought against any of our missionaries, and in this case the one implicated, after undergoing the most thorough investigation, received a unanimous vote of confidence from his Presbytery.

S. H. CHESTER.

*Nashville, Tenn.*

### Presbyterian Church (South) Home Missions

(1) The year began with an indebtedness that increased until it aggregated \$119,000, which was entirely wiped out leaving a small balance with which to begin the new current year.

(2) It witnessed the greatest Building Era in its history, which made demands upon Church Erection funds far beyond the financial ability of the Executive Committee, compelling it to decline applications for help totalling nearly \$200,000. This, however, did not prevent a Forward Movement in Church Erection which was inaugurated by appropriations for San Antonio, Texas involving a building outlay of \$100,000. This is a specimen of similar operations to extend to a dozen other cities.

(3) The summary of results reveals additions to the church, through the agency of Assembly's Home Missions on profession of faith, aggregating 10,352 and by letter 4,967, making a total of 14,419.

(4) New equipment provided during the year for its mission work gives Stillman Institute for Negroes at Tuscaloosa, Alabama, Oklahoma Presbyterian College for Indians at Durant, Oklahoma, Stuart Robinson Institute for mountaineers in Kentucky their largest capacity for service; while the \$50,000 raised for the Mexican Girls School in Texas assures the success of this new institution, at least in the first unit of its building operation.

*Atlanta, Georgia.*

S. L. MORRIS.

### Presbyterian Church in Canada

In our ten Foreign Mission fields the years 1918 to 1923 have been amongst the most encouraging years of our history. Famine relief in Honan in 1922 introduced a new era. The Chinese seem now to have got rid of the thought that foreigners were there for some sinister purpose, political or personal. One of our missionaries reported that he had examined 2,000 candidates and enrolled 1,000 of them, asking the other 1,000 to delay for further study and conference. Another missionary also reports that he cannot overtake the number seeking examination. The barriers seem to have been broken down and the doors stand open. In Honan, when churches do not exist and the weather is not suitable for street preaching, tents are pitched and good audiences are secured, afternoon and evening, for ten days or two weeks and then our workers move on to another place.

The Jubilee of the North Formosa Mission was celebrated last year and reports come of a responsiveness there not known before. Students have organized themselves into volunteer bands, and go out to villages round about for evangelistic work.

The Semi-Jubilee was celebrated last year in our Korea Mission and the Korean Church manifests enthusiasm and enlarged outlook.

*Toronto, Canada.*

R. P. MACKAY.

### Protestant Episcopal Church

The Protestant Episcopal Church feels that a new epoch in its missionary work in Japan began in December, 1923, with the consecration to the office of Bishop of Rev. Joseph S. Motoda, Ph.D., D.D., of the Diocese of Tokyo and Rev. Yasutaro Naide, D.D., as Bishop of Osaka. To quote the words of Bishop McKim:

For the first time in the history of the missions of the Churches of the Anglican Communion, a native Church in Japan has created a self-supporting diocese, has elected its own Bishop under its own canons, and has become an integral branch of the Anglican Communion on equal standing with its sister churches of England and America.

*New York City.*

A. B. PARSON.

### Reformed Church in America—Foreign

In the Arcot Mission, India, the outstanding event from an administrative point of view is the organization by our Arcot Mission of the Arcot Assembly with a Constitution and By-Laws. This is perhaps the most advanced organized response within the churches of our missions to the new spirit that is running through the great countries of Asia. The stirring among these keen minds of the Orient of new ideas, particularly since the great War, has influenced them, not only in their political life but in their religious as well.

The indigenous churches which have grown up in those countries have been moved by the challenge to self-determination and they have been endeavoring to express it in ways that have called out the sympathy and cooperation of the missionaries.

This Arcot Assembly is made up of the members of the Arcot Mission, the officers of the Indian Church Board, pastors of churches and other ordained ministers, headmasters and headmistresses of leading educational institutions, Indian representatives of the hospitals and laymen representatives of the communicant membership of the churches.

An outstanding event in Japan in which our Mission has had an active part has been the final organization after several years of anxious consideration of a Joint Evangelistic Board, made up of representatives of the Church of Christ in Japan and of the cooperating Reformed-Presbyterian Missions, for the conduct of evangelistic work within the boundaries of the Church and the cooperating Missions.

In the new mission field in Mesopotamia a forty-foot motor boat has been put into service to carry the gospel message along the rivers and canals and channels, to the tens of thousands of Arabs living in villages and hamlets and camps dotting all the water courses. With the help of the Milton Stewart Evangelistic Fund a kerosene motor boat was purchased from the British army for about \$1,000 and has been named the "Milton Stewart." A cabin has been fitted up in the after part so that Mr. and Mrs. Dykstra can live on her for a month at a time.

*New York City.*

WM. I. CHAMBERLAIN.

#### **Reformed Church in America—Domestic**

It seems to me that the outstanding development in our work during the year 1923 was that connected with the growth of some cities and communities which are centers of influence for the Reformed Church and which have called for a work of Church Extension of unusual size and scope. In the East this condition especially applies to the Metropolitan District, including Suburban New Jersey, Long Island and Staten Island. In this field the opportunities for extension have been limited only by the financial support the Board has been able to give. The same condition applies in the Middle West, in and about the cities of Grand Rapids, Muskegon and Holland, Michigan, and Chicago, Illinois. The willingness of people to support new church enterprises in these and other communities would seem to demonstrate that the average person does not want to live in a churchless community and that there is abiding interest in spiritual matters.

WM. T. DEMAREST.

*New York City.*

### United Christian Missionary Society (Disciples)

The most outstanding event in connection with our missionary work during the year 1923 was the raising of the Dr. A. L. Shelton Memorial Fund of \$100,000 and the sending out of a new group of seven missionaries to Batang on the Tibetan border. This group consists of two evangelistic families, one medical family, and a trained nurse. This will lead to the strengthening of the Tibet station where we have a hospital, a Christian school and an orphanage, and will also make possible the opening of another station in the near future on the border. The fund is over-subscribed and a far larger group of young people would have been glad to go if we could have sent them.

STEPHEN J. COREY.

*St. Louis, Missouri.*

### United Lutherans—Foreign Missions

The outstanding event in connection with the foreign missionary work of the United Lutheran Church in America during the year 1923 was the effort to raise at least \$300,000 as a Foreign Mission Forward Fund. This goal will be reached if all pledges are paid. It is the purpose of the Board to cancel its indebtedness of \$175,000 and to use the rest of its money for advance work in the foreign fields.

Negotiations are pending for the transfer of the Shantung Mission Field of the Berlin Society to our Board. This field has three main stations, thirty-three outstations, and before the war there were twenty-eight missionaries in the field.

In India the outstanding event has been the establishment of a Vocational Middle School on the Lam Reserve near Guntur. The Mission is also pushing plans for a United Christian College in the Telugu area to be located at Bezawada. At present Noble College at Masulipatam is being used temporarily as a United College.

In Liberia the Lutheran missionaries are pushing backward into the Interior and have opened a new station near the boundary of French Guinea at Zorzor.

GEORGE DRACH.

*Baltimore, Maryland.*

### United Lutherans—Home Missions

Perhaps the most outstanding fact during the past year was the removal of the headquarters from York, Pennsylvania to Chicago.

Two other significant events were (1) The division of the Western portion of our field with a General Superintendent for the district west of the Rocky Mountains, and (2) a Mission Conference at which the entire directing force of our Home Mission work (General Superintendents, Synodical and State Superintendents and Field Missionaries) met with the Board to make a thorough survey of the field and to plan to occupy it more aggressively.

JOHN F. SEIBERT.

*Chicago, Ill.*

### United Presbyterians—Foreign

The pro-rata foreign missionary giving of our Church per member is \$6.02, including gifts coming in through both the Foreign Board and the Foreign Department of the Women's General Missionary Society.

The most outstanding event in connection with our work abroad in 1923 was the visit of the Corresponding Secretary, Dr. W. B. Anderson and the Recording Secretary, Dr. C. S. Cleland, to all our foreign fields—Egypt, the Sudan, Abyssinia and India. In connection with their visit to the Indian Mission Rev. H. C. Chambers, who went to India in 1903, was appointed as a General Secretary of the Mission. This is a departure from the previous policy but it is believed that it will result in much good in the way of coordinating and unifying our work throughout the Punjab.

Abyssinia continues to hold a fascinating missionary interest for the United Presbyterian Church. There are many indications that this field has been directly opened by the hand of God. Although Abyssinia has nominally been Christian for many a century, yet it has been most hostile to present-day Christianity. The Abyssinians have at last welcomed American Christian missionaries into their land and after four years of occupation the United Presbyterian Church has there a foreign staff of nine couples and six single women, located in three stations, Sayo, Gore and Addis Abeba. Last year, Dr. Lambie, the pioneer missionary in this field, returned to the capital with a \$50,000 gift to which \$17,000 has since been added, and is erecting a modern hospital in Addis Abeba with the hearty cooperation of the Regent. Over seventy converts have already been reported from this new field, indicating that God has in a special way placed the seal of His approval upon the opening of this work.

*Philadelphia, Pa.*

MILLS J. TAYLOR.

### United Presbyterians—Home Board

In the matter of policy it is worthy of note that during the past year our three denominational Boards doing work in the Home field have been merged into one under the corporate name of "The Board of Home Missions of the United Presbyterian Church of North America," which now carries three departments—"Home Missions, Church Erection, and Work Among Negroes."

Special financial difficulty has been encountered during the year 1923, since the cost of organizing and maintaining mission stations has greatly increased—almost doubled in the last five or six years.

On the other hand, our Home Mission Board has never been confronted with so many splendid opportunities of organizing and developing mission congregations. Where we have been enabled to do so, splendid results have followed.

*Pittsburgh, Pa.*

R. A. HUTCHISON.

# Living Results of Christianity in Japan

BY GALEN M. FISHER, M. A., NEW YORK

Author of "Creative Forces in Japan." Formerly Y. M. C. A. Secretary in Japan.

ONE is reassured as to the stability of the Christian Movement in Japan by becoming acquainted with outstanding living Japanese leaders, such as those mentioned below.

Japan is said to have been the first Asiatic country to have a "native" bishop for a Protestant communion. Bishop Honda was the man (or one might well say, the saint) elected to fill the office when, in 1908, the united Japan Methodist Church was formed. He has been followed by two other able men, Bishop Hiraiwa and the present incumbent Bishop Usaki, who, by the way, is a worthy graduate of Vanderbilt University.

This year, at length, after years of preparation, the Anglican church in Japan (*Seikōkai*) consecrated Rev. Dr. S. Motoda and Rev. Dr. Naide as its first Japanese bishops. Like a number of other *Seikōkai* leaders, Bishop Motoda owes a great deal to two early American Episcopal missionaries, Dr. Tyng and Bishop Williams. For collegiate and graduate study he went to U. S. A., taking his doctorate in sociology. Bishop Motoda has won his spurs not only as an educator but as a prolific writer and lecturer. His catholic spirit and judicial poise have made him unusually effective in inter-denominational enterprises.

In the *Nihon Kirisuto Kyokai* (Presbyterial) the foremost elder statesman is Pastor M. Uemura. He is a master of expository preaching, for, although his pulpit manner is unadorned and quiet, his fresh exegesis, his incisive thrusts at human nature and his wide-ranging literary allusions give his messages penetrating power. One of the keys to his influence is to be found in his library, gleaned from all lands, but chiefly British. Dr. John Kelman is an admiring friend of Dr. Uemura's and when calling on him one time he was left in the library a few minutes while Dr. Uemura went to another room. On the reappearance of his host Dr. Kelman exclaimed, "It's good you didn't leave me alone with some of these books any longer, or I might not have been able to resist the temptation!" The *Fukuin Shimpō* ("Gospel News") is the recognized premier among religious weeklies in Japan. It has from the first—for thirty odd years—been edited, managed and owned (and its deficits met) by Dr. Uemura. As though the shepherding of the largest congregation in the Empire and the editing of a weekly journal were not enough, he has successfully maintained a theological school and has been for many years chairman of the National Executive Committee of the denomination. When one inquires as to the fountainhead of all this pro-

ductivity, it appears that young Uemura as a lad studied in the schools of the late Dr. James H. Ballagh (Dutch Reformed) and Dr. Samuel Rollins Brown (Presbyterian). It was due to Dr. Ballagh's influence that he became a Christian.

The *Kumiai* (Congregational) Churches in Japan are rich in able leaders, especially in the first,—and alas—the passing, generation. Among them the group who came from the famous “Kumamoto Band” stand foremost. This group includes Pastor Kanamori, the “three hour sermon evangelist,” so widely known in America, Pastor Miyagawa, the powerful pastor of Osaka, Pres. Ebina, of Doshisha



DR. SAKUZO YOSHIMO  
Professor in Tokyo Imperial University; leader  
in progressive political and religious  
thought

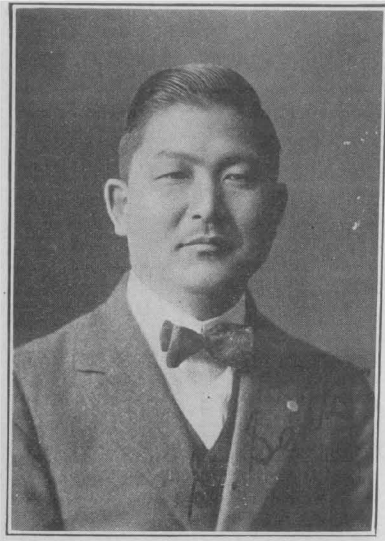


KAJINOSUKE IBUSU  
President of Meiji Gakuin College; chairman  
National Committee of Y. M. C. A., Ex-moderator  
of Presbyterian General Assembly; Ex-chair-  
man of National S. S. Association.

University, and his predecessor, Dr. Tasuku Harada, now of the University of Hawaii. Dr. Ebina, president of Doshisha University, has always been more a prophet than a theologian, and his persuasive presentation of the love of the Father and of the Lordship of Jesus Christ has gone far to stop the mouths of gainsayers and to make them thankful that in every way Christ is preached.

One of the greatest gifts of *Doshisha* to Japan is Colonel Gumpei Yamamuro, the master mind of the Salvation Army. His funds exhausted, young Yamamuro was on the point of being compelled to leave *Doshisha*, when a fellow student anonymously paid his fees and enabled him to continue. Some time afterward he learned who had so befriended him, and on asking the reason, found that it was the

love of Christ in the heart of a lad who was peddling milk and eating short rations in order to help him out. Naturally he was deeply touched and was moved in large measure by this incident to become a Christian and give his life to the service of the poor and unfortunate. Col. Yamamuro's pen and voice have reached literally millions with a kindling message. His volume, "The Common People's Gospel," has the quality of Spurgeon and Moody, and has gone through countless reprints. As he speaks, even a hearer ignorant of Japanese could hardly escape the drawing power of his glowing sympathy and unaffected concern for sin-chained hearts. The growth and standing of the Salvation Army in Japan are due largely to him, for with extraordinary evangelistic gifts, he unites confidence-winning character and shrewd common sense.



SOICHI SAITO

National General Secretary of the Y. M. C. A.  
of Japan

In the younger generation of ministers there are a number of able men in each of the denominations. Rev. H. Hatanaka of the Kumiai Church is one. In his boyhood he was practically adopted by Miss Mary Wainwright of the Congregational Mission and in America he bore the name George Wainwright. Her unstinted efforts on his behalf have borne rich fruitage. After graduating from Oberlin College and Theological Seminary he had the distinction of serving with success as a Boys Secretary in Pittsburgh Y. M. C. A. among American boys. He was

equally successful in similar work among Japanese boys at Osaka. But his ripper powers found fuller outlet in the pastorate, at Kyoto. There he was for several years the dynamic leader of a large central church embracing alike merchants and students, men, women and children. That he has had a helpmeet of ability in his wife, a graduate of a mission college, will have been surmised by readers who know how often the wife is the better half in American pastorates. A few months ago Mr. Hatanaka accepted the insistent call to become Dean of his wife's *alma mater*, Kobe College. In student conferences he has been an especially effective speaker. His exceptional command of English, added to his winsome personality, have made him one of the best interpreters: Dr. John R. Mott spoke through him almost exclusively two years ago.



Rev. Toyohiko Kagawa of Kobe, although barely thirty-five, is today one of the most widely read and respected Japanese. His activities for the last five years have been manifold: preacher, evangelist and lecturer in universal demand, author of sociological, religious and imaginative works of note, including an autobiographical novel which in 1921-22 was a "best seller"; organizer of the Western Federation of Labor and of the hitherto helpless and scattered tenant farmers into a national union. Kagawa is one of the most remarkable examples of the highly multiplicative effects of Christian missions. Since the earthquake, he has been giving himself unsparingly to relief and evangelistic work among the stricken multitudes of the Tokyo slums.

Among the notable Christian laymen, it is difficult to select a few for special mention. Kichitaro Muramatsu of Kobe went to New York in his youth to study business, and on his first Sunday in the great city attended a church where an incident occurred which leavened his whole life. After the service he was hoping some one would greet him, and at length a kindly gentleman did so, in the heartiest way, and after inquiring about his religious and business connections, invited the youth to call at his office in the Twenty-third Street Y. M. C. A. It was none other than the General Secretary, Robert McBurney, himself once a lonely immigrant from Ireland. Although Mr. Muramatsu never saw Mr. McBurney again, that sympathetic word aroused in him the resolute purpose to dedicate his own life to befriending young men away from home in his own city of Kobe. To that purpose he has been inflexibly true for more than a quarter century. He has lived a busy merchant's life and has reared a fine family, but he has at the same time been superintendent of a Sunday-school and president of the city Y. M. C. A. and a leader in the nationwide expansion of the Kumiai Churches. When the first Association building fund was being launched, he felt that he as president should lead off, so he contributed the one thousand yen which he had been saving in order to



MISS MICHİ KAWAI  
National General Secretary of the Y. W.  
C. A., Japan

build a home for himself, remarking that the young men of the city needed a home of their own much more than he did.

The ideal woman of Old Japan was seldom seen and never heard, for the home was her first and only sphere. In New Japan women are invading nearly all the occupations alongside of their brothers. They speak and write on domestic and political issues and conduct all sorts of business, educational and philanthropic enterprises. Among the younger Christian leaders, Miss Michi Kawai stands in the front rank. Descended from an unbroken line of Shinto priests stretching back to the time of King Alfred, her father became a Christian and sent her to a Presbyterian Mission School, and later to Miss Tsuda's famous Christian college in Tokyo. There she won a competitive scholarship for Bryn Mawr. Today she is the winsome yet aggressive leader of the National Y. W. C. A., and is known and honored in Europe and America because of her telling addresses at scores of universities and conventions. Since her last visit to Europe she has aroused the Christian women of Japan to give heroically toward the relief of East European students.

Among young men Mr. Soichi Saito holds a place of leadership not unlike that of Miss Kawai among women. He is intellectually a product of the government school system but at various stages he has been deeply influenced by missionaries, particularly of his own denomination, the Baptist. During his undergraduate days he took an active part in the Christian Association, and his thoughts were turned toward Christian service by translating Dr. Mott's volume on "The Leadership of the Church." After graduating from the Tokyo Imperial University he taught for nine years in his alma mater, the government junior college at Kumamoto. The Y. M. C. A. leaders all along desired to secure him as a secretary, but refrained from approaching him out of deference to the prior claims of another Christian agency upon him. When, however, he had declined three calls from that agency, the Association called him to the staff of the National Committee. In a short time he became National General Secretary, the first Japanese to hold that post. Whether at home or abroad, in China where the Japanese are bitterly suspected, or in Europe where they are little known, his unerring tact, penetrating insight, and courageous optimism have given him an influence beyond his years.

There are also pronounced Christians in high official circles, among them the Hon. N. Watanabe, Chief Justice of the Korean Court of Appeals and the Hon. Hampei Nagao, director of the Tokyo municipal department of lighting and transportation. The quality of Mr. Nagao's Christianity may be judged by an incident in Siberia early in 1919. Four European nations, and China, the U. S. A. and Japan, were there eyeing each other jealously. The Siberian Railway was utterly broken down. Japan proposed that it should be restored

under a joint international board, with John F. Stevens of Panama Canal fame as chairman. Japan's representative was Mr. Nagao. Mr. George Gleason thus tells how he took hold:

"On his first night in Siberia we took supper together. 'I didn't want this job,' he said. 'There is too much international politics in it. But my government would not let me resign. I have come over to work with Mr. Stevens. You know him. Is he a Christian? Because if he is, I will go and have prayer with him, and then I am sure that all of our problems can be solved.'"

"Due not a little to the fine Christian spirit injected into that committee by this Japanese engineer, four months later Roland Morris, the American Ambassador to Japan, was able to say to a group of Osaka business men: 'Every decision of that Technical Board has been unanimous.'"

Mr. Nagao is a man of backbone, not like so many men who put the soft pedal on their religion the moment they become prominent officials. Wherever he has been on duty he has spoken as freely and acted as decisively in support of his Christian convictions as though he were a clergyman. In Kyushu he induced 6,000 of the 8,000 railway men under him to sign the temperance pledge. He is an ardent advocate of church union and when he found the multiplicity of weak churches a handicap to the Christian cause in Moji he brought about a union church equipped with a parish house. Nagao's sterling character and captivating personality win friends for his Master wherever he goes.

This gallery of notables may end with Prof. Sakuzo Yoshino. Though still in his early forties, Dr. Yoshino has for ten years wielded a national influence as a fearless, constructive political and religious thinker. During his school days in Sendai he was won to Christ by a lady missionary, and was built up in the faith by his life in the student Association home. In college and university he took honors in scholarship and led the student Christian Association. Three years in China as tutor to the children of Yuan-Shi-Kai laid the foundations for a friendliness toward the Chinese which has never wavered. After higher studies in Germany he was called to the chair of politics in Tokyo Imperial University, a unique vantage-point. Ten years ago, when the liberal or democratic movement in Japan was gasping to be born, he boldly attacked the repressive policy of the administration in Korea. Frowns and threats from high officials failed to silence him. Soon he found himself one of the small band of prophetic spirits who have aroused the latent liberalism of the thinking classes.

It is such men and women, holders of the Distinguished Service Cross in the Christian Army, who justify the brightest hopes for the permanence and expansion of Christianity in Japan.

# BEST METHODS

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

## COLLEGE STUDENTS AND MISSIONS

**I**N the making of the history of modern missions, colleges and college students have a large share. America has its Haystack Prayer Meeting; Japan, its gnarled pine and famous Kumamoto Band. From among German university students, Bartholomew Ziegenbalg and Henry Plutschau, went out as the first Protestant missionaries to India.

This year, in the Student Volunteer Movement Convention of North America, over 5,000 students met to face the need of the world for Christ and their relationship to His great commission. During the past thirty-seven years more than 10,000 student volunteers have gone to foreign fields as missionaries.

Through the Student Fellowship for Christian Life Service, thousands of college men and women are realizing their responsibility for home mission work, also. Steadily, on college campuses and in college halls, student leaders, who have lifted up their eyes and looked on the field, which is the world, are trying to lead others to see the same vision and to relate their lives rightly to the commission of their Lord.

## YALE AND ITS UNOFFICIAL CHINESE EXTENSION

*Dr. Harlan P. Beach tells the story of one of the greatest student enterprises in the history of missions.*

Decades ago, David Livingstone so moved the students at Oxford and Cambridge that in 1859 an organization was effected, called the Universities Mission to Central Africa. This strong mission has carried on continuously ever since; yet it is not true to its name in the matter of support and control, the universities having no large part in the enterprise and no special responsibilities. Similar organizations, initiated through student interest in missions, bear scholastic names—the Dublin, Oxford and Cambridge Missions—and carry on missions in India. They also bear no great amount of responsibility for manning and financing those missions.

In America, under the influence of

the Student Volunteers and the International Young Men's Christian Association, a number of attempts have been made to support individuals in connection with the Association or in cooperation with recognized missionary societies in Asia. Harvard and the University of Pennsylvania for some time carried on independent mission work in China, but after a few years they ceased to operate.

In 1902, Yale University decided to establish a mission of its own in China, and the work has continued and grown steadily, until, in 1923, its support from the New Haven office required \$152,589, in addition to \$60,480 received on the field. The money from America was given by graduates, undergraduates and friends of Yale, aided generously by grants from the China Medical Board of the Rockefeller Foundation, and from the Commonwealth Fund. The 1923 catalogue reports sixty-three in the

faculty, and an enrolment of more than 450 in the Middle School, Arts Department and Medical School. Adding the students in the two Nurses' Schools, there are over 500 students in all. Such a growth in twenty-two years after the first missionary of the Society reached China, and from 1906, when the missionaries had sufficiently equipped themselves to open the Collegiate School, shows that Yale in China (Ya-li in Chinese) is no longer an experiment in education nor in its reflex results upon Yale University in New Haven.

The underlying objective which actuated the graduates and Student Volunteers who founded the Society was to establish in a great mission field a Christian mission, manned by its own graduates and supported by the Yale constituency. It was believed that such an enterprise would enlist a deep and abiding interest in missions at the university itself, as its representatives continually reported, through the college periodicals, interesting items concerning missions in China. It was also believed that a Christian university had a very real missionary obligation which could, in part, be met by such a mission. They felt, moreover, that undergraduates who became interested in missions during their college course and contributed to the cause, would continue this interest and financial cooperation in their various denominations after graduation. This would be a by-product of no small moment.

While Ya-li was in no sense an offshoot of Yale University or directed by it officially, it has always had among its leading officers prominent members of the faculty who have devoted themselves unselfishly to the study of its problems abroad and its financing at home. So important has the mission appeared to its recently retired president that on resigning two years ago he publicly stated that among the varied accomplishments of his university administration, no event had seemed equally important as that of establishing Yale in China. Yale graduates are also increasingly

leavened in a missionary sense by the sister institution in China and its achievements as reported from time to time through the college press and at its largely attended annual meeting on Baccalaureate Sunday.

The graduates are more generally interested in the philanthropic and educational phases of Yale in China, and especially in the remarkable medical work it is doing, educationally and as a healing agency, than in its distinctively religious outcome—an objective regarded as fundamental and running like a scarlet thread through the whole scheme by both its missionaries and officers at the home base. Bible study, chapel and church services attended by all the students, a vigorous Young Men's Christian Association, voluntary work undertaken by Association members for the children of the neighborhood, teaching in the Sunday-schools of the various missions in Changsha, where the mission is located, the conduct of Red Cross work, the beginnings of tuberculosis work, are some of the ways in which this spirit of Christian service is manifested and nourished.

The various missionary societies which entered the province of Hunan, after it was opened to the previously hated foreigner in 1902, united in asking this mission to undertake the work of higher education. This invitation was accepted, and the happiest relations of friendly cooperation have been manifested ever since. The common church of all the missions in Changsha is the beautiful chapel of Ya-li. To it, the missionaries come every Sunday afternoon; and the foreign mercantile and diplomatic community also regard it as their common meeting center.

The mission's attitude toward the Chinese gentry and other literati has so won their esteem and confidence that for years they have been associated with Ya-li in the medical work through the Hunan-Yale Educational Association, with an equal number of directors elected by the Hunanese and the mission. This enlisted support, and secured from the Chinese land and

building for hospital use and a yearly subvention. They have thus come to regard Ya-li as their very own. Its great hospital, costing some \$200,000 and its various buildings, crowning the hill just outside the old city walls, and seen from far down the river, are their pride. Ya-li's natural emphasis on athletics makes its campus at athletic events the one great rallying place for the populace, from the Governor in his silks to the poorest men, women and children. In time of strife—Changsha has been the center of the struggle between North and South for years—the mission premises are the neutral ground whither high officials flee for refuge. With so many wounded in the frequent bloody encounters, the hospital's force of thirty-seven staff members finds its hands full, even if the annual quota of 30,000 out-patients and the intensive work in the hospital wards were not their primary duty.

Naturally the spirit of the mission has affected the community and especially its students and graduates. Working for the educational and physical improvement of the entire community enlists their enthusiastic cooperation. Two schools modeled after Ya-li and started by its graduates have a joint enrolment of nearly a thousand. Smaller schools, taught by undergraduates, night schools, etc., which aid in city sanitation, in famine relief, and in many minor activities, are samples of Ya-li student by-products.

With the great enlargement of the mission it has not been practicable nor wise to confine the staff to Yale graduates. This is especially true in the Medical and Nurses' Training Schools, where a number of graduates from other institutions have been taken into the mission. Yet an indirect result of having somewhat more than half the staff recruited from other institutions, though supported by Yale, is to carry the missionary interest into those schools which have given the cream of their graduates. The keynote of Yale in China is friendly cooperation with Chinese and foreign-

ers in the attempt to uplift the Chinese people, always with the hope of their personal and national regeneration. This has made the Yale experiment in China a confirmed success.

### MISSIONARY INTEREST AT MOUNT HOLYOKE

BY HARRIET VAUGHAN, 1925.

A constant fresh stream of missionary interest flows to Mount Holyoke through letters from missionary alumnae. Every year committees of girls write personal letters containing college news to each of our missionaries, and they in return write interesting letters concerning their work and country. These letters give the girls accurate, first-hand pictures of missionary work. Christmas boxes are also sent to two missionaries, one in Japan and one in Mexico.

The World Fellowship discussion group has sought out the foreigner on our campus to give life to a consideration of foreign problems. Students interested in world problems meet on Sundays between church and dinner time and at each meeting a foreign student tells about her country. This year the phases presented by the students included a brief sketch of the rise of the religion of the country, their contact with Christianity, the changing position of women toward freedom as seen in China and in the Near East, the educational situation, the Youth Movements, and each country's place in international affairs. In this way we are informed as to the problems of the day and each country is given similar consideration.

This year we are working out a new plan of House Discussion Groups that take the place of the World Fellowship group once a month. The subjects for discussion have so far been War and Peace, and Law Enforcement. Girls who lead the discussions prepare themselves by reading and by instruction from some one of authority who conducts a small forum for these leaders. At the House Discussion groups everyone seems to have something to say and nothing is barred,

even though it may be mere prejudice or opinion impossible to substantiate by facts or sound argument. The constructive part of the discussion comes when we try to formulate the various views and to reach a conclusion on which we can agree as the solution of the problem. On Monday morning in chapel one of the leaders gives the results of the discussion.

This method develops and educates public opinion, which is a great watchword for advance. To develop public opinion we must have a knowledge of the facts and then think the problem through. The forum method seems to give an opportunity for expression which will be the result of thinking. To know how to handle the problems which confront the present-day generation of college students, we must form habits of clear seeing and straight thinking.

#### **WORLD FELLOWSHIP WEEK AT COE COLLEGE**

BY ELIZABETH PATTON, CEDAR RAPIDS, IOWA

Working with a student body of about 1,000, the aim of the World Fellowship Department of the Coe College Y. W. C. A. has been to inform and interest regarding world conditions and the responsibility of this student generation for Christian service. Our efforts during the past two years have been popular and comprehensive.

It is our aim to have the idea of World Fellowship permeate all campus thinking and activity. To keep it constantly in sight, a bulletin board has been conspicuously placed at the chapel entrance and is kept up-to-date with clippings, illustrations, letters, photographs, curios, and other things of world interest.

A large map of the world hangs in the main building. From the point marked Cedar Rapids, streamers, in school colors, extend to all parts of the earth and bear tags on the end with the names of Coe's students at their respective stations in the foreign field. The committee cooperates with the library in the selection and advertising

of books and magazines of missionary interest.

One weekly meeting of the Y. W. C. A. each month is conducted as a World Fellowship meeting. These meetings have utilized a missionary alumnus speaker, two Chinese students, reports of the Indianapolis Student Volunteer Convention, and a playlet. Since Indianapolis, study and discussion groups have been organized dealing with the problem of Race and the Christian Ideal.

The center of our efforts is the annual World Fellowship Week in November. This is one of the big events of the college year. It is sponsored jointly by the Y. M. C. A. and Y. W. C. A. It was opened this year with a special vesper service on Sunday afternoon. For this and the remainder of the week, the chapel was decorated with flags of many nations and with over one hundred posters. Sixty additional posters were used during the week in fraternity houses and in conspicuous places on the campus to advertise specific events and to convey the spirit of the week. Most of these were carefully planned and prepared during the preceding summer. Illustrative material was obtained from magazines and missionary picture sheets. Lettering and captions were varied and ingenious. When World Fellowship Week was over, the posters were used separately as the basis for bulletin board displays.

The center of campus life being the women's dormitory, our ideas were most fully expressed there. Each day of the week the girls were aroused to explore a new country. Instead of the usual rising bell on Monday, they heard the South Sea tom toms, on Tuesday Alaskan sleighbells, on Wednesday Mexican music, on Thursday Egyptian cymbals, and on Friday Japanese chimes. Morning prayers, each day, dealt with these countries. Travel and missionary books of each land were on display, and the dinner menus were based on typical dishes. For instance, on South Sea day we served:

Cannibal Stew  
Kaffir Korn  
Stewed roots (potatoes)  
Fruit of the bread tree  
Tropical fruits  
Java coffee  
Cocoanut milk.

There was appropriate music during each meal; proverbs, conundrums, or statistics of the respective countries were passed around the tables; and favors were at each place. For the South Sea Islands, these consisted of peanut and tissue paper carrots; for Alaska, candy snowballs (sugar covered filberts); for Mexico three inch bandanas; for Egypt, King Tut figures; for Japan, tiny fans.

On Monday evening, literary societies based their programs on the romance of the South Sea Islands.

Tuesday evening the chapel was packed for the production of the pageant, "In the Light."\* Last year we gave "The Striking of America's Hour."† The cast was composed of representative students, many lands being represented by their own nationals. Music was supplied by the regular vesper choir of one hundred voices.

Wednesday and Thursday were given over to our special speaker. He led a joint Y. M. C. A. and Y. W. C. A. meeting Wednesday morning, spoke at regular chapel exercises Thursday morning, to mixed audiences Wednesday and Thursday evenings, to the Student Volunteer groups and to both "Y" cabinets. The remainder of his time was filled with individual conferences.

On Friday night the climax of the week came in the form of a Merry-Go-Round-the-World All-College Party at which the foreign students were honor guests. In the parlor of the quadrangle were five exhibit booths—one for each country we had used during the week. These displayed curios, pictures, books, etc., and were presided over by students in costume. Material for these booths was obtained from local museums, re-

turned missionaries, foreign boards, etc. A program of music, readings, folk dancing, and Oriental magic was given in the parlor. Then a glorified grand march consisting of Indian file, German goose step, Spanish fandango, Dutch roll, etc., led to the large dining room below where games of many lands were played. Refreshments served consisted of Turkish coffee and Chinese tea, with round cookies representing the world and continents outlined with colored icing. As a grand finale everyone bid everyone else good night by use of a circle handshake.

Information, fun, friendship—these were all acquired in this experimental social function, which was voted a distinct success. Expenses for this week's activities, and the work of the committee for the whole year were met by a budget of \$115. This included the contribution of both the Y. M. C. A. and Y. W. C. A.

The faculty cooperated during World Fellowship Week by taking five minutes or more during each class period for a discussion of the relation of their subject to world conditions or to the missionary enterprise.

Every morning during the week, and for several weeks preceding, the committee and a group of those interested met for an informal prayer circle. These were the power and inspiration behind all that was accomplished and were the secret of our success.

### A WORLD MAP AT MONTANA UNIVERSITY

By MAUDE GWINN, Student Secretary

The idea of using a world map for missionary education presented itself to us in an interview between a visiting Student Volunteer secretary and our Y. W. C. A. World Fellowship chairman. The linen map became a part of our equipment, but lay unused until we conceived the idea of making it an alumni chart. The approaching Homecoming Day, the time when many former students would be returning for a visit, gave us the needed inspiration.

\*Woman's Press, 600 Lexington Avenue, New York City. 50 cents.

†Literature Headquarters, 123 Muhlenburg Building, Philadelphia, Pa. 20 cents.



First we secured from the registrar's office the names of former Montana University students living and working outside the United States. The map was then placed on a large bulletin board in the Administration Building. The letter *M* attached firmly to a pin marked on the map the location of the university. Many threads of green string stretched themselves from the pin on the *M* to the various locations, and at the end of each of these was a small piece of paper containing a number. At the bottom of the map we placed the index, with names corresponding to the numbers. After each name was the mailing address and the vocation; and just beneath the index sheet was a note asking for any new names or addresses which visiting 'grads' might know. The registrar's list was incomplete. Our efforts were rewarded by receiving some wanting addresses.

The map received write-ups with sizable headlines in both the university and the city papers, and the fact that no organization was mentioned as its sponsor helped us feel that the articles were spontaneous. We had reason to believe that many people were attracted to the map, little suspecting, perhaps, that they were being made "victims" of missionary education.

Another piece of indirect education took form through the avenue of a Japanese tea—a venture which is by no means unique, of course. But this was a silver-tea, reception, and sale combined. It was held in the home of an advisory member, where the guests were greeted and served by kimono-clad figures, ushered into lantern-hung rooms, refreshed by tea, entertained with Japanese music, and introduced finally to the Japanese shop. The contents of the shop—kimonos, incense, lamp-shades, silk slippers, paper knives, and what-not, were secured from a Japanese store in a distant city and sold on a commission basis. Our guests, who came to be sociable and to contribute to our treasury, had no suspicion that they were being educated Japan-ward.

## MISSION STUDY AT VASSAR

MARGARET CRUTCHFIELD

I should place very near the top of the list of words misunderstood by students and faculty today the two words, missions and missionary. The placid ignorance concerning their real significance is awe-inspiring. Too often, however, we mission devotees spend our energy in combatting this ignorance instead of in supplanting it by knowledge, and the not surprising result is either passive acknowledgment of the ignorance or positive antagonism to the missionary project.

A very frank facing of these facts led to our evolving a new plan this year. We decided to lay our whole emphasis on the idea "ye shall know the truth," and to base whatever work we did on an acknowledgment of the fact that at present we did not know the truth about peoples in other countries—how they lived, what they thought, how they felt, what their personalities were. Our aim was to learn the truth about these peoples and then, considering them as people as well as facts, to discuss present-day conditions—how satisfactory or unsatisfactory they were and what was being done about them. Missions were to be studied and discussed thoroughly and honestly and in so far as they threw light on our subject, THE TRUTH.

Last spring we drew up a list of nine countries (we didn't dare tackle more)—China, Japan, India, Syria, Persia, Egypt, Africa, Latin America, and the United States—and secured the titles of three books dealing with each country: one, a general survey of the country by an author unconnected with mission activities; two, a general survey of the country by an author connected with mission activities; three, a biography of the finest missionary who had gone to the country. Next we mentally surveyed the various groups of girls on campus and listed possible leaders in each group, keeping a weather eye for such characteristics as personal enthusiasm, quiet persistence, and genuine fair-

mindfulness. After this we made a personal call on each of these girls, frankly explained our program, and asked her to help us in putting it across by choosing from our listed countries the one she'd like to make the subject of a study and discussion group for the following year. The three books on her list were to be read during the summer and the leader was to select the particular phase that interested her most.

The astonishment of most of the girls to whom this proposal was made was delightfully funny. Some told us they didn't think they believed in missions. One said that she was an atheist. We responded that we did believe in both missions and God, and that what we were trying to do was to get at the truth and face it. We had some refusals but eventually we got our nine leaders and, since they represented nearly every hall in college, we introduced curiosity into many unexpected quarters.

The second week after college opened, signing up posters (ten in a row make a startling array), explanatory talks in the halls, and endless personal telling about it to individuals, won members for our groups. They meet for one hour every week. We are now trying the experiment of having all the groups meet together every fourth week to discuss some big subject like "The Effect of Western Industrialism on the East," or "The Position of Women in the East and the West," or "What Have Missions Accomplished," each group throwing light on the subject from its particular country. We have speakers for these meetings when we can get them and always have a question period.

It is essential to call frequent leaders' meetings, for many mistakes are made and the leaders are bound to get discovered that people are interested, making each mistake teach us what not to do, and our successes how to push ahead, we are learning. We have discovered that people are interested in proportion as they get at the facts themselves, but it has to be made easy for them to get at the facts. Keep an

up-to-date list of articles, chapters and pages from books that bear on your subjects, so you can hand out pieces of reading requiring from fifteen minutes to several hours. Study Harrison Elliott's pamphlet, "The Why and How of Group Discussion." Always include our own country among those studied. We need it.

Such a program means hard and alert work but it is wonderful fun. And any number of failures and disappointments are balanced when your atheist tells you with a grin that this is the most fascinating thing she's done since she's been in college.

### HOW SOUTHERN BAPTISTS MEET STUDENT OPPORTUNITY

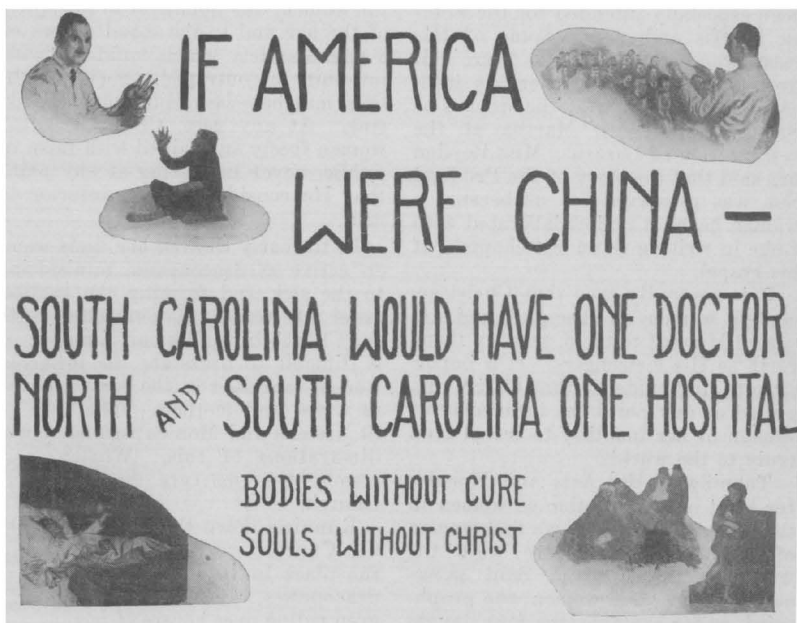
BY JULIET MATHER

"Miss College Girl is just home but she doesn't take hold of things in our church at all." Often the comment is far too true regarding splendid, talented young people who have returned for summer vacation or come back at the end of four years with diplomas ready to be framed. Southern Baptist women some years ago came to the conclusion that one reason the college student did not take hold of church activities upon returning home was that the church had not kept hold during the months or years of absence. Accordingly the Woman's Missionary Union appointed a young woman to be College Correspondent, serving as the connecting link between college girl and home church interests. In the natural development of this tie, it came about that Young Woman's Auxiliary, the missionary organization for young women in Southern Baptist churches, was transplanted to the college campus, qualified in name by the term College Y. W. A., and transformed in plans and programs to fit campus life. In practically every Baptist school and in many state institutions there are now College Y. W. A.'s, while every state has her College Correspondent to visit each college or academy at least once a year. A College Y. W. A. Bulletin is sent out bi-monthly from

W. M. U. headquarters in Birmingham, Alabama, containing program outlines, method suggestions, ideas for socials and friendly frolics, bulletin board items of interest, all of which eager committees seize upon and put to good use. Programs for the term 1923-24 have included four series so that the Y. W. A.'s meeting weekly are provided for. One series is a study of great women of today, another discussions of religious beliefs from the standpoint of the college young woman; a third series includes special occasions like Easter, Thanksgiving, Mother's Day and suggests practical ways and means for taking hold by leading young people's organizations in the local churches upon return home. The fourth series is missionary in nature, presenting young womanhood of the different countries where we have mission work. In so far as possible, College Y. W. A.'s observe the three special seasons of prayer anticipated in W. M. U.

plans, a week each for state, home and foreign missions. College girls are encouraged to give a tithe of their allowance as good stewards and the study of Dr. Agar's "Stewardship of Life," one of the required books on the Y. W. A. mission study certificate, has kindled much real sense of honest stewardship.

Southern Baptist interests in college students are not limited to Young Woman's Auxiliaries but organized Sunday-school classes and Unions are fostered under the various auspices which have been lately headed up in the Inter-Board Commission on Student Religious Activities. As its name implies, this Commission is composed of representatives from each of the Boards of the convention interested in the training of young people and the Woman's Missionary Union. This Commission has held three splendid conferences in this college year for students from our western, central and sea-board states.



A STUDENT POSTER EXHIBITED AT THE INDIANAPOLIS CONVENTION

# Woman's Foreign Mission Bulletin

*Editorial Committee:*

MRS. E. H. SILVERTHORN, ALICE M. KYLE, GERTRUDE SCHULTZ

## **STATUS OF WOMEN IN CHURCH**

BY MRS. CHARLES K. ROYS

Foreign Secretary, Board of Foreign Missions  
of the Presbyterian Church, U. S. A.

As a background to any discussion of the present position of woman in the Church, it is illuminating to look into the place she held in the early Church. Women are mentioned in the gospels twenty-six times. There were Jesus' relatives, His disciples' relatives, His women disciples who joined His band in Galilee, came with Him to Jerusalem, watched His crucifixion, and were the first to greet Him after He was risen.

Christ's attitude toward woman has a vital bearing on the position she should hold in the modern Church. Many of His parables seem to have been especially intended for the women in His audiences. Some of His most wonderful teachings were addressed directly to women, as indicated in His talk with the woman of Samaria and with Martha at the resurrection of Lazarus. Miss Royden has said that the story of the Prodigal Son was preserved for us because a woman heard it and collaborated with Luke in writing those last chapters of his gospel.

It is assuredly true that Christ accepted women as disciples and revealed Himself to them, sending them, forth as His messengers. It is impossible to find evidence that Christ suggested at any point the inferiority of woman or her inability to reveal Him truly to the world.

Turning to the Acts and Epistles for light on the position of women in the Apostolic Church, we find women often mentioned. There were the women apostles whom Saul persecuted; there were women who prophesied, as for example, the four daughters of the evangelist Philip; there

were deaconesses like Phœbe; there were women who like Chloe and Lydia opened their homes for church services.

There seems the clearest evidence of spiritual equality between the women and men disciples in those early days. Women shared in the experience of Pentecost and in persecutions; they shared in service; they prophesied, prayed and taught and were active in their rôles as deaconesses. It would seem not easy to reconcile some of the apostolic teachings with Christ's attitude about the position of women. Although Paul said clearly that "men and women are equal in Christ" and Peter said, "men and women are joint heirs of grace," both apostles insist on an inferior position for women, due doubtless to the spirit of the age and to the social usages of a pagan society which could not with impunity be outraged. Social conditions may have been different in Palestine. At any rate, Christ accepted women freely and talked with them in public, never indicating at any point that He considered them inferior to men.

In the early Church one finds women active as deaconesses, ministering to the sick and forming the earliest order of women in connection with the Church in the Roman Empire. It is difficult to overstate the influence women exercised in the early Church as wives and mothers. The lives of St. Helena and Monica furnish ample illustrations of this. Women were among the martyrs in the early Church.

Running down through the Medieval Church, we find abbesses taking the place in the monastic system of deaconesses, some of those abbesses even ruling over houses of men as well as women. They presided at impor-

tant Church Synods, exercising the power of a Bishop. After the Reformation we find women in the Protestant Church in Europe raised to a high level of service. The earliest Protestant group, the Waldensians, allowed women to preach. The Society of Friends from the very beginning gave this position to women. The early Methodist Church licensed a few women to preach as local supplies.

In the Colonial Church in America women preachers had a trying time. The stories of the expelling of Anne Hutchinson and two other women Quaker preachers illustrate the difficulty of those days. The early Congregational Church in New England had an order called "The Church Widows" (later renamed "Deaconesses"). For membership in this Order a woman had to be at least sixty years old, "rugged physically, full of tact, refined in nature." Lutherans and the Protestant Episcopal Church also organized deaconesses.

Turning to the Church today one finds, in addition to deaconesses, that women are filling important positions as pastors' assistants and as religious education directors. They have long been leaders in the organized benevolences of the Church from the time when "The Boston Female Society for Missionary Purposes" was organized in 1800 and "The Female Cent Institute" in New Hampshire which was organized in 1804 on the principle of one cent per week for missions.

Women have also had a place in the authoritative councils of the Church. Frances Willard was the first woman appointed as a delegate to the Central Conference of the Northern Methodist Church. It is interesting to note, however, that she was refused her seat because it was "unconstitutional."

The number of women preachers in various denominations is indicated by the following table:

Brethren .....	10
Congregational .....	20
Disciples .....	2
Seventh Day Adventists .....	1
Cumberland Presbyterian .....	25

Baptist (North) .....	5
Nazarenes .....	350
Unitarian .....	14

The Universalist, the Christian Scientist, the United Evangelical and Christian churches also have women preachers. In the Methodist Church women may preach but may not administer the sacraments. There is an International Association of Women Preachers with over one thousand members.

In conclusion, it would seem that women have had a place of *service* in the Church from the very beginning, but the opportunities for *leadership* have been somewhat limited when one compares the activities of other organizations, such as federated women's clubs, political organizations, patriotic, and fraternal associations.

The Christian Church owes much to the Young Women's Christian Association, which in forty different countries, with work among all kinds and conditions of women, has given most valuable training for leadership. Several outstanding leaders of the younger generation in the Church today owe their first training to the Young Women's Christian Association.

Turning to the Orient, one finds that, just as the Civil War gave American women the great incentive to self-expression, so the World War has in Oriental countries stirred the women to new activities. Japanese women are dealing courageously with vice and liquor questions. Four states in India have given the ballot to women. The part of women in Korea in the revolution is well known. In China, women are breaking away from the three Confucian obediences enjoined on women and are wishing to play their part in the world, doing their work with the men on the principle—"equal work for equal pay."

A new day has dawned for the women of the Orient. Christian missions are largely responsible for this day. The Church should give its best thought to directing and conserving the potential powers of the womanhood of the Orient. That this to

some extent is being accomplished is evidenced by the fact that women are having a voice and influence in the councils of the national churches. At the National Christian Conference in Shanghai in 1922 women nationals spoke, served on commissions, were elected to the National Council of China. Here again one finds that the Young Women's Christian Association has been in the lead, electing in several cases national women to positions of directorship of the work as a whole.

Looking into the future, three things seem evident:

(1) The Church must give leadership and real power to younger women if it is to hold them in the face of their other opportunities for leadership.

(2) The Orient seems to be moving more rapidly in this direction than is the West. The graduates of our mission colleges seem quite naturally to be assuming the leadership in the Church for which their training so well fits them.

(3) Without question a place will in the future be given to women on the highest councils of the Church. May this come about, not because of any feminist outburst on the part of the women themselves, but because women have a real contribution to make. The task of the Christian Church today, as never before in its history, calls for the very best thinking of men and women together.

Much of the material on "The Status of Women in the Church" has been suggested by the Syllabus prepared for summer conferences by Miss Clarissa Spencer, of the Young Women's Christian Association.

### **"TO BE ALIVE IN SUCH AN AGE!"**

MARY PEACOCK

They discussed it recently at their annual get-together—a delightful group of preparatory school girls—what they meant by "such" an age, what it means to be "alive," what their contacts with school and the world would mean.

Nearly seven thousand of them came away from Indianapolis—a

highly receptive and dynamic group of men and women students—facing courageously the campus problems as they later would those of the larger world. They saw with clearer vision a world in which the Christ way of life was free to express itself—the effect on questions of inter-racial import and the settlement of international difficulties.

Over in Vellore they have had a "baby show." Perhaps fifty babies would be brought, a municipal official thought. Dr. Scudder and her associates thought the number would be larger. Five hundred babies came with more than three times that many admiring relatives. The prize baby was the son of a Brahmin widow. You can imagine the lessons that were driven home that day.

Of course you see the connection between the girl in the preparatory school, the student in college and the educational value of a "baby show" in Vellore—or any other place where your representatives and mine are at work.

We shall be meeting this summer in more than fifteen centers to discuss the program of the Christian enterprise throughout the world. Our Indianapolis! Will our potential leaders be there? Will the members of our women's boards realize the remarkable opportunity it is to touch and know the constituency, that their planning for it may be most intelligently done? Will our interdenominational relationships be emphasized? Will the program be intensive and conclusive? Will there be abundant opportunity for informal but stimulating discussion of the great questions that Christianity is facing today? Will there be time for meditation that the message of the Christ may be heard?

**INSTITUTE FOR A CHRISTIAN  
BASIS OF WORLD RELATIONS,  
VASSAR COLLEGE, JUNE  
14 to 20, 1924**

A conference of women is being arranged by Vassar College to consider

the problems which face America today. Many are searching for the way towards peace. Diplomacy, statecraft, international law, education, all have their contribution to make in the solution of world problems. This group, however, will face the present international situation from the religious approach and will endeavor to discover the especial responsibility of women, if any, in the great task of making world relations more Christian.

With the principles of brotherhood and the worth of human personality as a common bond, the members of this Institute will examine those issues and situations which not only are of vital concern to the future of religion in this and other countries, but which threaten all those forces which are endeavoring to establish better relationships between people and nations. An effort will be made to get at the facts of each situation and to that end men and women will be present to give authoritative information as a contribution to the discussions. Particular attention will be given to those situations which involve the missionary enterprise at home and abroad. The lectures, forums and discussions will be planned to the end that the women present may see channels open, both through organized religious bodies and secular agencies, to work for a finer and better world. In this way the unity of the missionary enterprise as one aspect of the whole endeavor towards international co-operation can be fully sensed.

## TWO UNUSUAL WINTER CONFERENCES

St. Petersburg boasts this year of having the largest school in the United States; 33 states, 7 countries, and 31 denominations were represented, with a registration of 1,663. Their other achievement was the largest offering for one cause ever taken in that city which was \$4,155 for the Near East Relief, in response to a talk given by Mrs. R. S. Emrich who was also giving a course on

stewardship. After all expenses were paid a balance of \$700 was divided between three interdenominational causes.

This year's faculty was an especially strong and attractive one. Mrs. Bascom Copenhaver of Marion, Virginia, Chairman of English, Marion College, and author, taught, "The Debt Eternal"; Mrs. E. C. Cronk of Philadelphia, Pa., "Creative Forces in Japan"; Mrs. Margaret T. Russell, Mobile, Alabama, Bible Class. Mrs. Henry W. Peabody presented Law Enforcement, the importance of training boys and girls and The World Federation of Christian Women. Dr. Henry W. Meyers, who has been a missionary in Kobe, Japan, for 25 years under the Presbyterian Church, South, gave an address.

Five hundred and two registered at the Deland School of Missions with fifteen denominations represented. Mrs. Charles Rowe Vickery of Syracuse, New York, taught "Creative Forces in Japan," and Mrs. S. P. Irwin of Charlottesville, Va., "The Child and America's Future."

It is impossible to estimate the influence of such schools with thousands of books, magazines and leaflets put into circulation and delegates who return to their work with information, inspiration and an enthusiastic desire and determination for greater service.

## INTERDENOMINATIONAL SCHOOLS OF MISSIONS

1924

1. California, Los Angeles ..... June 2-6
2. California, Mt. Hermon ..... July 5-12
3. Colorado, Boulder ..... June 18-26
4. Florida, Deland ..... Feb. 3-8
5. Florida, St. Petersburg. Jan. 27-Feb. 1
6. Illinois, Dixon ..... Aug. 4-9
7. Illinois-Missouri, Greenville. June 24-28
8. Indiana, Winona Lake ..... June 16-23
9. Louisiana, New Orleans .... Nov. 10-14
10. Massachusetts, Northfield. July 14-22
11. Maryland, Mt. Lake Park. July 28-Aug. 4
12. Maryland, Baltimore. Oct. 28, 29, 30
13. Minnesota, Minneapolis ..... June 9-13
14. New York, Chautauqua .... Aug. 17-23
15. Ohio, Bethesda ..... 2d week in Aug.
16. Oklahoma, Oklahoma City. June 9-13
17. Penna., Chambersburg. June 27-July 5
18. Texas, Dallas ..... Sept. 28-Oct. 3
19. Texas, Houston ..... Oct. 6-10
20. Texas, Kerrville ..... July 27-Aug. 1
21. Wisconsin, Lake Geneva. .... June 23-30

# Woman's Home Mission Bulletin

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

## STUDENT WORK

From the report of the Committee for 1923,

ELINOR K. PURVES, *Chairman*

The Committee on Student Work has two definite responsibilities: first, that of presenting the work among farm and cannery migrants to college students, asking them to share in its support; second, that of representing home mission interests in the Federated Student Committee. Its members also serve as the women members of the Committee on Recruiting the Home Mission Force.

The aim of the committee was to find a way to reach college students with the story of the work among migrant groups, and to solicit student gifts. To this end, letters were sent to the Deans of interdenominational women's colleges throughout the United States, and to the Deans of Women at co-educational colleges and universities, asking them to take to the groups in the various colleges which would be most interested, the information about migrant work, and the request for its support. These letters brought in many and most encouraging replies. Letters also went to the Headmistresses of preparatory schools. In colleges from which no replies came, letters were sent to the Presidents, and the answers from Deans and Presidents showed a real interest in the work, and a desire to cooperate, though many wrote that college budgets were already overcrowded, and there could be no promise of a contribution.

Literature on migrant work was sent to the President of each student Young Women's Christian Association with the request that this be put upon the college bulletin board, and the attention of the students be drawn to it.

Another avenue of approach was through the denominational student

secretaries, and all such secretaries were asked to present the work among migrants whenever possible, and to explain to student groups how they could help, and what was desired of them. The cooperation of these secretaries in this work has been very great and through their efforts many colleges have become interested, and many college students have offered their services as workers at the migrant stations. The work among migrants has opened up a new opportunity for service during vacation months, and six times as many students offered to do this work as could possibly be used.

The number of student groups sending contributions in 1923 consisted of seven colleges and one preparatory school, a small number indeed, but a good beginning, an indication of the very genuine interest aroused. Some colleges promised to put this work on their budgets for the next year, and many more wrote that they hoped to be able to do something in the future. The amount raised from students for the summer of 1923 was \$221.17.

The work among migrants was presented at the six student conferences of the Young Women's Christian Association held during the summer months, this being done both through the denominational meetings at the conferences, and, whenever possible, at more general meetings. Posters prepared by the Council and endorsed by the Federated Student Committee, were used at these conferences and were put in conspicuous places, causing most favorable comment. The student secretaries report that all migrant literature was speedily and eagerly taken by the students, and that much interest was manifested.

## Federated Student Committee

The Federated Student Committee holds four meetings a year, taking up



at these meetings those matters which are of common interest to the various groups represented on the committee, and bringing matters which are the special concern of the several groups to the attention of the other groups, all groups represented being those which do some sort of religious work among women students. By its own definition the Federated Student Committee "is an informal group for consultation and cooperation in religious work among women students." The constituent bodies making up the Federated Student Committee are:

Federation of Woman's Boards of Foreign Missions,

Council of Women for Home Missions,

Council of Church Boards of Education,

Young Women's Christian Associations,

Student Volunteer Movement for Foreign Missions,

Student Fellowship for Christian Life-Service.

The departments of these organizations having to do with work among women students are responsible for appointing their representatives on the Federated Student Committee. By this arrangement, the Committee on Student Work of the Council automatically becomes responsible for representing the interests of the Council on the Federated Student Committee, and its members are the representatives from the Council.

Visits by teams of denominational student secretaries to interdenominational colleges is one definite line of activity of the Federated Committee which has grown rapidly. During the college year 1922-1923, team visits were made to twenty-four colleges, covering all parts of the country and all varieties of interdenominational institutions. Some of these visits were very successful, much depending upon the preparation made for the visit by the college, and upon the cooperation of local pastors, and the Young Women's Christian Association. Experience has shown that team visits to

be successful must be planned far in advance, must be made only upon the request of the students, backed by the Young Women's Christian Association and the local student pastors, and there must be a definite program worked out before the team arrives. Team visits have given to Church Board student secretaries an entrance into some colleges hitherto closed to denominational efforts, but now willing to have such visits if the work of the whole Church and all branches of the Church can be presented to the students at one given time, and through a united effort of the various denominations represented on the campus.

The Federated Student Committee has been instrumental in working out a closer cooperation between the Church Board representatives and the Young Women's Christian Association at student summer conferences, and during the past year the representatives of the Boards have been given a larger share than ever before in the program and management of these conferences, at some serving on the Executive Council of the conference, at others acting as leaders of Bible discussion groups in addition to their regular task of presenting the work of the Church at home and abroad to the students of the various denominations. At each conference the group of church representatives drew up Findings on the program of the conference, and, especially on the place given to the Church in that program. These Findings will form the basis for suggestions as to future conferences. The Federated Student Committee is interested in the presentation of the work among migrant groups to college students, and endorsed the plans for publicity at student summer conferences.

The year was marked by real advance in cooperative work among students on the part of the agencies engaged in religious work on the campus, and your Committee feels that a large part of this has been due to the efforts of the Federated Student

Committee which brings together in fellowship the Mission Boards of the Church, the Boards of Education, and the three great student movements, all of which have their part to play in the Christian life of the colleges.

#### RECRUITING HOME MISSIONS

From the report of the Committee for 1923, Florence G. Tyler, Chairman.

There are at the present time a number of groups which are studying the personnel needs of the Home Mission fields, the various denominational policies of recruiting and the possibilities of standardization. Among these groups are the committee appointed by the Consultative Committee of interdenominational agencies to study the problem of Recruiting for Christian Life-Service, the Federated Student Committee, the Student Fellowship for Christian Life-Service, the Council of Christian Associations, and the Committee on Standardization of Home Missionary Service. The Committee on Recruiting the Home Mission Force, through its members, has kept in close touch with these groups and it is hoped that the conclusions arrived at by all these groups will be made available for all the denominational committees and secretaries who are struggling with the problems of recruiting. The problems of recruiting on the college campus are of the deepest interest and must be worked out in the closest cooperation.

Your Committee believes in the future and the usefulness of the Student Fellowship for Christian Life-Service.

The Chairman attended the meeting of the Executive Committee of the Student Fellowship which was held at Lake Geneva in September and was deeply impressed by the earnestness of the group and the genuine ability with which they laid their plans for the year's work.

#### SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

##### DATES AND CHAIRMEN FOR 1924

- Bethesda, Ohio*—Second week in August—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.
- Boulder, Colorado*—June 18-26—Mrs. Albert A. Reed, 670 Marion Street, Denver, Colo.
- Dallas, Texas*—Sept. 28-Oct. 3—Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Texas.
- Dallas, Texas (Negro)*—Sept. 28-Oct. 3—Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
- De Land, Florida*—Feb. 4-9—Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.
- Houston, Texas*—Oct. 6-10—Mrs. J. E. Tolman, 3210 Chenevert St., Houston, Texas.
- Illinois-Missouri*—June 24-28—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
- Lake Geneva, Wisconsin*—June 23-30—Mrs. C. W. Peterson, 11132 S. Hoyne Ave., Chicago, Ill.
- Minnesota (Minneapolis-St. Paul)*—June 9-14—Mrs. J. F. Marlatte, 419 Newton Ave., North, Minneapolis, Minn.
- Mt. Hermon, California*—July 5-12—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Cal.
- Mountain Lake Park, Md.*—July 28-Aug. 4—Mrs. May Leonard Woodruff, Allendale, N. J.
- New Orleans, Louisiana*—Nov. 10-14—Mrs. D. Beach Carre, 44 Audubon Blvd., New Orleans, La.
- Northfield, East Northfield, Massachusetts*—July 7-14—Mrs. T. Raymond St. John, 341 Webster Ave., Long Island City, N. Y.
- Oklahoma City, Oklahoma*—June 9-13—Mrs. Frank Hampton Fox, 1946 W. Park, Oklahoma City, Okla.
- St. Petersburg, Florida*—Jan. 27-Feb. 1, 1924—Mrs. G. W. Cooper, 250 Fifth Ave., N., St. Petersburg, Fla.
- Southern California (Los Angeles)*—June 2-6—Mrs. Q. J. Rowley, 181 S. Virgil St., Los Angeles, Cal.
- Wilson College, Chambersburg, Pennsylvania*—June 27-July 5—Miss Mary C. Peacock, Torresdale, Pa.
- Winona Lake, Indiana*—June 16-23—Mrs. C. W. Peterson, 11132 S. Hoyne Ave., Chicago, Ill.

#### Home Missions Institute

##### DATE AND CHAIRMAN FOR 1924

- Chautauqua, New York*—August 9-15—Mrs. John Ferguson, 156 Fifth Ave., New York. N. Y.

#### IN THE SECRET OF HIS PRESENCE

Would you like to know the sweetness of the secret of the Lord?  
Go and hide beneath His shadow; this shall then be your reward.  
And whenever you leave the silence of that happy meeting place,  
You must mind and bear the image of the Master in your face.

—Ellen Lakshmi Goreh.

# NEWS FROM MANY LANDS



## GENERAL

### Money for Luxuries

A STRIKING contrast between life in India and in the United States is drawn by *The King's Business*, which quotes figures that show first, that 40,000,000 of India's people never know what it means to be satisfied with food, and a large proportion of the families are maintained on an income not exceeding five dollars per month, many large families existing on a much smaller amount, and second, the expenditures of the American people for luxuries in 1919. For cigars and cigarettes \$1,310,000,000 was spent, and \$150,000,000 for cosmetics and perfume. The outlay for automobiles amounted to \$2,000,000,000, and \$250,000,000 for phonographs and pianos. (Statistics available elsewhere, based on the 1921 tax receipts, show larger figures for all these items.) The article concludes: "It is decidedly against God's plan that one nation squander billions in luxuries, while millions of people a few thousand miles away, go to bed every night hungry for the lack of a little of the coarsest food. He who notices the fall of the sparrows also has a record of every misspent dollar."

### Glasgow S. S. Convention

DELEGATES from many parts of the world have registered for the Ninth Convention of the World's Sunday School Association which will meet in Glasgow, Scotland, June 18th-26th. National Associations are co-operating to secure the attendance of Sunday-school leaders in their respective countries. The quota of delegates assigned to the United States and Canada is 2,000. The Orient is showing great interest and many delegates expect to attend from the Philippine Islands, China, Korea and Japan;

also from Ceylon, India, Egypt and Syria. Speakers from all these countries will participate in the program.

The general theme of the convention is "*Jesus Christ for the Healing of the Nations.*" Two full days will be devoted to a conference of officials, including officers of the World's Sunday School Association, national or international Sunday-school associations and their auxiliaries, and denominational or interdenominational missionary Sunday-school boards or councils.

### How Native Christians Give

REPLYING to the question sometimes asked by those not familiar with actual conditions on the mission field, "Isn't it time the natives gave something themselves?" the American Board of Commissioners for Foreign Missions makes the following statement about the native Congregational churches in the countries where it is at work: "More than one third of India's people earn only one cent a day. Grown men say, 'I wouldn't care if I could get one good meal in two days.' A 'good meal' means only a quantity of black, coarse bread, yet the native Christians in our fields there gave \$37,000 last year. Native Christians in China contributed \$57,000, where labor averages twenty-five cents a day. Japanese Christians associated with us gave \$180,000. The members of the church in Kusaie, one of the Caroline Island group, sent the Board \$400 last August. Their missionaries, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, 'Some of our dear girls said to me as they put their small offerings into my hand, "*It is all that I have.*"'"

### Jewish Testimony in Jewish Work

**H**ERMAN NEWMARK of London writes in *The Scattered Nation* of the changed attitude of many Jews to Jesus. He says: "There are leading Jews, for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. This has placed a weapon in our hands particularly in the open-air work. The Jews who live in London may not come into the mission halls, but, thank God, they do stand around in the open air and give their attention! Only ten years ago I was walking past the open-air meetings and sneered, but Jews today, like myself, are listening, and we have a wonderful opportunity of starting with Christ. We can say to them now that the leading intellectual Jews are on our side concerning the person of the Lord Jesus Christ. They insist that he was the greatest prophet that ever lived. We start there, and then we carry on: 'If that is true, then a prophet brings God's message and does not tell lies; therefore Christ must be what he said he was, and he is more than a prophet.'"

### World Facts about Jews

**T**HE American Jewish Year Book, which was issued recently, gives the Jewish population of the world as 15,500,000. Two thirds of the Jews live in Europe, and almost a quarter of them in North America. The greatest Jewish city in the world is New York, with 1,643,112. Chicago has 225,000, Philadelphia 200,000 and Boston 77,500. In Europe, Jews are most numerous in Poland and Ukraine. Germany, France, Great Britain and Turkey follow in numerical order. Since the British occupation of Palestine, 27,000 Jews have gone there. Great hopes of a Jewish state under British control have been entertained, but these plans are meeting with serious difficulties. In the United States, organizations concerned with the conversion of Jews to Chris-

tianity report larger results than formerly.—*Christian Century*.

### Seventh-Day Adventists

**T**HE sixtieth annual statistical report of the Seventh-Day Adventist denomination shows that their work is now conducted in 115 countries, by 8 division conferences, 55 union conferences, comprising 143 local conferences, and 153 mission fields, operating among a population aggregating 1,479,117,476, and employing 14,389 evangelistic and institutional laborers, who are using in their work 194 languages (publications being issued in 114). Connected with the movement are 224 institutions, representing, together with conference organizations and 1,834 church buildings, a total investment (for 1921) of \$34,196,049.15, and an aggregate annual income for both evangelistic and institutional work of \$28,620,315.93.

### NORTH AMERICA

#### Present-Day Mormonism

**U**TAH Mormonism dedicated, on August 26, 1923, its temple in Cardston, Alberta, Can., which has been under construction for several years, and cost over \$780,000. The description of the building in a Canadian newspaper includes rooms similar to those in the Salt Lake City temple, which are used for various secret ceremonies. One Mormon rite is "baptism for the dead, the theory being that some relative here must be 'baptized' in behalf of one who died without being 'baptized' by a Mormon 'elder' or the dead person can never get to heaven."

A writer in *The Christian Statesman* says:

"If you were to visit Mormon churches for a year, you would find that the chief factor in the Mormon address is a boast of the superior quality of the Mormons themselves. Fancy such a thing in an evangelical church—the pastor occupying four fifths of his time in telling his congregation what great fellows they are in the world! But what would disgust Christians is intensely satisfying to Mormons. Associated with the boast is the reprehension of the rest of the world because it misunderstands and persecutes Mormonism and Mormons."

Especially effective work in impressing upon young Mormons that there is some worth in the world outside Mormonism is being done, this writer states, by Westminster College and the Utah Gospel Mission.

#### Club for Reformed "Crooks"

NEW YORK newspapers in March reported the third annual dinner of "the Marshall Stillman movement for reclaiming members of the underworld." Among those present were judges, prosecutors, publishers and industrial leaders, as well as former highwaymen, burglars and pickpockets who had been brought back to honest pursuits through the efforts of Alpheus Geer, president and originator of the movement. Plans were announced for increasing the membership, now 800, to 1,000, and for establishing a clubhouse. Mr. Geer said that he and others in the movement, including all of the former criminals present, had approached members of the underworld in pool parlors, soft drink establishments, in coffee houses and on street corners, and declared that in every instance where they had asked a gangster if he "wanted to go straight" the answer had been "Yes." The problem was easily solved, he added, when he and others in the movement got the man a job and enrolled him as a field member of the movement with a mission to bring his former confederates into line. He said that the slogan of the movement was "men serving men." The movement announces no religious connections, and Christians wonder where without Christ it expects to find a sufficient motive either for reformation or for service.

#### Church Membership in U. S. A.

ACCORDING to the annual statistics just made public by Dr. H. K. Carroll the growth in membership of the churches of the United States during 1923 was not large. The fifteen kinds of Methodists now claim a total membership of 8,622,836; the fourteen Baptist bodies of 8,237,021;

the eighteen Lutheran groups of 2,465,841; the nine Presbyterian denominations of 2,462,557; the two bodies of Disciples of 1,621,203, and the two branches of the Protestant Episcopal Church of 1,140,076. The Catholics in fellowship with the Church of Rome are estimated to have 15,750,260 communicants. The greatest gain in membership was made in the Baptist group. In some bodies, notably the Methodist Episcopal, there are now more additions to the membership outside than within the United States.

#### The South a Mission Field

REV. RALEIGH WRIGHT, D.D., of the Southern Baptist Convention, assembles some striking facts to show the work that lies before the home mission board of his church. He says: "There are within the bounds of the Southern Baptist Convention 17,573,455 non-church members above ten years of age, as against 16,136,112 members of all churches, including Catholics. Multiplied thousands of the church members are only nominally Christian. There are within the South more than 3,500,000 Negroes over ten years of age that are not affiliated with any church. This number is but a little short of the entire Negro population of the South at the close of the Civil War. The Negro population in two Southern States is larger than the white population. The foreign problem is becoming more acute. More and more the tide of immigration is turning southward. The ends of the earth are coming together in our coastal cities. The unevangelized Mexican in New Mexico and Southern Texas is a growing social, political and religious menace. It does not require a prophet to forecast the social conditions in the South, growing out of the increasing numbers of foreigners mingling among us, within the next twenty-five years. There are more than 5,000 homeless Southern Baptist churches, some 14,000 one-room church buildings, and thousands of other church

homes badly in need of repair."—*Home and Foreign Fields.*

#### **The Canadian Baptist Jubilee**

**T**HE fiftieth anniversary of the Canadian Baptist Mission among the Telugus in India was celebrated in April and a thank-offering fund of \$50,000 is appealed for to strengthen the work. On March 12, 1874, Mr. and Mrs. McLauren landed at Co-canada and found a few Christians, three native workers and one small school. There are now eighty missionaries on the staff, 1,000 Indian workers, a Union Theological Seminary, two high schools, with 1,300 students; two training schools, six hospitals, numerous dispensaries, nine boarding schools and orphanages, four hundred village schools, a Telugu Christian newspaper and seventeen thousand baptized Christians.

The Canadian Baptists have also been working in Bolivia for twenty-five years.

#### **Name "New Era" Dropped**

**A**N executive session of the general council of the Presbyterian Church in the U. S. A. has endorsed the New Era Movement which that denomination has been conducting for several years past, but changed its name to the Committee on Program and Field Activities. Dr. William Hiram Foulkes remains as the general secretary, and the committee is recognized as a regular part of the work of the church.

#### **Public Opinion and Lynching**

**T**HE decreased number of lynchings in the United States in 1923 was reported in the April REVIEW. The gradual improvement in conditions is attributed by *The Congregationalist* to "increasing publicity, to the arousing of Christian sentiment against lynching, and to such practical facts as the great migration of Negroes from the South, and the threat of the Dyer Anti-Lynching Bill. Though the Dyer Bill did not pass, it aroused public attention and led to action by

citizens and officials in many states. Several states have passed stringent anti-lynching laws. In some of these laws the family of the victim is given the right to sue the county in which the crime occurs. The widow of a Negro lynched in South Carolina obtained a verdict of \$2,000 under such a law. Officers of the law are becoming more active in preventing lynchings as public opinion demands it. Much credit should be given to the educational campaigns carried on by the Federal Council of Churches, the Commission on Inter-Racial Cooperation, the Women's Council of the Methodist Episcopal Church, South, and other groups of Southern church women and other organizations."

#### **Negro Churches in New York**

**N**EGRO members of the Methodist Episcopal Church in New York City are about to occupy two large church edifices, one formerly the home of a white congregation, and one to be built in the center of the Negro district in Harlem. Calvary Church, which, especially during the pastorate of Dr. Charles L. Goodell, was hardly large enough to hold its audiences, has felt it wise to sell its building, seating 1,800, to a Negro congregation, and will move two or three miles north. St. Mark's Church, which has one of the largest Negro congregations in the denomination, is planning a new edifice to cost over \$200,000.—*Christian Century.*

#### **An Oriental Survey**

**T**HE Institute of Social and Religious Research is undertaking a survey of the Oriental question on the Pacific Coast. In order to determine the most important questions upon which the survey ought to throw light, the opinions of nearly 200 Coast leaders in various walks of life have been gathered as to what they consider the Oriental issues to be, their own experience with Orientals, and their proposals for meeting the difficulties. Among the distinctive and encouraging features of the survey thus far are

the earnestness with which the best men and women have taken hold of it and the development of a spirit of open-mindedness and willingness to abide by the facts whatever they may disclose. The Executive Committee is composed of leading business men, judges, professors, editors, clergymen, irrespective of their previous attitudes, and an earnest effort has been made to secure the cooperation of those who have been bitter antagonists. Such a combination and spirit ought to bring results which will be far-reaching.

#### **Grenfell Hospital Destroyed**

**W**ORD has come that the Emily Beaver Chamberlin Memorial Hospital at North West River, Labrador, has been destroyed by fire. This is the Grenfell winter hospital in connection with the station which in summer is located at Indian Harbor. Many evidences of friendliness on the part of the natives have shown how much the work of this hospital was appreciated. All the patients were saved with the exception of one—a cripple. Dr. Paddon and his family were in New England at the time of the fire but they, with the student physician, the nurse and other helpers, lost all their possessions. It is hoped that this hospital may be rebuilt at a later date.

#### **Anti-Saloon League Rally**

**T**HE Anti-Saloon League of America held its twenty-first annual convention in Washington, D. C., January 12 to 17, 1924, the date having been chosen to "emphasize the fourth anniversary of the going into effect of the Eighteenth Amendment." Among the speakers who were announced to take part in the various sessions were Dr. Robert E. Speer, Bishop Thomas Nicholson, three of the joint presidents of the World League Against Alcoholism—Dr. Robert Herod, Lausanne, Switzerland, director of the International Temperance Bureau; Miss Anna A. Gordon, president of the national and world's

W. C. T. U.; and Dr. Howard H. Russell, Westerville, founder and associate general superintendent of the Anti-Saloon League of America—Roy A. Haynes, federal prohibition commissioner, and a number of both federal and state officials, as well as prominent business men. The national organization which is fighting prohibition held a conference in Washington a few days later, the object of which was announced as being to "face the facts." Its promoters, if honest, had a good many facts to face.

#### **LATIN AMERICA**

##### **Progress in Santo Domingo**

**E**VER since there was organized in 1921, at the instigation of the Committee on Cooperation in Latin America, the Board for Christian Work in Santo Domingo, made up of representatives of the men's and women's home mission boards of the M. E. Church, the Presbyterian Church in the U. S. A., and, a little later, the United Brethren, the REVIEW has reported from time to time the progress of this union enterprise. The significance of a united Protestant approach to a Roman Catholic country like Santo Domingo has been emphasized, and the response of the people, both to the hospital and dispensary under the direction of Horace R. Taylor, M.D., and to the preaching and Sunday-school services at four principal centers, has been pointed out. The latest news is that a deputation, consisting of Bishop F. J. McConnell of the M. E. Church, Miss Edna R. Voss of the Presbyterian Church U. S. A., Rev. Scott W. Hershey of the United Brethren, Dr. Samuel G. Inman, secretary of the Committee on Cooperation in Latin America, and Prof. W. Carson Ryan of Swarthmore College, a specialist in education, recently visited the island and on March 3d reported to a representative group of missionary administrators in New York City. Their findings and conclusions were wholly favorable to this joint missionary enterprise. The people are eager for

the new message. Auditoriums now in use are inadequate because of the throngs crowding to religious services. Each year the membership of the new Christian churches has increased more than one hundred per cent. Young men of marked ability are offering themselves for the Christian ministry, and already six of them are reported as preparing for the ministry in schools in Porto Rico.

#### Mexicans Build Churches

**B**ISHOP Wilbur P. Thirkield, resident Bishop of the M. E. Church in Mexico, reports the completion of a beautiful church building in Puebla, to replace one destroyed by fire a year ago, the cost of which has been borne almost entirely by the Mexicans themselves. In Mexico City also a new church has just been erected, the fifth unit of the Aztecas social center. He says:

Nearly 700 people crowded the edifice at the formal opening. What a contrast! Three years ago an insignificant mission in a shack surrounded by old Spanish walls; then the projection of plans for the first mission social center in Mexico, to bring health and hope and cleansing, physical and spiritual, to the homes and lives of the people. On faith the work began and has gone on. Only \$8,000 from the Board has been available for this building and yet today, almost free of debt, stands this group of imposing buildings crowned by a church of splendid Gothic design.

#### New Methods in Colombia

**D**ESCRIBING an extensive evangelistic campaign in South America, Rev. Harry L. Strachan said at Founder's Week Conference at Moody Bible Institute: "Missionaries are looked upon as part of what is called 'the American Army of Occupation' in the Latin-American republics. Especially in Colombia the prejudice against Protestant missionaries makes it next to impossible to get an audience in any of the regular mission meeting places or church halls. The people will not come, so in this new aggressive evangelization campaign we have adopted circus methods. I hire a theatre—the biggest one in town, or use a monster tent which I carry with

me on my trips. I also advertise in the newspapers, designating the occasion as a big conference, and using a title that will attract attention. In this way we have been able to get our gospel message to thousands, whereas we would not have a handful at a regular mission. I take with me teams of native Spanish workers, who have been of invaluable assistance in winning the confidence of the people and overcoming the prejudice against American Protestant missionaries."

#### Intolerance in Brazil

**T**HE need of the purifying effect of Protestantism on Brazil is indicated by the following facts supplied by C. V. Clark, a missionary of the M. E. Church, South, in that country. He says: "The President of the Republic is a very strong Catholic and, in spite of the fact that the Constitution says there shall be complete separation of Church and State, he says that the representatives of the Vatican shall be treated as royal princes when they visit Brazil. At the memorial services for President Harding he refused to let the Scriptures be read or a prayer be made in Portuguese. Congress has broken the Constitution by granting an appropriation to the Catholics to build an image of Christ on one of the high peaks overlooking Rio de Janeiro. The legislature of this state has given them money to build a cathedral in the city of Sao Paulo."

#### EUROPE

##### Rotary Clubs and Missions

**W**ORKERS in the London Missionary Society, who are also members of Rotary Clubs in Great Britain, frequently secure an opportunity for an address on the country he represents—or the social and commercial aspects of the work he is doing—from a visiting missionary. There are also laymen connected with the Society who have a first-hand knowledge of the mission field and who are ready to help as Rotarians. The series of L. M. S. missionary lunch-



eons so successfully arranged by Rev. S. J. Cowdy in the City of London provides an illustration of another useful avenue of missionary propaganda which is at once social and educational.

#### Church at Chateau Thierry

**D**URING the battle between the American and German armies for the possession of Chateau Thierry, the old French church was destroyed. When after the armistice a general plan of aid in rebuilding destroyed churches in the devastated regions was developed by the Federal Council, the entire responsibility for providing a new church and parsonage for this parish was undertaken by the Reformed Church in the United States. The total amount required was \$50,000, and the last payment of \$15,000 has now been made. The parsonage has already been completed and the church will soon be ready for services. The site of the new church is on the main square of the city close to the City Hall. At Chateau Thierry there is a fine cooperation between the Reformed Church of France and the Methodist Episcopal Church, the former caring for the distinctive church work, while the latter, at the Methodist Memorial, maintains an admirably organized civic and social center.

#### New College in Denmark

**T**HE International College at Helsingor, Denmark, was founded two years ago, with the object of bringing together for study and personal intercourse young men and women from the principal countries of the world. The college follows the traditions of the Danish folk high schools, of which there are some seventy in Denmark. These broad-minded Christian schools are unique examples of adult education and have a long experience and a widespread influence. Like them the International College is personal in method and ethical in aim—trying to apply the principles of Christianity to individual, social and interna-

tional life. In the first year there were 24 and in the second year 42 students. Some of the students were university undergraduates, others clerks or elementary school teachers, more than half were industrial workers, with a more or less advanced education beforehand. This year 45 students were expected for a special course from April 10 to July 28, 1924.

#### In Italian Prisons

**R**EV. ENRICO PONS, representative for Italy of the British and Foreign Bible Society, has been having some unusual experiences in visiting Italian prisons. He says: "At Lecce I found about 300 prisoners, all men, many of whom labor as carpenters, marble-workers, and shoemakers. One part of their earnings goes to the State and the remainder they keep. One of these men told me that, bit by bit, he had patiently gathered 8,000 *lire* (nearly £100) against the day of his liberation. At Taranto, the great naval port, I found 350 prisoners, and among them about 30 women, of all ages, and guilty of various crimes. At Potenza I found 250 prisoners and about 30 women, almost all of the agricultural class. In these two prisons they do not work, because there are no buildings available. They read very little—for one reason, because they have no books. In none of the libraries is a Bible to be found, not even a Roman Catholic version. Some of the prison officials possess our versions of the New Testament and value them. The officials opened to me all the cells and apartments, and so I could enter everywhere, bearing a word of sympathy and comfort and hope. In each prison I gave a lecture to from 200 to 300 hearers, men and women. All listened attentively and with interest, and received my words with applause."

#### Buddhism in Germany

**G**ERHART HAUPTMANN, a writer of international reputation, says that he sees in Germany today "a great national reaction from

the merely physical to the religious." This reveals itself, however, in a tremendous increase of the prestige of Rome, and in a hungry turning toward Brahminism and Buddhism. Karl Eugen Neumann has translated the collective wisdom of Gautama Buddha, and Hauptmann asserts, "To my mind the time will come when this book will be considered of infinitely more far-reaching consequences than Martin Luther's Bible. Once the statue of the heathen god Svantewitt reared itself in the midst of Germany. Now this has been replaced by the gigantic picture of Buddha." The first Buddhist monastery is to be established not far from Hamburg in the Lunenburg moor. Meanwhile Paul Duessen has translated the Vedas from the Sanscrit, and as Buddhism grew from Brahminism, Hauptmann predicts a glorious sweep for the two in Germany.

#### Protestant Work for Serbia

**T**HE Serbian Mission, which has recently been organized, with business headquarters in Chicago and field headquarters in Belgrade, is an interdenominational body with John W. Troy as its Superintendent. He was born in Serbia, but is now an American citizen and a graduate of Moody Bible Institute. The Serbian Government, through the Minister of Social Politics, has endorsed the prospective work of The Serbian Mission and has assured the cooperation of his department. The Government is particularly anxious to have the Mission provide orphanages for boys who will enter at from three to six years of age. It is said that there are 155 orphanages in Serbia, which care for about 8,900 children, and about 166,800 orphans without home or care, whom the Government will gladly entrust to any agency upon any terms. There are also 200,000 Russian refugees in the country who need help. The population of Serbia consists of Roman Catholics, Greek Catholics and Mohammedans. The breakdown in general morale, following the war, is

driving large numbers into atheism. Protestantism has never gained a foothold.

#### Communist Idea of Love

**A**N Associated Press dispatch states that absolute free love is not the idea of communists but mating only in the interests of the community, according to Mme. Kollantay, Russian Soviet Minister to Norway, who has published a series of articles in the German periodical, *The New Generation*, explaining how the bourgeois conception of marriage does not harmonize with communism. Mme. Kollantay says a new feeling in regard to this subject has sprung up alongside the Communist conception of economics and that the old ideals of marriage and morals must disappear with the idea of private property. She urges that the basis of "the new morals" must be purely hygienic, and that the chief end of the proletarian companionship must be to eliminate all egoistic and individual instincts in favor of developing the community upon cooperative lines.

#### AFRICA

##### Islam in Egypt's Politics

**K**ING FUAD of Egypt has sent Seifullah Yousri Pasha as his minister to Washington, accompanied by a staff of five. The new minister has had a great deal of experience in political affairs, having lived for many years in France and England. The first secretary, Hassanein Bey, has been for many years attached to the government service in Cairo and is well known in Egyptian and European scientific fields as an explorer of note. A curious feature of all the legations and other important diplomatic missions of the new Egypt is the sending of a "chaplain" with each. Technically the duties of this member are simply to lead the other members at their Friday prayers, for Egypt is a Mohammedan state and the diplomats must abide by the official rule that demands attendance at Friday prayers. Practically, how-

ever, it is thought that the "chaplain" (or "imam") is the diplomatic representative of the Azhar University, the conservative religious element who insist on keeping their hands on the affairs of state to the most minute detail. It is said that even the Egyptian consulate in New York is to have an "imam." The legations are appointed by the King and are not affected by changes in the ministry. As long as the constitution says the King must be a Moslem, the Azhar University will exert a powerful influence on all Egypt's relationships.

#### A War Fugitive's Work

**A**N instance of the way in which good has come out of the evil of war-time perils and hardships is given by the Rev. E. W. Doulton, a missionary of the Church Missionary Society in Tanganyika Territory. He writes: "At one of our out-stations, Nyandwa, there is a promising little work going on, the commencement of which is of interest. One of our teachers, to escape capture at the hands of the Germans, fled to this place, and when in hiding, taught some of the people to read the New Testament, and was the means of bringing to Christ two Wagogo, who were baptized by me about four years ago. These two men have since won several for Christ, five of whom have been baptized since my return, and they now carry on a school and have built a small church, and are doing all they can to influence their fellow men. They are not paid agents, but are doing the work quite voluntarily. The father of one of these men is very rich in cattle and is furious at his son's conversion. He has said that he will disinherit him."

#### Facts about the Sudan

**T**HE population of the Eastern Sudan (Anglo-Egyptian) has just about doubled since the winning of the Battle of Omdurman by Lord Kitchener. It is made up, chiefly, of two groups: the Arabs in the north and the Negroids in the south. The latter are more purely African, of

some one hundred different tribes, and speaking almost as many different languages and dialects. There are three Protestant societies working in this Eastern Sudan. The Church Missionary Society has 11 stations and sub-stations under the direction of 28 missionaries. The Sudan United Mission has 4 stations with 12 missionaries. The American Mission (United Presbyterian) has 3 main stations and 36 missionaries. Nasser and Doleib Hill are their two stations in the Southern Sudan. From Khartum station in the Northern Sudan, they administer work in all the larger cities where Arabic is the language. In 1923 a boys' and a girls' school were opened in Port Sudan by the American Mission. This is the Sudan's seaport, connected by rail with Khartum, and promises to be an important shipping center in independent Egypt. A missionary writes: "At the present time there seems to be a new opening to the Mohammedan people."

#### Congo Medical Steamer

**L**ATE in November the mission of the Disciples launched the fifty-seven-foot stern-wheel steamship *Illinois*, which is to do medical work on the waters of the Congo. The launching was marked by simple religious services, conducted largely by native pastors. Another similar vessel, the *Missouri*, is also being laid down which, when completed, will travel through the hundreds of miles of small waterways of the Lotumbe field.

#### One African's Achievement

**T**HE story is told by "Dan Crawford" of Kamba, a full-blooded African of the Ndau tribe, who has progressed from absolute illiteracy to a Columbia University degree. The first printing that he ever saw was on a pack of playing cards that came from the coast, and by studying these he taught himself the figures from one to ten. Later he went south to work, and an American missionary there who taught native boys in spite of the opposition of the Portuguese,

whose policy is to keep the people ignorant, took him into his home as a house boy. There the idea of that cultivated missionary, and especially his wife, going to live in that fever-stricken area for the sake of the black boys, gave him a new vision. He knew they must have some secret that made them different from all other white people he had ever seen. When the American missionary left for home, he told his boys of a mission in Rhodesia, and Kamba walked 250 miles to reach there. His capacity and ambition for more education led his missionary to secure work for the boy by which he earned enough to go to Hampton Institute, Virginia. Earning his living all the time, he took a course in carpentry and then went to Columbia, where he secured the coveted B.S. in education. His whole ideal in seeking this education has been to go back and develop his own people, but not necessarily on Western lines.

#### NEAR EAST

##### Turks Close Stamboul Y. M. C. A.

**A**N Associated Press dispatch from Constantinople, dated March 21st, stated that the Angora Ministry of the Interior had that day ordered closed the Stamboul branch of the Y. M. C. A. and the entrances sealed. Admittance to the offices was refused American secretaries of the association. The High Commission of the United States has promised to investigate the action as being one of suppression and contrary to Foreign Minister Ismet Pasha's declarations at Lausanne. A Constantinople dispatch received last October said that the Angora Government was considering the status of the Y. M. C. A. in Turkey, in the light of reports made by special investigators. The dispatch added that agitation against the organization had been carried on for a time in certain radical Turkish papers.—*N. Y. Times*.

The "Y" has since been opened again, according to the State Department at Washington.

#### A Belated Confession

**A**LAY evangelistic worker, named "Brother Shlemoon," in the American Presbyterian Mission at Hamadan, Persia, has been especially successful in preaching to Moslems. Recently in the large village of Bahar, an old man invited him home, and when there told him he was 100 years old, and had for many years been a follower of Jesus, although none of the family knew it, as he was nearing death and did not want to stir up trouble. He was well-to-do, with many fields and vineyards, and still able to attend to business. He could read, and had a New Testament. Shlemoon asked him what he was to say when God asked him why he had not won any in the family? Noting that he seemed especially fond of one of his grandchildren, he begged him to teach him who Christ was and train him to follow Him and so keep the light burning when the old man was gone. He replied that he believed that was just what God had sent him there for, and when they parted asked him to come again soon. He went again the week following, and was made very welcome and to his great joy, the old man made a public confession of his faith before the whole family, and read to them from John 14. When through one of the daughters-in-law said, "And here you have been getting ready for those mansions and never told us anything about it." His older son also reproached him and said, "Why have you not shared these blessings, and this light with us?" Not one of them reproached him for being a Christian.

#### Mesopotamian Treaty

**T**HE treaty recently concluded between Great Britain and Iraq (Mesopotamia) contains the following provisions which are of significance to missionary work: "This Organic Law shall ensure to all complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals. It shall

provide that no discrimination of any kind shall be made between the inhabitants of Iraq on the ground of race, religion or language, and shall secure that the right of each community to maintain its own schools for the education of its own members in its own language while conforming to such educational requirements of a general nature as the Government of Iraq may impose, shall not be denied or impaired. . . . No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."

#### Afghanistan Opening Up

**D**R. H. A. LICHTWARDT, medical missionary of the Presbyterian Board in Meshed, Persia, writes: "Afghanistan is opening up and several 'foreigners' have entered this formerly closed territory. The Afghan Consul at Meshed holds out very favorable hopes for our mission force securing permission to enter, and as soon as a second doctor is available on the field, an effort will be made to secure passports. Many of our operative cases come from Afghanistan, and they invariably ask, 'When are you coming to Herat to open up a hospital? We have many sick people who are unable to take this long, expensive trip to Meshed.' Previously we would answer, 'As soon as your country is opened up to foreigners.' Now the doors are swinging open, and with a sufficient staff we can enter."

#### The Bible in Afghanistan

**A**S an encouraging proof that wherever in Afghanistan the written Word has obtained an entrance it has brought light in the darkness, Major-General Sir George K. Scott-Monerieff tells in the *Record* of the British and Foreign Bible Society the story of a man whom he knew in 1880, when he himself was a junior officer in Kabul. Sixteen years before, this man, Ya-

hiya Khan, after going from one famous mosque to another seeking spiritual satisfaction, learned the truth from the C. M. S. missionary at Peshawar, who gave him a New Testament. Back in his mountain village, some forty miles north of Kabul, this man had studied God's Word, and as a result his father, his wife, and his children had come to believe in Christ. His desire at this time was to arrange to have his family go to Peshawar and be baptized. "It would take some little time," says the writer, "for the application (to be permitted to pass all the posts on the line) to be granted, and so I told him to come, pending the official sanction of the request, to my quarters daily, so that we might read the Scriptures together. He did so and I found him to be a most deeply instructed Christian, 'a man of God thoroughly furnished,' and evidently a most spiritually-minded man. Yet he had been living for sixteen years entirely cut off from all that we usually term the 'ordinances of religion,' his spiritual life entirely sustained by the Word, and in any case that would be his consolation and light to the end."

#### INDIA

##### Gandhi's Advice to Christians

**W**HEN Gandhi was asked some time ago what advice he would give on making Christianity fit in with India's needs, so as to make it appear less a foreign religion, his reply, according to the *Dnyanodaya*, was: "Preach your religion without diluting it, and never tone it down."

##### Where God's Love Is News

**M**ISS SAROJIVI MITTRA, an Indian Christian worker with the London Missionary Society, writes in the *Chronicle*: "Our country is waking and advancing, wanting and striving to choose a place for itself. I think it is our work to awaken India by blending the gracious sound of the Father's love with that sound of national awakening." She goes on to show from her own experience how

the story of God's love is received by those who hear it for the first time: She and some of her students, when lost one day on their way to a certain village, were guided by an old man to an open space, where there were two tiny thatched cottages and about a dozen men and eight or ten women. "In simple Bengali," she says, "I tried to tell them the story of the Prodigal Son and of God's wonderful love. We were amazed to see how eagerly they listened, and some of them had tears streaming down their faces. The old man who had led us there said, 'Ma, we have never before heard what you have been saying. We did not think God was our father; we are common, low and poor, and people despise us. That God loves us is something quite new to us.'"

#### Why Moslems Are Anxious

THE progress of Christianity in the Punjab is making some of the thoughtful Moslems in that section of India anxious. One of them writes in a Mohammedan magazine, *Review of Religions*: "The Christians, it will be noted, now form a considerable portion of the population of the Punjab. Though evidently more than 80 per cent of their number come from the so-called low castes, *i. e.*, *Chuhars*, *Chamars*, etc., yet the abnormal rise in their numbers in comparatively recent years should not be despised on that account. It is, on the other hand, admirable and speaks volumes in praise of the missionary activities of the Christian community. We have to face the stubborn fact that the Christians now number more than 300,000 in our province according to the census tables. This calls for the serious and immediate attention of the Moslems, particularly of the Ah-madiyya community. Unless prompt and efficient measures are taken Christianity will establish itself firmly in the land, and another community will thereby be added to the number of our antagonists in the soil. . . . It is high time that Moslems should start a regular campaign against the activities of the Christian missionaries in

their respective districts, and should leave no stone unturned to try to win over the new Christian converts to Islam; and for the future should so organize themselves as to leave no loophole for the Christian missionary."

#### Christians in Tibet

FROM the Indian as well as from the Chinese border, attempts to enter Tibet are being made, and the National Missionary Society of India has recently been giving the subject special consideration. To its organ, *The National Missionary Intelligencer*, T. Nasib Ali writes: "The best method of opening the way to Tibet is to send a man who is fluent in the Tibetan language and one who would start work as a trader, because for nothing else does the Government give permission to enter Tibet." He continues: "Though Tibet is in a way closed to us, there are Christians there, and the country is not without Christian witnesses; the Lord is working there in a marvelous way. I am an eye-witness to it, have visited Lhasa, and every year tour in that country in connection with my business. I will never forget how once in the streets of Lhasa I came across a shop of a Buddhist merchant whose wife sang Christian hymns to me to my great joy and wonder (she had learned them in Kalimpong, near Darjeeling). Again once I had an interview with the Prime Minister of Tibet who said to me, 'What beautiful love is to be found in your Christian religion.' Also once in the city of Shigacha where dwells the Tashi Lama, in a shop I saw hung on the walls several pictures of Christ."

#### CHINA

##### A Chinese Student Program

THE annual meeting of the Chinese Students' Federation, as reported in the *North China Herald*, discussed many complex topics. The Peking branch alone placed on the program subjects sufficient to occupy attention for days on end, as follows:

(1) Opposition to any form of military government or government formed by the militia; (2) the formation of a national citizens' convention; (3) the framing of a permanent constitution by the national citizens' convention; (4) the formation of a real people's government; (5) the abolition of the tuchunate and the reduction of troops; (6) the "independence" of educational and political finances; (7) the gold franc problem; (8) the return of Port Arthur, Dairen and Kuangchowwan; (9) cancellation of the twenty-one Demands, failing which the latter will be placed before the League of Nations for judgment.

### "Shanghai for Christ"

THE February number of *The Chinese Recorder* gives an account of a series of evangelistic meetings, held by the Shanghai Christian Council, a Chinese, not missionary, organization, from November 6th to 8th, the Shanghai Autumn Derby days. The slogan for prayer, for arrangements, for Christ," not "Shanghai for the Races." Chinese Christians initiated and carried on the work. The movement was divided into four periods: for prayer, for arrangements, for evangelism and for conservation. During the first period pastors, evangelists, Bible women, school teachers and Sunday-school teachers conducted prayer-meetings. A Sunday was set aside when the responsibility of every Christian was preached from every pulpit in the city. A letter calling for united prayer and individual consecration was sent to every Christian. The period for arrangements was under the care of ten committees such as Intercession, Publicity, Finance, Meeting Place, Music, etc.

### Baptisms among Soldiers

SEVENTY-SIX officers and men have been baptized in the past year by H. Lyons, the C. I. M. worker at Luanfu, Shansi Province, who writes in *China's Millions*: "The bright side of our work has been that among the soldiers. There has been a steady sale of Bibles, New Testaments, hymn books, Scripture posters, and later also of Bible study helps, among both officers and men, not a few of whom are fairly well educated.

The regular meetings twice weekly have been well maintained. One officer, a very earnest lieutenant, pressed for baptism when civilian inquirers were being baptized on July 8th, and was accepted. Then followed a rush of applications from the commandant, several officers, petty officers and men. Evening classes were held for these for several days, and on July 30th thirty-seven were baptized. It was a happy, busy day. Their testimonies were good, their knowledge of gospel truth averaging higher than that of those we have received into the Church during recent years. A fortnight later our big city fair was held for three days. On their off day fifteen to twenty of those baptized assisted splendidly on the streets by preaching, giving testimony, and bookselling. It was encouraging to see them fearlessly at work."

### Books for Bandits

WHEN bandits in China held up a train last summer and carried many travelers up into the mountains, Miss Mary E. Wood, of Boone Library, a part of the American Episcopal Mission in Wuchang, promptly dispatched a box of books to the leader of the bandits, writing him that she knew he must be very lonely so far up in the mountains and she hoped he might find time to read the books sent to him. The books she sent included Bryce's "Training for Citizenship," a life of Washington, a life of Gladstone, "Silas Marner," "First Aid to the Injured," and "Sir Galahad."

### A Destructive Typhoon

REV. W. RICHARDSON, of the China Inland Mission at Hwangyen, Chekiang Province, writes of a severe typhoon, accompanied by a tidal wave, which swept away people and homes by hundreds, so that there was not left a bit of evidence as to what had become of them. "They were simply overwhelmed in the night and borne away. Not a single house in Hwangyen city escaped damage.

The city church was completely leveled to the ground, only the pulpit and part of the piers of the foundation remained. The school has been unroofed and the east gable has fallen in. Not a single place of worship in the twenty-odd outstations has escaped damage. At present in the city we are without any proper place of worship, and we have to conduct the regular services on Sunday as well as during the week in the school, which is undergoing repair." A recent convert at Odongkong, a widow over sixty years of age, whose life was saved in a remarkable way during the typhoon, is now so grateful to God that she is determined to try to study the Bible and says she is going to tell the people how the God and Saviour of the Bible answered a poor lonely widow's prayer.

#### **Bible in Chinese Schools**

**PETER SHIH**, a Chinese member of the Department of Education in Soochow University, writes to the Board of Foreign Missions of the M. E. Church, South:

"I want to call your attention to the significance of these Bible classes at the government institution of teacher training. Years ago we were not allowed to go in there to conduct any sort of meeting. A few years ago, they let us go in, but not to talk on religion of Christ. His name was not supposed to be mentioned. There was not even one Christian in that school. But this year, for the first time, they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own classrooms. Christian songs are being sung in their auditorium, where only last year only the worship of Confucius was tolerated. There are a few Christians among them now. Only two weeks ago, I heard that one of the students wanted to join our church at Konghong. I am taking 'Jesus the Master Teacher' as my textbook. All the boys in my class, numbering about fifteen, seem to enjoy the Bible immensely. The Lord is great. His name be praised."

#### **JAPAN-CHOSEN**

##### **Yokohama Union Church**

**T**HE first meeting of the Yokohama Union Church since the September earthquake was held in the Y. M. C. A., Yokohama, February 19th, with

eighteen of the former members of the church and congregation present. Rev. Roy H. Fisher presided, stating that the purpose of the meeting was to elect new officers, to take up matters concerning the church property, and to decide on plans for future work. The trustees were asked to take steps toward having the church property at No. 49, Bluff, re-registered, and the proper transfer made to the new property-holding committee. Plans for the beginning of services were left in the hands of a special committee, which decided that from the first Sunday in March, services should be held on Sunday afternoons in the Y. M. C. A. club rooms, on the second floor of the building, which is of concrete and has been repaired.

#### **Fight Licensed Vice in Korea**

**C**HRISTIANS of various denominations and races are working together against the social evil in Korea. At the last meeting of the Federal Council committees were appointed, in response to an appeal from the Australian Presbyterian Mission, to move in the matter of establishing a Rescue Home for prostitutes and to work generally against the evil of licensed houses of ill fame. These committees have been actively at work. The Salvation Army has signified its willingness (under certain conditions and subject to approval from home) to be responsible for the running of such a home, co-operating missions to provide a building and yen 15 per month per inmate. It is estimated that yen 5,000 will be sufficient to build the whole, or at least so much of the building as shall be necessary, for the initiation of such a work. The site can probably be made available by the Salvation Army. The Southern Methodist Mission has voted yen 1,000 toward the building and a sum of money has also been contributed for this general purpose by the Australian Mission. Other cooperating missions are being asked to contribute the balance. The general problem of the abolition of licensed vice and the establishment of



a better state of social morality in this country, is being earnestly considered. The Japanese committee represents all the Christian churches in Seoul. It plans to promote public sentiment among the Japanese and already the authorities are being approached with a view to stimulating them against this evil. The Korean committee is a strong and representative one. With its members both men and women are cooperating, while churches and various societies are showing their interest in a way that augurs well for the future.—*Korea Mission Field.*

#### School Officially Recognized

**T**HE John D. Wells School for Training Christian Workers, carried on by American Presbyterians at Seoul, Chosen, has been designated by the Chosen Government as a private school whose graduates equal in scholarly attainment those of a middle school or of a higher common school. "This means," writes Rev. E. Wade Koons, the Principal, "that our graduates have the same right to take entrance examinations, and if they succeed in them, to enter as regular students, the various special schools, (Senmon Gakko) in Chosen, whether private like Severance and the Chosen Christian College, or government, like the 'Colleges' of Law, Medicine, Business, and Engineering, that the graduates of a conforming school like Paichai, or of a Government Higher Common School for Koreans, or of a Government Middle School for Japanese, have. And today I asked a representative of the Educational Department if this extended also to entering the Preparatory Department of the Government University here, and was told that it did. All that remains is to have this privilege extended to us in Japan proper, and

that is the business of the Government-General, as they must make it clear to the Educational Department in Japan that a school they 'designate' as equal to the government schools, must be recognized there also as entitled to the same treatment accorded to the government schools. That will come in time. The alumni are naturally greatly delighted. We had a 'congratulatory meeting' yesterday afternoon, at which some twenty of them were present, and they started a fund to help in meeting the Government's requirements about apparatus."

#### Tokyo Public Schools

**T**HE primary schools in Tokyo are now open to Christian teaching once a week. This remarkable state of affairs, so full of significance for the future of Japan, was brought about by Japanese initiative. The Mayor of Tokyo recently called into consultation the Rev. S. Imamura, General Secretary of the National Sunday School Association of Japan, and asked him to suggest the best method for the spiritual and moral education of the young citizens of Tokyo. Mr. Imamura accordingly presented a plan of sending speakers to the different schools once a week and agreed to secure the speakers. This the Mayor at once accepted, and a program for the next few months was made out. This is a wonderful door of opportunity as well as a great responsibility for the Sunday-school workers in Japan. After March, the National Sunday School Association was to be solely responsible for the speakers and the money to provide the same. Mr. Imamura reports that \$2,500 may be needed per year to carry on this work and that a group of lay Christians are already organizing to get behind the proposition.

# THE MISSIONARY LIBRARY

**Race Problems in the New Africa.** W. C. Willoughby. 294 pp. 15s. Oxford University Press. London. 1923.

This is an admirable book, full of accurate knowledge, good sense, sound judgment and true spirit. It deals with the race problem in the New Africa with a sure hand. Dr. Willoughby was for many years a missionary in Africa where he was principal of the London Missionary Society's Native Institution at Tiger Kloof, South Africa, and is now Professor of Missions in Africa in the Kennedy School of Missions at Hartford. We do not know of any other book which presents so adequately and so wisely the facts about the life and character and institutions and problems of the Bantu people and their relation to the white races and to the spread of their civilization in Africa. The chapter on "The Color Bar" is the best treatment which we have seen of the tragic questions which are inseparable from modern inter-race relationships. The concluding chapter sums up Dr. Willoughby's ripened judgments on the contact of missionary work among the Bantu people who make up the great body of the population in Southern and Central Africa.

**The Business of Missions.** Cornelius H. Patton. 8vo. 288 pp. \$2.00. The Macmillan Company. 1924.

Dr. Patton takes his title for this book from the same conception as that voiced by William Carey when he said, "My business is to serve the Lord, and I cobble shoes to pay expenses." Carey also put into practice this dominant idea in his mission to India, where he for years supported his missionary operations by raising indigo as a by-product. Both men learned their lesson from the Great Teacher who, at the age of twelve

said: "I must be about my Father's business."

But, "big business" though the missionary enterprise undoubtedly is, Dr. Patton carefully differentiates his purpose from any suggestion that the Church's worldwide enterprise depends for justification on the ground that it promotes commerce. That is all very well in a *Babson Report*, but it has no place in any church publication. This book is, instead, a clarion call to the higher levels of a purely altruistic loyalty to the Lord who gave His life a ransom for the sins of the whole world. And yet it is all intensely practical; it is "business."

It is a moving picture indeed which passes in swift succession before the reader of these pages sweeping the world in statesmanlike perspective. Taking China as a cross-section of the world, it focuses attention upon this biggest segment of a world encircling advance of Christ's army with banners in such wise as to confirm hope of the ultimate victory "unto the uttermost." For, while the population of China is shown to be over rather than under four hundred millions, and the Christians among so many are as yet only one to a thousand, the rate of their increase—and this is admittedly the decisive factor—is such as to give promise that "one shall chase a thousand" ere long and two shall win ten thousand.

For, is it not immensely heartening to find, that whereas Morrison single handed besieged the gates of Canton for seven years before he won his first convert in 1814, and 32 years passed before that number increased to 6, when in 1842 the Treaty of Tientsin was signed, by 1914 the number of Christians reached 235,303, and in 1920, 366,524, multiplying fourfold in the last two decades. The penetra-

tion of this colossal field by some six thousand missionaries with manifold activities is an inspiring story, which Dr. Patton has told in a masterly way that will richly reward the reading of the business man and of all who "mean business" for Christ.

D. MCC.

**The Teaching Work of the Church.** By the Committee on the War and The Religious Outlook. 309 pp. \$2. Association Press. New York. 1923.

Probably no other book in this field has done just the piece of work which has been admirably presented in this brief but comprehensive volume. The book is a symposium, so skillfully devised, and so carefully articulated that one would scarcely realize the different authorship of the several chapters. Professor L. A. Weigle, Dr. B. S. Winchester, Professor William Adams Brown, Rev. Samuel McCrea Cavert, Rev. Erwin L. Shaver and Dr. Robert L. Kelly are among the authors, all of them men of wide experience and sound judgment in dealing with the educational task of the Church. The distinctive feature of their effort lies in the approach to the subject which is conceived in the terms of youth's need and the Church's task rather than the agencies of religious education. This brings freshness and vitality to the subject which makes the book good reading from cover to cover, to say nothing of the practical value that there is in the discussion approached from this angle.

There are allusions to missionary education as a part of the educational processes of the Church as the different age groups of young people are dealt with, and an evident underlying conception of the missionary task of the Church as fundamental, not only to its work, but to its very existence. More might have been made, however, of missionary education as such in dealing with some phases of the subject. There is a very good critique of missionary education as commonly conducted on pages 155-159. It is very brief, however, and is the only

discussion of missionary education as such in the volume.

This book ought to be read by everyone who is responsible for curriculum building in the Sunday-school or any other agency of religious education and it would be a splendid thing if it could be read by all parents and Sunday-school teachers. J. B. K.

**Neue Christoterpe 1924.** Forty-fifth volume. Edited by Adolf Bartels and Julius Koegel. Published by C. Ed. Mueller (Paul Seiler), Halle (Saale).

This popular year book is widely read in religious circles in Germany. It contains essays, stories and poems of exceptional merit, written in the spirit of evangelical faith and service. It is a piece of Christian literature in the German language which exercises a widespread influence for good. In the 1924 edition the missionary note is lacking and the treatment of the subject of war as related to our Christian faith is unsatisfactory except from a German point of view.

G. D.

**The Life of the Ancient East.** James Baikie. Illustrated. 8vo. 463 pp. \$4. The Macmillan Co. New York. 1924.

There is a fascination about the study of life and beliefs of the ancient peoples who laid foundations for modern thought and progress. As we study the tablets, monuments and temples which record the history of thousands of years ago, we wonder at the learning and civilization of those days and have a more humble estimate of modern achievements. We learn, too, that the Bible is not a book of folklore and fable, but is a reliable record of history and a higher, truer revelation of God than any of the non-Jewish ancients possessed.

Mr. Baikie has given us here a popular summary of the archaeological finds relating to the religions, laws, customs and history of the peoples of Egypt, Babylonia, Assyria, Troy, Palestine, Greece and other lands of the Near East. Many familiar Biblical names find a place in this volume—Israel, Isaiah, Belshazzar, Boaz, Cyrus, Daniel, Goliath, the Hivites,

Hittites and other Palestinian tribes, Jonah, Joshua, Nebuchadnezzar, St. Paul, Pekah, Titus and many cities.

The volume throws much light on the ancients and some on our modern inheritance.

**America and the World Liquor Problem.**

By Ernest Hurst Cherrington. 8vo. 182 pp. American Issue Press. Westerville, Ohio.

In a clear, logical fashion, Dr. Cherrington argues for world-prohibition, pointing out the difficulty of maintaining the law in the United States unless prohibition becomes world-wide. He gives a brief résumé of the prohibition movement, showing the importance of its economic phases, which have only recently been adequately considered. He calls attention to the fact that America has a great opportunity today to make the world dry, but insists that this country must act quickly, before the liquor interests become too strongly entrenched through a world-wide organization, and he shows how the liquor forces are rapidly strengthening their position for a final attack on the prohibitionists. Those interested in law enforcement, in statistics on various phases of the liquor problem, and in the general tendencies among both "wets" and "drys" will find this book exceedingly useful, particularly if they are making speeches or writing papers on this timely subject. c. s.

**The Magyars in America.** Volume Six in the *Racial Studies of the New American*. By Rev. D. A. Souders, D.D., Superintendent of Immigration of the Reformed Church in the United States. 8vo. 150 pp. \$1.00. Geo. H. Doran Co. New York. 1922.

Coming from a long line of Reformed Church ancestry and deeply interested for many years in the religious welfare of aliens, the author is particularly able to give to this racial group a very sympathetic study. He first makes a succinct general statement of Magyar history and portrays the political, economic, social, and religious conditions of an Old World background. Immigration

previous to the World War largely accounts for the 268,112 foreign-born Magyars now in America. The census bulletin of a year ago places the number of Magyars born in this country of foreign parentage at 205,426, so that the total Magyar population of America is 473,538.

"The Valley of Decision" came in connection with the World War. The Magyars remained loyal to American life and principles even though at times under suspicion. Conditions arising out of the war also meant the choosing of denominational allegiance to American groups. Previous to the war a number of the churches had direct connection with the Reformed churches of Hungary. The results of the decision have meant alignments as follows: 19 congregations, 6,500 communicants, and 25,600 adherents to the Reformed Church in the United States; 6 congregations and 1,141 communicants to the Protestant Episcopal Church. A few churches have become independent congregations with possible Presbyterian connections now or later.

Dr. Souders admirably reviews the problems of a foreign language church in America so far as this group is concerned and analyzes the important elements of effective religious training and church life. Appendices include a statement on "Americanization as the Foreigner Thinks of It," a list of Magyar publications in the United States, and a helpful bibliography.

**Facing the Crisis.** By Sherwood Eddy. 8vo. 241 pp. 50 cents, paper. The Association Press. New York. 1922.

Present-day social and religious problems are perplexing to the wisest and most experienced. Dr. Eddy gives us a thoughtful and devout, if not always conclusive, study of some of these problems. He begins with God, Christ, evil, immortality, miracles, the Bible, evolution, prayer, etc., and concludes with studies of the race question, war, industrial unrest, the social gospel, etc. Dr. Eddy accepts the main conclusions of modern science

so far as they do not interfere with faith in the Deity of Christ and he endeavors to apply Jesus' teaching to the solution of modern problems even where this upsets existing conditions.

**Are Foreign Missions Worth While?** Edited by Basil Mathews. Pamphlet. 6d. London Missionary Society. 1922.

Testimonies from those who are not missionaries, but who know their work from first hand knowledge, and who believe in it, make up the contents of this interesting little pamphlet. Among those quoted are King George V, Lloyd George, Theodore Roosevelt and thirty others from Europe, America, China, Japan, India and elsewhere.

**Islemen of Bride.** By M. E. M. Donaldson. 8vo. 165 pp. 8s, 6d net. Alexander Gardner. Paisley, Scotland. 1922.

The quaint life on the Hebrides Islands is described here in all its simplicity and picturesqueness. There are legends and primitive customs, simple Catholic worship of the pre-reformation type and some excellent character studies. The book is of especial interest to lovers of Scotland.

**Matter and Spirit.** A Study of Mind and Body in their Relation to the Spiritual Life. By James B. Pratt. 12mo. 232 pp. \$1.50. The Macmillan Co. New York. 1923.

These philosophical lectures by the professor of philosophy in Williams College are metaphysical rather than popular. They are opposed to atheism and to materialism. Prof. Pratt believes in dualism and in the supernatural but his belief seems to be based on philosophy and not on revelation from God.

**The Faith that Overcomes the World.** By Van Rensselaer Gibson. 12mo. 110 pp. \$1.00. The Macmillan Co. New York. 1923.

In a devotional, contemplative spirit, the author of these studies in the way of higher knowledge, gives a philosophical remedy for fear, ignorance, failure, sin, sickness and death. He denies the reality of spiritual

death, considers sin as the "failure to hit the mark" of perfection and recommends Christ as a Helper and Inspirer rather than as a Divine Saviour. The book has a certain practical value for those who know where to find their true knowledge and inspiration.

**The Idea of God.** By Professor Clarence A. Beckwith. 8vo. 343 pp. \$2.50. The Macmillan Co. New York. 1923.

God is the greatest fact in the universe and yet how many have accepted the idea in general but can give no conclusive reason for the faith that is in them. Prof. Beckwith, of Chicago Theological Seminary (Congregational), here attempts—with good success—to present the reasonable, logical conception of God in harmony with modern discoveries and ideals. He does not follow the Bible wholly as a revelation from God but accepts many Biblical teachings as the source of our conceptions of God. He seeks to sift the many views of the Almighty and to reach a conclusion in harmony with modern philosophy and experience. He also studies modern conceptions of God, theistic arguments, His relation to evil, His personality and immanence. These studies are very clear and valuable to discerning students and will strengthen faith in the "Living God." Prof. Beckwith's conception of the deity of Christ is not so clear as might be desired but he declares that "His essence is eternal."

**The Junior Citizen.** By Joyce Constance Manuel, assisted by Charlotte R. Headley. Illustrated, Patterns. 8vo. 164 pp. \$1.60. The Pilgrim Press. Boston. 1923.

For workers with boys and girls of 9 to 11 years of age, this series of lessons in World Helpfulness is of very practical value. It may be used in Daily Vacation Bible Schools, Week-day Religious Instruction, etc. The course is supplementary to that usually given in Church schools and the twenty-five lessons relate to our homes, our country, our community and other lands. They include stories (Biblical and secular), conversations,

investigations, memory work, dramatizations, play and poster work, hand-work, songs, etc. Parents and teachers will find here many valuable suggestions and programs.

**The Lutheran World Almanac and Annual Encyclopedia.** 8vo. 293 pp. National Lutheran Council, 437 Fifth Avenue, New York. 1923.

The 1,500,000 members of Lutheran churches in America who cooperate in the Lutheran National Council, will welcome this year book with its wealth of information about the Church year, the various synods and societies, the ministry, benevolent, missionary and church statistics, educational institutions and missionary work at home and abroad.

**Cave Boys.** By H. M. Burr. Illus. 8vo. 200 pp. \$1.50. Association Press. New York. 1923.

The "Stone Age" furnishes many opportunities for the play of the imagination—unhampered by historic facts. Gigantic animals abounded and primitive conditions prevailed, but how much men knew or what they did is not recorded. Mr. Burr tells the stories of his heroes—Hu, the Healer (a hunchback boy); Rune, the Questioner; Pinx, Maker of Pictures, and four others who represent stages in the supposed evolution of man. The stories are interesting but their chief lessons are found in the account of man's effort to overcome obstacles to progress.

**Nor Script.** Amy Wilson Carmichael. 12mo. 124 pp. 1s. 6d. Society for the Propagation of Christian Knowledge. Madras, India. 1921.

For private circulation among friends of the work, Miss Carmichael tells the wonderful story of how God has fulfilled His promises and has supplied all their needs in the mission at Dohnavur. The story is charmingly told and cannot fail to impress one with the spiritual message. Human interest coupled with the evidence of divine working captivate the mind and heart.

**Modern Christian Callings.** By various writers. Macmillan Co. 75 cents. 1922.

This little book treats of "Biblical Teaching in School and College"; "Executives for Christian Enterprises;" and "Social Service," in papers contributed by Irving F. Wood, professor of Biblical Literature in Smith College; Dwight H. Day, secretary of the Board of Missions of the Presbyterian Church; and Dr. William Bailey, professor of Practical Philanthropy at Yale. The writers show the personal and educational requirements necessary for each line of activity. Our young people need such information to enable them to decide on a life work. A pastor might well keep a book of this kind to loan to forward-looking members of his congregation.

**A New Woman's Magazine.**

*Women and Missions*, the first number of the combined Presbyterian periodicals, *Woman's Work* and *Home Mission Monthly*, appears in very attractive form for April, 1924. It is published under the joint auspices of the Woman's Committees of the Boards of Foreign Missions and National Missions of the Presbyterian Church in the U. S. A.

The Editor is Miss Lucia P. Towne, 156 Fifth Avenue, New York City. The first number is a magazine of forty pages, well illustrated and with a very interesting variety of topics, ably presented. Among the articles are the following: "Has Migration Helped the Colored Race?"; "Leprosy in Africa" and "The Three R's for Missionary Babies."

Every Presbyterian woman and many others will be interested to read this magazine. The price is \$1.00 a year.

*The Missionary Survey*, the official organ of the Presbyterian Church (South) has now taken the name "The Presbyterian Survey." It is an excellent magazine of 64 pages, published in Richmond, Virginia. Price \$1.00 a year.

## NEW BOOKS

- Story of John G. Paton** (told for young folks). Dr. James Paton. 254 pp. \$1.50. George H. Doran Co. New York. 1924.
- Mackay of Uganda.** Mary Yale. 212 pp. \$1.25. George H. Doran Co. New York. 1924.
- Mexico, An Interpretation.** Carleton Beals. 280 pp. \$2.50. B. W. Huebsch. New York. 1923.
- The Three Religions of China.** W. E. Soot-hill. 264 pp. \$2.85. Oxford University Press. New York. 1923.
- A Vision of Christian and Buddhist Fellowship in the Search for Light and Reality.** Dwight Goddard. 16 pp. Los Gatos, California. 1924.
- The World's Living Religions.** Robert E. Hume. 298 pp. \$1.75. Charles Scribner's Sons. New York. 1924.
- Tides of India—a Pageant Play.** Helen L. Wilcox. 64 pp. 50c. Abingdon Press. New York.
- Frank Dennison Phinney.** D. C. Gilmore. 71 pp. American Baptist Mission Press. Rangoon, Burma. 1924.
- The Life of the Ancient East.** James Baikie. 448 pp. \$4.00. Macmillan Co. New York. 1923.
- Geschichte der Evangelischen Mission in Afrika.** D. Julius Richter. 813 pp. C. Bertelsman. Gütersloh, Germany. 1922.
- The Ideals of Asceticism.** O. Hardman. 221 pp. \$2.00. Macmillan Co. New York. 1924.
- Where Evolution and Religion Meet.** John M. and Cerle C. Coulter. 105 pp. \$1.25. Macmillan Co. New York. 1924.
- The Influence of the Bible.** Thomas Tip-lady. 128 pp. \$1.00. Fleming H. Revell Co. New York. 1924.
- Testament for Fishers of Men.** Wade C. Smith. 50c to \$1.50. Onward Press. Richmond, Va.
- National Health Series.** (20 volumes.) Edited by National Health Council. 30c each. Flexible Fabricoid. Funk & Wagnalls Co. New York. 1924. **Cancer:** Nature, Diagnosis and Cure. Francis Carter Wood. **Man and the Microbe:** How Communicable Diseases are Controlled. C. F. A. Winslow. **Community Health: How to Obtain and Preserve It.** D. B. Armstrong. **The Baby's Health:** Richard A. Bolt. **Personal Hygiene: The Rules for Right Living.** Allan J. McLaughlin.
- Spiritual Message in Modern English Poetry.** Arthur S. Hoyt. 290 pp. \$2. Macmillan Co. New York. 1924.
- What Is Modernism?** Leighton Parks. 150 pp. \$1.00. Scribner's Sons. New York. 1924.
- Seven Questions in Dispute.** William Jennings Bryan. 158 pp. \$1.25. Fleming H. Revell Co. New York. 1924.
- Bible and Spiritual Life.** Arthur T. Pier-son. 483 pp. \$2.00. Biola Book Room. Los Angeles. 1923.
- Beyond Shanghai.** Harold Speakman. 198 pp. \$2.50. Abington Press. New York. 1922.
- Buddhism and Buddhists in China.** Lewis Hodous. 84 pp. \$1.25. Macmillan Co. New York. 1924.
- China and Her Peoples.** Lena Johnston. 131 pp. \$1.50. George H. Doran Co. New York. 1923.
- Erromanga, the Martyr Isle.** H. A. Robert-son. 467 pp. \$1.50. George H. Doran Co. New York. 1923.
- The Ethical Teaching of Jesus.** Ernest F. Scott. 129 pp. \$1.50. Macmillan Co. New York. 1924.
- The Family Worship.** Wilbur B. Stover. 134 pp. 75 cents. College Press. Mt. Morris, Ill. 1924.
- God's Word to Women.** Katharine C. Bush-nell. 127 Sunnyside Avenue, Oakland, California. 1923.
- Hispanic-American Relations with the United States.** Wm. S. Robertson. 470 pp. Oxford University Press. New York. 1923.
- India Through New Eyes.** David Walters. 64 pp. 6d. Livingstone Press. London. 1923.
- Indische Missionsgeschichte.** Julius Rich-ter. 557 pp. C. Bertelsmann. Gütersloh, Germany. 1924.
- In China Now.** J. C. Keyte. 154 pp. \$1.50. George H. Doran Co. New York. 1923.
- Knowing the Scriptures.** Arthur T. Pier-son. 458 pp. \$1.50. Biola Book Room. Los Angeles. 1924.
- The Land of Saddle-Bags: A Study of the Mountain People of Appalachia.** James Watt Raine. 260 pp. \$1.50. Missionary Education Movement. New York. 1924.
- David Livingstone.** Hubert F. Livingstone Wilson. 230 pp. \$1.35 net. George H. Doran. New York. 1924.
- Protestantism—Its Principles and Reasons.** R. Ditterich. 62 pp. 30 cents. Bible Institute Colportage Association. Chicago. 1924.
- Thoughts on Certain Things That Matter.** Benjamin I. Greenwood. 32 pp. Marshall Bros. London. 1923.
- The Teaching Work of the Church.** Com-mittee on the War and Religious Outlook. 309 pp. \$2.00. Association Press. New York. 1924.
- The Jews in America.** B. J. Hendrick. 171 pp. 6s. Heinemann. London. 1923.
- Buddhism and Christianity. A Contrast and a Parallel.** J. Estlin Carpenter. 319 pp. 3s. 6d. Hodder & Stoughton. Lon-don. 1923.

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