

VOLUME XLVII

NUMBER 8

THE MISSIONARY REVIEW *of the* WORLD

AUGUST, 1924

THE STEWARTS AS CHRISTIAN STEWARDS
STORY OF MILTON and LYMAN STEWART

CROWN JEWELS GATHERED AT CROWN POINT
HENRY BEETS

ALBANIA---A NEGLECTED FIELD
PHINEAS B. KENNEDY

THE RELIGIOUS SITUATION IN BULGARIA
R. H. MARKHAM

THE RELIEF OF THE STUDENTS OF EUROPE
FRED H. RINDGE, Jr.

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PERSONALS

DR. AND MRS. HOWARD TAYLOR are expected to take part in a conference which the China Inland Mission is to hold in Toronto Sept. 15th to 17th, after which Mrs. Taylor will engage in literary work and Dr. Taylor fill a number of speaking engagements.

* * *

REV. WILLIAM HIRAM FOUKES, D.D., has resigned as General Secretary of the New Era organization of the Presbyterian Church in the U. S. A. to accept the pastorate of the First Presbyterian Church of Cleveland, Ohio.

* * *

REV. CHARLES H. PRATT, D.D., has been appointed to fill the chair of Missions and Evangelism recently established in the Presbyterian Theological Seminary of Louisville, Ky.

* * *

REV. MORRIS W. EHNS, D.D., for the past four years treasurer of the Committee on Conservation and Advance of the M. E. Church, has been elected treasurer of the Board of Foreign Missions, to succeed Dr. George M. Fowles.

* * *

REV. FREDERIC H. SENFT was elected President and REV. R. A. JAFFRAY of South China Vice-President of the Christian and Missionary Alliance at the annual meeting of the council in Toronto.

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REV. JAMES M. HENRY has been elected President of Canton Christian College, with Wing Kiung-chong as Associate President.

* * *

GASTON DOUMERGUE, the newly-elected President of France, is a Protestant, the first for many years to hold this position in France. He formerly resided in the French colonies of Algeria and Indo-China.

* * *

REV. WM. B. BOOMER, for nearly 37 years a missionary of the Presbyterian Church in Chile, has now retired from active service and is at work preparing a Christian hymnal in Spanish at the request of the Mission. His address is 41 Reid Ave., Port Washington, New York.

* * *

CHARLES H. FAHS, director of the Missionary Research Library of New York, who was taken seriously ill in London, has now returned to the United States.

* * *

REV. R. A. TORREY, D.D., has recently resigned as Dean of the Los Angeles Bible Institute.

* * *

OBITUARY

FREDERICK H. NEALE, formerly a missionary of the China Inland Mission, died in May at his home in Ventnor, N. J.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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EVANGELISM ON A GOSPEL BOAT IN CHINA

Y. C. Hsiao, a leader of a Gospel Band, is here talking with three young Chinese in the guest hall on a Stewart Mission boat

USING THE STEWART MONEY TO EVANGELIZE CHINA

(See Page 595)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

AUGUST, 1924

NUMBER
EIGHT

JAPANESE EXCLUSION AND MISSIONS

IT IS DIFFICULT to understand why any sane body of men, legislating for a great nation, will jeopardize friendly relations with another nation by passing a law that excludes only about one hundred and fifty undesirable aliens a year from a land of over one hundred million people. Yet this is practically what the United States Congress has done in passing the law to exclude Orientals, against the advice of the President and his Cabinet. The law has greatly offended Japan, while the same end might have been gained by continuing the "Gentleman's Agreement."

This law, which does not refer specifically to Japanese but to any alien laborers not eligible for American citizenship, has not only caused disturbance in Japan and a desire to boycott all things American, but it adds considerably to the difficulties of the Christian missionaries who have so unselfishly gone to offer the Japanese the benefits of the Gospel of Christ. Naturally, by the uninformed, Christianity is looked upon as an alien religion and in Japan the anti-American feeling extends to American goods, American institutions, American customs and ideals and what is looked upon as the religion of America. A missionary from Japan writes:

"The Japanese are taking very seriously the passage of the Exclusion Act by Congress. They considered the 'Gentleman's Agreement' a final settlement of the immigration problem and were satisfied with its operation. It will probably affect our missionary work adversely because—in the popular mind—the missionary, Christianity, and the United States are very closely related, and to have the United States Congress pass a measure so insulting to the Japanese is sure to result in the criticism of the United States as unjust and Christianity as an ideal system for preaching but not always convenient for practice. It is really surprising to see the calibre of many of our Senators revealed to such disadvantage before the world. I knew that some of them were very provincial in their outlook, but

hardly expected them to deal with a delicate matter such as this Japanese immigration question with so little tact. There is a tremendous lot of work to be done in Japan to spread the news of the Gospel of Christ, but we are forcibly reminded that in the United States, too, much remains to be done to put across the idea of brotherhood and friendly interest in and love for the fellow somewhat removed from us."

Another missionary writes from Yokohama:

"No doubt you have been reading reports of riots, mobs, and boycotting in Japan because of the passing of the Exclusion Act. Not only politicians and business men have taken part in these activities but even leaders of the Christian Church in Japan are earnestly considering what action to take.

"The following is the translation of a postcard that came to many missionaries: 'We Japanese are not so foolish as to hear the noble teachings of Christ, whose principle was universal brotherhood, from Americans who practically deny it. Leave Japan at once and return to your own country! Preach your perverted Christianity to your own countrymen. Ask your own conscience and it will show you the truth of what we say.'

"How is the Church of Japan to explain such things to a people who are not eager to know about Christianity, even when things are at their best?

"Fortunately, all the Japanese are not so bitter. Many Japanese Christian workers assure us that the things we see in the papers are exaggerated. They assure us that they have no desire to have us leave the country, but wish to continue to work with us. They fully expect to meet with persecution, but have faith in America that the people will do the Christian thing. They ask eagerly what the Church at home has been doing since the first protest to the Act. What is the Church going to do about it?

"The following statement was sent by the Alumnae of Ferris Seminary, Yokohama, a school of the Reformed Church in America, asking the Christian people to work for a satisfactory solution of the problem.

That broad and highminded Christians in America do not in the least sympathize with the action of Congress is made clear by many public utterances, and by timely articles and editorials in the press. On July 2d, a number of prominent public men met for luncheon in New York, at the invitation of Dr. James H. Franklin, to honor Dr. Tsunejiro Miyaoka, one of the distinguished lawyers and publicists of Japan just now passing through America to England. Dr. Miyaoka is an honorary member of the American Bar Association and of the Canadian Bar Association, whose meetings he has come over to attend. Twenty years ago, he was Japanese Charge d'Affaires at Washington and has since occupied many other important posts. By special request, Dr. Miyaoka now serves as the Far Eastern Correspondent of the Trustees of the Carnegie Peace Fund and is a member of the Advisory Council in Europe of its Division of Intercourse and Education. He has been appointed Secretary General for Japan of the Conciliation International of France and the correspondent of the American Association for the International Conciliation.

At the luncheon on July 2nd, addresses, made by Dr. Hamilton Holt, ex-Attorney General Wickersham and others, gave positive evidence of the high regard that Christian Americans have for the Japanese and of their chagrin at the action of the United States Congress. It is earnestly to be hoped that such political actions will not discredit the Gospel of Christ which is for all men, without distinction as to race, color or nationality.

METHODIST WATCHES AND MISSIONARY DEFICITS

MANY powerful sermons have been preached on "The Widow's Mite," and many church offerings have been enlarged because of her self-sacrificing example. Will similar sermons be preached on "The Bishop's Watch," and with similar results?

The Methodist Episcopal Board of Foreign Missions is in a serious plight, with an accumulated debt of two and a quarter million dollars. The new Executive Committee of the Board met in June with new secretaries, a new treasurer, new problems and an old debt. It was suggested that a cut of twenty-five per cent would be necessary on the coming year's appropriations and this would only partially meet the deficit. It seemed like acknowledging defeat for it would mean a reduction of one million, two hundred thousand dollars and would involve a recall of missionaries in many lands, the abandonment of building plans, the cutting down of hospital work, the closing of schools and the dismissal of many native workers—a retreat all along the line. A call was sounded by the members of the Committee for heroic giving to pay the debt before September 1st. The Presbyterians had achieved the seemingly impossible task, why should not the Methodists do the same? A new member of the Board (Dr. L. O. Hartman) was moved to set the example by donating his watch—or the price of his watch—to the cause. If fifty thousand Methodists would do the same as an extra offering for world-wide missions, the financial crisis would be met successfully. The slogan "Give Your Watch to Clear the Debt" might serve to save the day. While some ridiculed the idea as sentimental and others hesitated, the campaign was launched by the new Bishop of India, Dr. Benton T. Badley, Bishop Wilson, the chairman of the Committee, Dr. Frank Mason North, Secretary-Counsel of the Board, who promptly donated their watches—thirty in all—to the treasury, later redeeming them for \$1,500.

The campaign was on even before a motion had been put. Night letters were sent to all of the bishops of the Church asking them to follow the example set by the Executive Committee and to send their watches or checks to the treasurer. The responses are coming in and the challenge will continue to go out to American Methodists all over the world. Possibly the watches will pay the debt. In some way it

should be done. Two million, two hundred and twenty-five thousand dollars is not a large sum for over four and a quarter million Methodists (North); but it is a very large debt for the Board.

The gift of bishops' watches or their equivalent may have a psychological effect on Methodists and may stimulate similar donations, but the problem is not solved by this spasmodic and dramatic giving. A great work is to be done, demanding real sacrifice and a principle of stewardship to be practiced intelligently and conscientiously. Dramatic appeals may serve a temporary purpose but devotion to Christ, a knowledge of the great need of men for the Gospel, and a sense of personal responsibility to carry out His commission—these are the only adequate motives that will serve to carry on the work to a successful conclusion. With such motives powerfully acting on the Church, we may have a sense of partnership with God and will realize that it is worth while to sacrifice not only property, time and talents but life itself that God's will may be known and done throughout the earth.

THE COMING FOREIGN MISSIONS CONVENTION

THE Ecumenical Foreign Missions Conference in New York in 1900 was an epoch-making event. Another was the Edinburgh Conference of 1910. Next year the Foreign Missions Conference of North America, which represents the foreign mission organizations of Canada and of the United States, is to hold a similar gathering in Washington, D. C. The program will deal with the world field from the standpoint of the home-base. And Protestant national missionary organizations outside of North America are being invited to send fraternal delegates.

The Committee on Arrangements has announced that the meeting will be held from January 28 to February 2, 1925, and that the attendance will be limited to 5,000 delegates, appointed by the Foreign Mission Boards and Societies of the United States and Canada. The Committee recommends that the delegation from each Board include officers and members of the Boards, pastors, laymen and laywomen in equal numbers, church officials, theological and college professors, foreign missionaries at home on furlough, and student volunteers.

The convention program will include the following features: two platform meetings each day with the best available speakers, a series of simultaneous conferences each afternoon, and meetings of representatives of denominational groups to consider the best methods of carrying to the churches the results of the Convention.

The Convention will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field, but its messages will be designed to enlarge the interest and deepen the conviction of the Christians

at the home base as to their responsibilities and opportunities for world-wide evangelism and the establishment of Christian ideals.

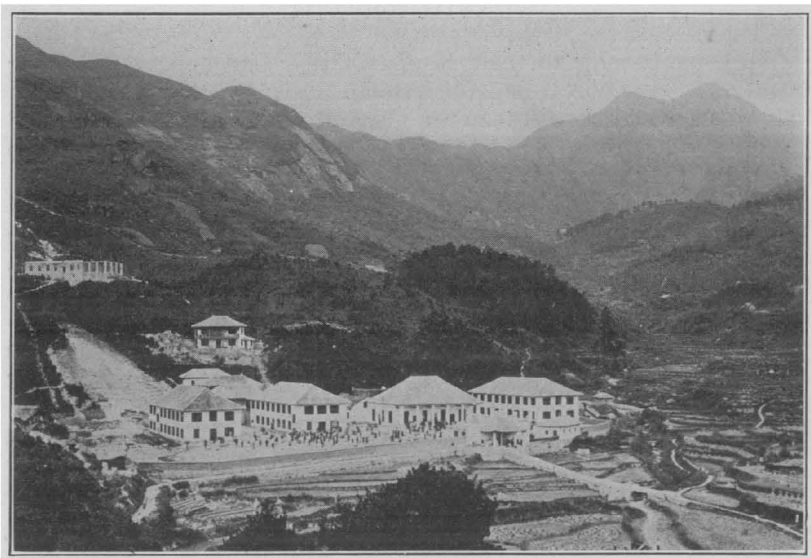
This convention will take the place of the usual annual Foreign Missions Conference. It is an opportune time to bring together the leaders of the different Protestant communions of North America and should give a great impetus to the spiritual life of the churches and inspire them to greater sacrifice for the cause of Christ in the world. Leaders of Christian forces in other lands will be invited to make their contribution to the convention. If this inspiring hope is to be realized, all who are interested in the progress of Christ's Kingdom must give themselves earnestly to prayer that the committee in charge of the arrangements may be wisely guided by Almighty God, the source of all power.

Further information in regard to the Convention may be obtained from Secretaries of Foreign Mission Boards or from F. P. Turner, Secretary, Foreign Missions Conference, 25 Madison Avenue, New York.

EVANGELICAL CHRISTIANITY IN ITALY

As the seat of the Papal hierarchy, Italy has been the center of Roman Catholic influence and propaganda. Waldensians and other evangelical Christians have been very much in the minority and any missionary activity on their part has raised the cry of "proselytism." Nevertheless, the Waldensian and the Italian Evangelical Churches have flourished in the face of opposition. The simplicity of Protestant doctrine, life and worship stands in marked contrast to the ornate Papal ritual and elaborate system of doctrine. These latter have been perpetuated and promoted by great cathedrals, by magnificent paintings, sculptures, and shrines while Protestant ecclesiastical art and ceremonies have been more simple.

The Italian State separated from the Roman Church in 1878, and since the Pope has been deprived of his temporal power, the Church has lost some of its prestige and authority. The Evangelical Churches have, in the meantime, increased in strength. The Evangelical forces in Italy include chiefly the Waldensians, the British Bible Society, the Scotch Presbyterians, the American Baptists (South) and the American Methodists, all conducting active Protestant missionary work. In spite of the inherited prejudice against the Protestants, many Italians are forming habits of Bible reading and are coming to understand its teachings as to the way of life. The American Methodists, who have been in Italy for forty years, have built some excellent buildings, including a new Collegiate Institute for boys on Monte Mario in Rome, not far from the Vatican. Their girls' school in Rome has about five hundred pupils. Protestant orphanages, a theological seminary and evangelical publishing houses are also helping to spread Christian truth and to train enlightened Christian leaders for these people who are more and more asserting their independence from Papal dictation. The motto "Italy for the Italians" may yet be transformed into "Italy for Christ."



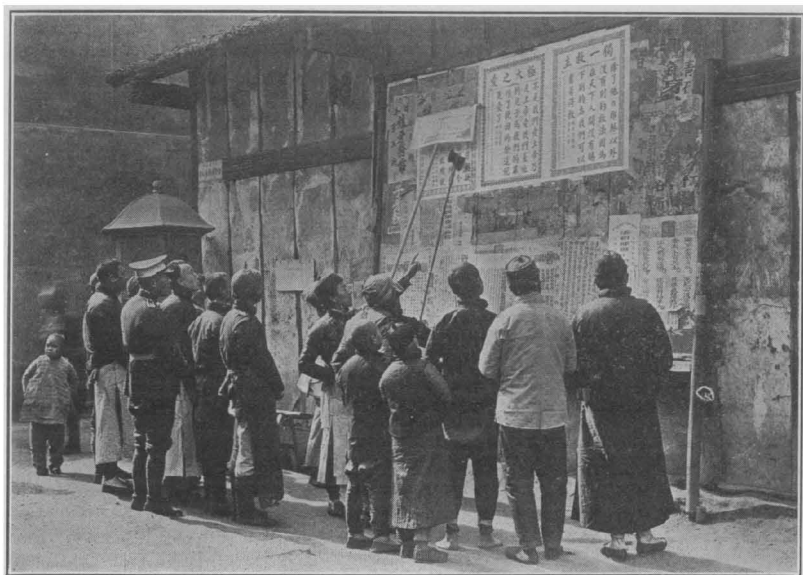
MILTON STEWART'S INVESTMENT FOR THE TRAINING OF CHINESE CHRISTIAN WORKERS
 The Nan-Yeh Bible School buildings at the foot of one of the sacred mountains of China. Personal work is done among the pilgrims as they leave for their homes. Dr. Frank A. Keller, Director.



LYMAN STEWART'S INVESTMENT FOR THE TRAINING OF AMERICAN CHRISTIAN WORKERS—LOS ANGELES BIBLE INSTITUTE

MONUMENTS TO MILTON AND LYMAN STEWART

(See Article on Page 595)



ONE USE OF THE STEWART FUND FOR THE EVANGELIZATION OF CHINA.

Both Milton and Lyman Stewart contributed largely to this work of training 156 Chinese evangelists and sending them out with Christian literature on twelve boats—one leader and twelve students on each boat—all under the direction of Dr. Frank A. Keller. The Biola Evangelists are here putting up gospel posters.

The Stewarts as Christian Stewards

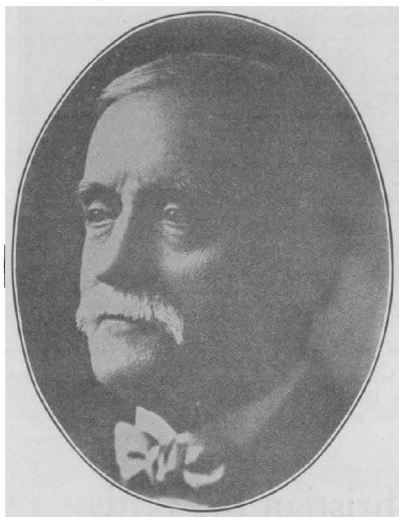
A Sketch of Milton and Lyman Stewart of California

OUR Lord set a precedent in calling brothers as laymen, and consecrating them to His service, when He summoned James and John, and Andrew and Peter to be His disciples. Two other brothers who gave themselves wholly to Christ and His service are Milton and Lyman Stewart, recently called Home after years of wonderfully rich service as Christian stewards of wealth.

The story of these two brothers is a wonderful example and inspiration to other business men. The older, Milton Stewart, fell asleep in Christ on November 20, 1923, at the age of eighty-five. He devoted his wealth especially to evangelism through the distribution of Bibles and tracts in non-Christian lands. Lyman Stewart, who departed to be with Christ on September 28, 1923, (two months earlier than his brother), at the age of eighty-three, was the founder and president of the Los Angeles Bible Institute, which has trained hundreds of Christian evangelists for home and foreign service.

MILTON STEWART*

The life of Milton Stewart has proclaimed a message of faithful Christian stewardship that has been heard around the world. He was one of the most successful figures of the petroleum industry in America, and, as a Christian layman, gave the greater part of his fortune and the best thought of a keen mind to the advancement of the Kingdom of God and the proclamation of the Gospel of Christ. Milton Stewart furthered great religious projects in a manner distinctively his own, frequently being unknown except to a few close



MILTON STEWART

associates, content to see a good work go forward without any credit being given to his own part in it. Dr. R. A. Torrey dedicates his book, "The God of the Bible," to Mr. Stewart as follows:

"To my greatly honored parishioner and beloved friend, Milton Stewart, who has done more by his upright, consistent and humble character and by his munificent and widely and wisely distributed gifts to promote in many lands the knowledge of 'The God of the Bible' than any other man of whom I know, this book is affectionately inscribed by the author without Mr. Stewart's consent or knowledge."

The life story of Milton Stewart is inseparable from that of his brother, Lyman Stewart.

Their brotherhood was not only of blood, but heart and spirit, a harmonious mingling of aspiration and inspiration that resulted in great helpfulness and service to their fellowmen.

Milton Stewart was born at Cherrytree, Venango County, Pennsylvania, September 24, 1838, son of William Reynolds and Jane M. (Irwin) Stewart, grandson of Elijah and Lydia (Reynolds) Stewart. He was educated in the public schools of Cherrytree and at Allegheny College, Meadville, Pennsylvania. After teaching school for one year he went to Ohio and secured employment on a farm, planning to master agriculture, but returned to Pennsylvania shortly after the first oil well was drilled in the United States. Catching the fever of oil excitement, he leased land and began drilling in the Titusville field.

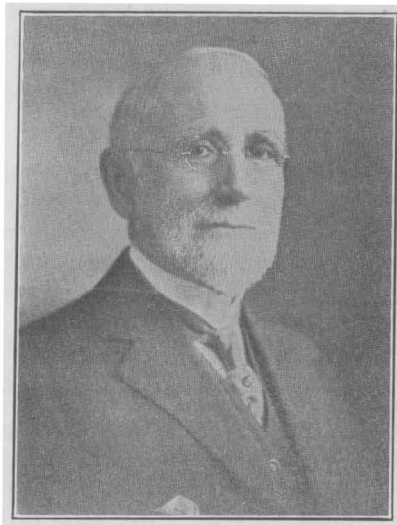
When Lyman Stewart went to California, Milton Stewart also

* We quote largely from the biographical material gathered by Clyde F. Ryan of the American Historical Society of New York and from information and photographs furnished by Mrs. Lyman Stewart of Los Angeles.

acquired interests in the California oil fields, and the two later became large stockholders in the Union Oil Company, which developed from a small corporation of five million dollars to one of one hundred million dollars capital. Milton Stewart was an expert practical oil operator, thoroughly informed on all branches of this important industry. His finely balanced judgment and acute business sense were heavily relied upon by his associates. Milton maintained a home at Titusville, Pennsylvania, until 1920, but visited California almost annually. In conjunction with his brother, he developed large tracts of land for growing oranges.

The Stewarts were members of the Presbyterian Church but their ideal of religious communion was one in which any devoted follower of the Lord could find a place. Their missionary efforts were in loyal obedience to the Lord's command: "Go ye into all the world and preach the Gospel to every creature." In 1910, Milton set aside a large block of Union Oil Company Stock for the establishment of the Milton Stewart Evangelistic Fund, to aid in spreading the Gospel in foreign lands. Mr. Wm. E. Blackstone, who was especially interested in missionary work in China, became the trustee of this fund, and with an advisory committee of three other men, has administered it to the leading evangelical mission boards, including Presbyterian, Methodist, Baptist and many of the "Faith Missions," such as the China Inland Mission and others. It has thus enabled them to do a great deal of evangelistic work which would not have been otherwise possible. Almost three million dollars have been disbursed in the support of nearly one hundred missionaries, preachers, and evangelists, in the maintenance of Bible schools, and in distributing Christian literature throughout the world. Milton Stewart and his brother, Lyman, also contributed \$300,000 for the publication of twelve volumes on "Christian Fundamentals," written by leading theologians of the various denominations, covering the basic principles of Christian faith. These volumes were distributed free throughout the English-speaking world to ministers, missionaries, and other Christian students and workers.

While he was intensely loyal to Christ and the Bible, Lyman



LYMAN STEWART

Stewart had a deep-rooted aversion to controversy. Words fail to convey the impression of his calm, steadfast, confident outlook upon life, and his broad tolerance.

On December 23, 1880, he married Ella J. Marsh, who died January 11, 1911. Later he married Mary Wickett, of York, Canada.

Milton Stewart was an outstanding example of what a Christian layman can be and do for God. Quietly, unobtrusively, he administered his funds in a wise manner. He was in hearty fellowship with the Bible Institute of Los Angeles, and a generous contributor to the erection of the Institute buildings in Los Angeles, as well as those of the Hunan Bible Institute in China, the administration building there being known as "Milton Stewart Hall." He also supported several of the colportage bands in connection with the boat work of the Hunan Bible Institute.

LYMAN STEWART

To Lyman Stewart, the Union Oil Company, of which he was president, was of secondary importance to the Bible Institute of Los Angeles, of which he was the founder. To him the practical problems of business life were bound up with those connected with the spiritual well-being of his fellows, all fulfilling their part in a plan of the Great Designer.

The story of Lyman Stewart's life has exceptional significance in the history of the oil industry in America and in religious and missionary endeavor throughout the world. Through his life, and that of his brother Milton, there came to countless numbers in many lands a richer, fuller, eternal life as it is found in Jesus Christ.

Lyman Stewart was born at Cherrytree, Venango County, Pennsylvania, July 22, 1840. His father was the proprietor of a small tannery, and Lyman Stewart learned the tanning trade, although he disliked the business and wished to take up farming. He was favored with but few educational advantages, his school attendance being limited to two or three months a year in the country schools of the region.

In December, 1859, four months after the first oil in America was drilled by Colonel Drake, Lyman Stewart invested his savings, one hundred dollars, in Titusville, and until the Civil War, engaged in the new industry. In September, 1862, he enlisted in Company E, Sixteenth Regiment, Pennsylvania Cavalry, serving until his honorable discharge on June 17, 1865. Upon his return to civil life, he seized the opportunity to improve his educational equipment and completed a six months' course at Eastman's Business College at Poughkeepsie, New York. Returning to Titusville in March, 1866, he resumed his oil operations in association with his brother, Milton, at Pioneer, Pennsylvania. After almost a score of years in the

Pennsylvania fields he moved to Los Angeles, California, in April, 1883. He formed an association with W. L. Hardison and began the development of property in Pico Canyon, and near Santa Paula, success attending their efforts almost from the start. Three oil companies were merged as the Union Oil Company in October, 1890, and Mr. Stewart became president in October, 1894. The Union Oil Company is now capitalized at one hundred million dollars, controls over seven hundred thousand acres of oil land on which there are six hundred producing wells, and has an average daily output of eighty thousand barrels.

At the outset of Lyman Stewart's career, five successive "dry holes" exhausted his capital and caused the loss of his drilling tools. Disaster seemed imminent, but a loan of ten thousand dollars by a lifelong friend, I. W. Hellman, offered the means of a new start which was rewarded with the prosperity that is now a part of California oil history. Mr. Stewart is credited with building the first refinery in California and with being the first to construct a tank vessel on the Pacific coast. He is also known for pioneer work in connection with the first oil burning locomotive in the early '80s. Mr. Stewart's relations with his business associates merit mention. Their welfare and happiness, from the humblest employee to the most trusted official, were never far from his thoughts, and included a generous and comprehensive plan of profit-sharing.

Side by side with Mr. Stewart's eminence in the petroleum industry stands his name as a Christian worker. From early youth he gave heed to Christian teachings and church work, and as he prospered in his business he was able to devote more time and money to the spreading of the Gospel. He knew in Whom he believed and he asked nothing more than the opportunity to further the great Cause in which he had enlisted. For three years, he was president of the Young Men's Christian Association; helped to organize Immanuel Presbyterian Church, of which he was a charter member and ruling elder; cooperated in the organization of the Pacific Gospel Union Mission, and assisted in the foundation of a Bible institute which later became the Bible Institute of Los Angeles, with which his name must be identified as long as its work endures. This Institute had its formal inception February 25, 1908, when the work of a Young Men's Bible Class organized in 1906 by Reverend T. C. Horton, of Immanuel Presbyterian Church, and a Young Women's Class, organized in 1907 by Mrs. T. C. Horton, were coordinated under the name of The Bible Institute of Los Angeles. A permanent organization was effected February 25, 1908. From the beginning the work of the Institute was evangelistic, and made remarkable progress during the first three years of its existence. In 1911, Dr. R. A. Torrey, formerly connected with the Moody Bible Institute, was called as dean and in June, 1912, ground was broken for the new

buildings on Hope Street. Founded upon the Bible, the whole Bible and the pure Gospel of Christ, the Institute conducts a free school of Bible instruction, and reaches out into every avenue of Christian endeavor to bring men and women to Christ. The student body has had a total enrollment of two thousand seven hundred and sixty-five, the day students during 1923 numbering six hundred and sixty-two, with one hundred and twenty-six graduates. The evening school had an enrollment of four hundred and ninety-nine, and from its inception to January 1, 1924, its graduates have numbered eight hundred and four. There is also a correspondence school with a total of three thousand and fifty-six on its rolls. One hundred and eighty men and women, who have been trained under the teachers of the Institute, are now doing effective work in the foreign field. Every state in the Union and twenty-four foreign countries are represented in the student body, as well as fifty-eight denominations. A large number of preachers and a host of pastoral helpers, Sunday-school teachers, Bible women and others engaged in aggressive, active Christian work, are numbered among its alumni.

Lyman Stewart and his brother gave hearty support to the Institute and to missionary work in China under the direction of Dr. Frank A. Keller, for many years a member of the China Inland Mission. Dr. Keller had been impressed by the way foreigners and Chinese distributed in the shops and houses attractive little boxes containing samples of American cigarettes. Dr. Keller said:

"As we saw their strenuous work and heard of their far-reaching plans, and thought of the thousands and thousands of towns and villages whose millions of people had never heard of Christ, or even seen a copy of God's Word, our hearts were filled with shame and throbbed with a great ambition to be equally comprehensive in plan, wise in method, and prompt in action for our King. . . . The heads of the Bible Institute of Los Angeles saw the vision, they heard the cry of the twenty-two million people of Hunan, and accepted, as a commission from God, the task of visiting, so far as possible, every one of Hunan's four million, two hundred and sixty-eight thousand homes, to tell the people of Jesus Christ, and to leave with them, as a free gift, copies of God's Word, or portions of it."

Mr. Stewart's zeal for the successful continuance of the Bible Institute of Los Angeles ("Biola" as it is termed among its workers) is illustrated by the fact that during the early years of the World War, when the present beautiful building was in course of erection, he took a heavy loss on a block of Union Oil Company stock in order to secure money for the building.

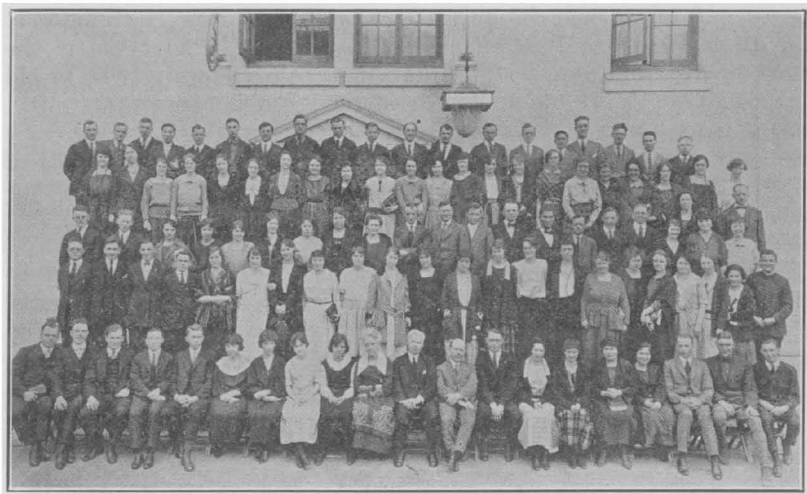
In 1867, Lyman Stewart married Sarah Adelaide Burrows, who died February, 1912, survived by three children. Four years later he married Lula M. Crowell, who had been his personal secretary for thirteen years.

At the time of Lyman Stewart's death on September 28, 1923,

the following editorial appreciation appeared in the *Los Angeles Times*:

"After a long life, filled with good works and crowned with success, Lyman Stewart, pioneer, fighter, oil magnate, philanthropist, has passed out.

"The record of his life is one of brave struggle, often against overwhelming odds; of patient endeavor, often under disheartening circumstances; from a poor boy working in a Pennsylvania tannery to the chairmanship of one of the world's largest oil corporations. But the grander part of that record is told in a far better story—the story of a man who fought his way to commercial leadership not



SAVED TO SERVE—THE STUDENT MISSIONARY UNION, BIBLE INSTITUTE OF
LOS ANGELES

at the expense, but always in the service of humanity; who wrested the wealth that gave him power to fill his life with good works, only from the hard and hidden treasure house of mother earth.

"Those who gather to pay honor to Lyman Stewart, will not be thinking of him as the head of a great corporation, who, from a single well drilled at Newhall twenty years ago, built up the powerful Union Oil Company, nor will they be thinking of the faith and foresight he displayed when, after the first discovery of oil in Pennsylvania sixty-four years ago, he invested all the slowly collected savings from his hard-earned wages in buying a fraction of a lease in the new fields; they will not be thinking of the pluck and endurance that in the early California days saw him win victory from defeat, staking his all on the small loan offered at the eleventh hour by a true friend who knew his worth and believed in his success; rather

they will turn their eyes to the building of the Bible Institute that his faith in God and his desire to serve gave as a monument to his memory—such as before all else he desired to leave behind him. And they will recall how continuously and without one thought of self he gave, freely as he had received, to every good object for the advancement of a better and brighter world.”

These two brothers learned the secret of making money, but they learned the higher art of knowing how to dispense it for the glory of God and for the salvation of men. To attempt to follow the train of their princely giving in the support of Christian enterprises would carry one around the world. At home, the founding of the Bible Institute of Los Angeles was made possible by their deep interest and large financial support; they helped largely to support the Bible House of Los Angeles—a book depot—and aided in the work of distributing Christian literature. Only eternity will reveal the results of the free distribution of the “Fundamentals of Faith” to ministers and missionaries throughout the world. Abroad, they not only conducted the campaign to place a portion of the Word of God in the hands of every Chinaman who can read, in one of the most thickly populated provinces of China, but gave help in many other fields.

The Stewart brothers laid up treasures in Heaven according to the Master’s injunction, “Make to yourselves friends by means of the mammon of unrighteousness (money) that when it shall fail they may receive you into the eternal tabernacles.” (Luke 16:9.)



MILTON STEWART'S HOME, PASADENA



THE REV. AND MRS. BOLT, A FRIEND AND TWO NAVAJO GIRLS AT THE CROWN POINT MISSIONARY HOME

Crown Jewels Gathered at Crown Point

BY REV. HENRY BEETS, D.D., GRAND RAPIDS, MICHIGAN
Secretary of the Christian Reformed Board of Missions

IN the heart of New Mexico, surrounded by five or six mesas, as so many points of a crown, is the seat of the Pueblo Bonito government agency, usually called Crown Point. On all sides is the desert, with only here and there enough evergreens to offset the sparse vegetation. Deep gulches and sandy arroyos cut up the country, which is reached from the Santa Fe Railroad at Thoreaux by a wagon road through a wild region appropriately called "Satan's Pass." A small number of Indians live in the district, moving from place to place where grass and water can be found for their flocks. It is a dreary wilderness, although the brilliant sunshine, the isolation, the silence, the variegated coloring and rocky strata everywhere give it an indefinable attractiveness.

The region was not, however, always the wilderness that it is today. The Chaco Canyon, which is within easy reach of Crown Point, is one of the wonders of the Southwest. The country around Crown Point must once have been a thickly populated region for eighteen large and many smaller ruins show that a large population must have lived and labored there in former times. Dr. Hewett, who surveyed the Chaco region some twenty years ago, said that the Pueblo Bonito ruins (Spanish for "Beautiful Village") contained a building of dark brown sandstone, semi-elliptical in form, six hundred and sixty-seven feet long and three hundred and fifteen feet wide and originally five stories high. The attention of archæologists is drawn increasingly to the whole district.

But we write here not of ruined temples made of dead stones,

but about the work of God in rearing a temple of "lively stones" through the operations of the Holy Spirit. When the Crown Point Government School, at present numbering some two hundred and fifty Navaho pupils, was opened in 1912, the Christian Reformed Mission Board arranged to have a worker connected with the institution. The Rev. and Mrs. Jacob Bolt went there in January, 1915, and, during the first five or six years, they often felt discouraged. The Indian boys and girls did not at first understand a word of English and even after they began to grasp the meaning of the words it was difficult for them to understand the Christian teachings. It was also discouraging that the brightest and most promising pupils were transferred to other and higher Indian schools.

One Sunday night Rev. and Mrs. Bolt discussed these features while two little Navajo girls were with them. A call had been ex-



SOME NAVAJO YOUNG MEN AT THE CROWN POINT MISSION

tended to Mr. Bolt by one of the California churches and he said that he considered his labor was wasted at the school so he had decided to give it up. The two Indian girls silently left the room without bidding farewell to the missionary and his wife. That night Mrs. Bolt was unable to sleep for her heart was knit to those Indian lads and lassies with whom she had been laboring. She went to her husband's study and prayerfully opened her Bible. Her eye fell on the second Psalm: "Ask of me and I will give thee the heathen for thine inheritance." That text appeared to her to be God's message and the next morning she told her husband of it. He, however, reaffirmed his determination to leave. Walking out on the front porch, his feet struck something on the floor of the verandah. On picking up the bundle, he found that it contained a number of envelopes each

of which contained a little note reading something like this:

"Dear father and mother Bolt: We have heard that you are going away, but you must not. You are the only ones who talk to us about Jesus. Our hearts are hungry to know more about Him. Please stay. We prayed about it all night."

The two girls who had left the missionaries' sitting room had gone to the dormitories and had told the older boys and girls the sad news they had heard. They had held a prayer-meeting that very Sunday night, each praying in rotation that the Heavenly Father would keep His servants at Crown Point. Then they had written these little notes and brought them early the next morning while the missionaries were still asleep. Needless to say, Mr. Bolt changed



MRS. BOLT AND SOME NAVAJO GIRLS AT CROWN POINT

his mind and remained at Crown Point. A marvelous transformation set in about which he wrote as follows:

"We were impatient; not understanding God's purposes and ways. We drew wrong conclusions. We thought that during the years we had spent at Crown Point scattering the good seed of God's Word, the birds had come and devoured it as fast as we had scattered it. But we were mistaken. The seed lay hidden in the hearts and we lived to see it germinate and ripen into fruit."

Many Crown Point boys and girls were wonderfully transformed and their very faces became so changed that outsiders said with amazement: "What have you done to these children; have you mesmerized them?" Fifty-seven were baptized in one year and others later. Some who have gone to reservation schools have shown the spirit of Jesus by their consistent Christian lives; others, who have

died of tuberculosis have gone Home with messages of joy upon their lips and the peace of God in their hearts. Mr. Bolt wrote:

"The knowledge of these young people is not broad. They need to learn much, but they know that Jesus died for them, and that His love is deathless. They talk about the Bible and seem to understand it. The Holy Spirit has enlightened them. It is wonderful. We see it, but do not understand how God works. They are like the early Christians and have great faith in the efficacy of prayer. Last fall, when Mrs. Bolt was sick, she was forbidden by the doctor to go to the school for three months. But one evening she felt a great desire to go and we planned that she should visit the pupils for about fifteen minutes. When she stepped out of the auto, all the girls fairly swept her off her feet and said:

"'Mother, we are so glad you came to us. We knew you would come.'

"'How did you know?' we asked.

"'We were so lonesome,' they answered, 'and about an hour ago we all went in and prayed: "Oh Lord, please make our dearest mother well again and make her strong. Make her so strong that she can come to us tonight and tell us again about Jesus. Lord, you know we are so lonesome and so sorry. Make her so strong that we can go to her house sometime too again. For we ask it in Jesus' Name. Amen."'"

Last year a letter from Mrs. Bolt said: "The Lord has done great things at Crown Point. His name be praised. Seventy-four of our boys and girls have been baptized. They said Jesus was their own personal Saviour. Their lives, their thoughts and ways were undeniably changed and in their conversation heavenly things were the main topic. How could we put them off since, like the Ethiopian eunuch, these boys and girls believe that Jesus is the Son of God and trust in Him for salvation? Some girls who were asked to wait came to our house and said: 'Why for, Mr. Bolt say to us, believe and wait, and the Bible say to us, believe and be baptized?' So they too were baptized and, with the exception of one or two, they have all lived noble Christian lives. During May, 1924, thirty-five others were baptized."

Not only at the government schools, but also in their homes in the Indian camps, where all is darkness, these little candles shed light in testimony for Jesus. It is not considered proper for an Indian to speak to his elders except when invited to do so, but these Indian lads and lassies have so much of the peace and joy of God in their souls, that they cannot refrain from witnessing for Jesus to their parents and others. Occasionally parents come to Mr. and Mrs. Bolt and ask about the Jesus who has so wonderfully changed the lives of their boys and girls. We will have to leave this to God who has put the desire to be baptized into their hearts and who evidently has wrought a wonderful change in their lives. We feel sure it is not the work of man. Only the Holy Spirit can work such a marvelous change. Those who have been among these boys and girls of Crown Point, and have seen their shining faces and heard their wonderful testimonies, are convinced that the Lord is indeed gathering crown jewels at Crown Point.

The Religious Situation in Bulgaria

BY REV. R. H. MARKHAM, SAMOKOV, BULGARIA

Missionary of the American Board

THE Balkan peninsula is washed by four seas, watered by a large number of inexhaustible streams and studded with magnificent mountains, rich in minerals. Rainfall is abundant, the climate is delightful, the scenery is imposing. The area is as large as the state of Ohio with almost as large a population.

The people who live here ought to be happy and prosperous but they have never been so for very long. They have been poor, backward, ignorant and frightened, but not because they are lazy, excessively intemperate, immoral or dull. On the contrary, they are extraordinarily diligent, more temperate than the British, generally strict in their family relations and decidedly intelligent. They are unfortunate because they have never ceased to be victims of war and racial strife. Over five hundred years ago they were put under the yoke of the Turk who surged over into Europe from Asia Minor and from this yoke they freed themselves only during the last century. The Bulgarians were the last to secure independence, a tardiness due to their proximity to the Turkish fortresses in Constantinople and Adrianople and also to the stolid, patient and peace-loving, field-loving character of the people. The American missionaries, who had already been working in Constantinople for half a century, began to turn their attention toward this rather inexpressive, extremely patient and altogether unknown race about the middle of the last century. At such a moment their attention was most welcome. The Bulgarians were feeling the influence of the wide world about them and wanted to come into far closer touch with that world. They wanted books, newspapers, schools and a free church and behold, before them were the Americans eager to translate books, edit a newspaper, open schools and preach about a free church. The missionaries passed from Asiatic to European Turkey and started work among the Bulgarians. They started one of the first papers in the Bulgarian language, which still exists, opened three secondary schools which are still flourishing, and many primary ones, and helped to make a translation of the Bible and of many hymns. They also began to found Protestant churches and to form Protestant groups. They opened a theological school and trained a number of preachers. They began to proselytize, which was the only thing they could do, for they could not preach in the Orthodox Eastern Church. And in such a moment of revolt, of liberation and of new alignments their movement met with some success. Strong Protestant groups were formed in several cities and a few villages became almost wholly Protestant. About fifty such communities were formed.

Since then epochal changes have taken place. Bulgaria is a free and independent state. Newspapers abound—there are fifteen dailies in Sofia alone—a large literature of good quality has been created, and excellent schools are very numerous. Of the children of primary school age 646,491 are in school. There are 5,200 primary schools and 62 secondary. Ninety per cent of the Bulgarian boys can read and write. The people are no longer in darkness. They are not heathen nor especially backward nor in any respect dull. They are alert, keen to take up new things and eager to improve their conditions. Moreover they are proud and very self-respecting. They have confidence in themselves, glory in their achievements of the last fifty years and resent the suggestion that they are in need of missionaries. “Missionaries to Patagonia and to Borneo, O yes, that’s all right,” they say, “but why should Christian America send missionaries to Christian Bulgaria?”

The situation in Bulgaria is similar to that in a farming community where there is an agricultural experiment station, a model farm conducted on scientific principles. It is certain that all the farmers are not going to adopt the new-fangled methods of that experiment station all at once. They would bungle things up badly if they did. Nor are they all going to leave their farms and begin working at the experiment station. That would ruin the community. What the men who conduct the model farm hope for is that most of the farmers in the neighborhood may gradually accept and adopt the better method employed at the model farm, or at any rate that the sons of the farmers may.

The situation is like the educational system in New York. The city is filled with first class municipal schools of a more or less efficient but somewhat stereotyped and rather inflexible type. Besides these municipal and state schools there are many private schools, experimental schools, model schools. These model schools are not cut to get all the children of New York within their walls. That would not only be impossible but a misfortune. They hope through their activity to exert an influence on the municipal school system and thus to change the schools which are attended by the vast majority of the New York children.

In a humble, unpretentious way, we want to form experiment churches, model Christian churches in Bulgaria. We hope and pray that the two thousand priests and the four thousand Orthodox churches may learn to use more effective Christian methods and to display far more of the Spirit of Jesus Christ. If the Spirit of Jesus comes into these places of worship and into the hearts of the worshipers, we believe that customs and influence contrary to Christ will gradually disappear.

American Christians come to Bulgaria not with pompous pretensions, and boastful words, but with the prayer that Jesus’ Spirit

may glow in these churches and radiate out from them into the National Church, bringing life and power and love.

In this effort we have achieved considerable success. The old Church is now translating the Bible into the vernacular and distributing it, the priests are agitating vigorously for introducing preaching into the Church service, for shortening the ritual and for having it all rendered in the ordinary language of the people. Temperance societies are being formed, laymen's brotherhoods in various places are doing a very successful work, an agitation is being carried on for young people's societies, Sunday-schools are projected, religious literature is increasing and the priests are becoming much more independent and better educated. Every one of these changes is more or less the result of Protestant work in Bulgaria. In no place in South-eastern Europe is the Orthodox Church so liberal and so hopeful as here and in no other country has Protestant work been carried on without molestation. There can be no doubt that these things are vitally connected.

The missionaries try to add more of the Spirit of Christ to that which is found in Bulgaria in many Christian hearts, to bring more youths into the company of Christ's people, and to make brighter the light of Christianity which has never been extinguished here during the 500 years of darkness, ever hoping and praying that the old Church in Bulgaria may be filled with new power and a new vision, that it may experience a new Pentecost and lead this young and vigorous people toward real culture and civilization and salvation.

WHY EVANGELIZE THE BULGARIANS?

Because—First of all, we are commanded by our Lord to preach the Gospel "to every creature." (Mark 16:15.)

Because—The mass of Bulgarians do not know the Gospel of Jesus Christ and its significance.

Because—They do not read the Bible and are not encouraged to do so by their priests.

Because—They have not come to Christ to learn of Him and to follow Him.

Because—They are under religious systems that emphasize form without spiritual power.

Because—They do not know what is meant by salvation by faith which shows itself in good works.

Because—The priests claim prerogatives that belong to God—that of forgiving sins—and many of them are not godly men.

Because—Their religious leaders demand money for masses for the dead and other religious ceremonies but do not offer the Gospel and its blessings freely.

Because—Where the Gospel is faithfully proclaimed in Bulgaria conversions have resulted, men and women and children being transformed in character and life and many of them leading consistent Christlike lives.

Albania—a Neglected Field

BY REV. PHINEAS B. KENNEDY, KORTCHA, ALBANIA

“**R**OUND about unto Illyricum” wrote the Apostle Paul in his letter to the Romans. The root meaning of this name corresponds to the Albanian word *liri*, which means freedom. Doubtless in the Apostle’s day this ancient race of people occupied a more extensive territory than they do today for they have been driven back to these high mountain fastnesses by the inroads of the Goths, the Serbs, the Bulgars and the Turks. Ten mountain chains run across this little country and these Albanian mountaineers like to call themselves the “Shqipetars” or Eagle people, the word *shqiponje* meaning eagle. James M. Ludlow in his “Captain of the Janisaries” speaks of their great national hero George Castriot Skenderbeg who died in 1468. In his boyhood Skenderbeg was carried away, with his three brothers, and was held as a hostage by Sultan Murad II. Although he was trained as a Janisary he never forgot his nationality or the religion of his father for in later years he came back in his military strength to claim his throne. It was after his death that the Venetians betrayed his country to the Turks and many Albanians became Moslems. Even today many of them still remember that their ancestors were once Christians.

In Valona, on November 28, 1912, the president of their provisional government, Ismail Qemal Bey, again raised the national emblem, a black double-headed eagle on a red background, “in whose folds,” as Chekrezi has poetically said in his “Albania—Past, Present and Future,” “Skenderbeg had lain for Four Hundred and Fifty Years.” Now this flag has been recognized by America and Mr. U. Grant Smith is our representative at Tirana, the capital of the nation, where the Parliament, made up of some seventy-five delegates, deliberates upon the national issues.

This beautiful little mountainous country has a remarkable variety of climate. While sheep and goats graze upon her mountains, and the best of grain and fruits are found in the cooler sections, olives, lemons, rice, and oranges are grown in the lowlands nearer the seacoast. It is a rich country but the Turks discouraged the opening of mines. Concessions are now to be sold by the Albanian government for the opening up of her rich stores of copper, iron, coal, oil and forests. The second best mine of bitumen in the world is in Albania. The water power is also markedly good and her beautiful extensive lakes will one day be world-renowned.

Under the British and Foreign Bible Society the New Testament, and parts of the Old, have been translated into Albanian. Along in the eighties the Albanian representative of this society, Gerasim

Kyrias, was on his way to take up evangelistic work amongst his fellow countrymen when he was captured by brigands and held for a ransom. Money was raised by the Christian people of England and America and Mrs. Kennedy's father, the late Lewis Bond, then a missionary in the neighboring city of Monastir, showed her the gold in a little tin box before it was sent to the brigands for Mr. Kyrias' ransom. Upon his release, Mr. Kyrias established evangelical work in Kortcha, and in 1891, with the assistance of his sister Sevasti, (the first Albanian graduate of the American College for Girls at Constantinople), opened a school for girls—the only such school in Albania, using the vernacular. After his early death, his sister bravely continued this school work in the face of severe



TWO SCHOOLS FOR ALBANIAN BOYS AND GIRLS, AT PAGRADEC ON LAKE OHRIDA

opposition on the part of the Turkish Government and the ecclesiastical authorities. Associated with her in the work of education and Christian enlightenment were Rev. Gligor Tsilka, now deceased, and Rev. Kristo A. Dako, author of "Albania, the Master Key to the Near East." Miss Sevasti Kyrias married Mr. Dako in 1910. They are now continuing their educational work in the capital of their country, Tirana, to which they have moved the Girls' School.

In 1907 and 1908 the American Board commissioned two missionaries to Albania, Rev. P. B. Kennedy and Rev. C. T. Erickson, planning to do an aggressive work in this country with a central station at Elbasan. Wars and political upheavals have sadly interrupted these plans, but the country has meanwhile become independent of foreign control and now offers unprecedented opportunities for effectual missionary work along many lines. The American Board, feeling financially unable to meet these opportunities has with-

drawn from the field, to leave it open to any other Board which may be in a better position to take up this task. Professor Jones, of Northwestern University, in his field report to the Methodist Conference estimates a necessary annual expenditure of from fifty to seventy thousand dollars for the establishment and conduct of the university which the Albanian Government is asking Christian America to open for the training up of future leaders.

No Mission Board is yet ready to meet this demand. In the meantime Mrs. Kennedy and I have returned to Southern Albania to conserve what has already been gained in the way of evangelical effort. In our old station, Kortcha, we are engaged in evangelistic and secondary educational work, at our own charges and with the aid of friends of the Albanian Mission.*

A Mohammedan Albanian of prominence urges us to go on with girls' boarding school work as at the present time in this student center of Kortcha there is no such institution for girls. The home makes the nation and in helping give Christian education to the future mothers of Albania we are rendering a great service. The President of the Albanian Autocephalous Orthodox Church called and bade us welcome to the work of helping uplift Albania, telling us that he anticipated the day when we would be permitted to speak freely in the Albanian Orthodox churches and to have organized Bible study. Would that the Christian Church had been able to maintain the preaching of the Gospel as fully as the Apostle once preached it here in the Near East.

We are dealing here not only with a Bible-land people, but with a very ancient race. Prof. Max Müller believed that the Albanians are of a Pelasgic origin and antedate both the Latin and the Greek. With the recent establishment of their state these people are awakening to their individual responsibility and to their need of unity. One hears Mohammedans say: "We Albanians do not wish to revert to the Mohammedan party or to the Orthodox party but what we do need is a new dogma to which we can all agree."

Aside from political activity we see signs of a religious awakening in spite of the adverse influences which are rapidly coming in with so-called Western civilization. This dissatisfaction with the old order of things may be a sign of reaching out, as that great missionary to this part of Europe once expressed it, "If happily they might find God." Probably there is no more encouraging field for missionary work today than Albania. Such a strong, virile, intelligent race of people as the Albanians, reaching out for civil and religious liberty, deserves the privileges of the open gospel message.

At present there is no missionary board working in Albania and no Christian literature is being printed. "Pray ye the Lord of the harvest that He will thrust forth laborers into His harvest."

*c/o Guaranty Trust Co. of New York, 140 Broadway, New York City.

The Relief of the Students of Europe

BY FRED H. RINDGE, JR., NEW YORK

Industrial Department of the International Y. M. C. A.

THERE are 250,000 students in Europe who are hungry, and ragged, but are determined to secure an education.

Here is one man's appeal for help, expressed in his exact words: "I come at your presence and take the liberty to inform you that it became impossible for me to continue my studies in college as I lack means because, during the World War, we were exiled by the Turks, and suffered great losses. All the leaders of our family died in exile; and after the end of this war, we, the survivors, returned to our country, where we found all our property confiscated. We had scarcely stood a few months when the Nationalists forced us to leave the country whence we escaped to Smyrna in ruinous condition. You know what happened then. Thus placing our conditions before your presence, I ask your kindness to accept me as a day student without payment or as you deem it best!"

I have seen and talked with such students in most of the countries on the Continent. Thousands of them are living on one meal per day and far too often that meal consists of merely black bread and coffee. Thousands are sleeping in railway stations, deserted stables, cafés, cold monasteries, hospitals, insane asylums or on the streets. Thousands more have no decent clothes or shoes. A winter overcoat in some colleges has become an object of rare curiosity. In several centers I saw students sharing their clothing with their roommates and taking turns going to classes. Medical students are pursuing their courses without instruments while Europe is in tremendous need of physicians and surgeons. Polish Galicia, where typhus has raged, boasts only one physician to 150,000 people. One third of all Russia's doctors have perished. Students of law, business, engineering, agriculture and political science are without books. Yet Europe must have educated lawyers, business men, engineers, agriculturists and statesmen, or the whole world will suffer. We owe much to the ancient universities of Cracow, Warsaw, Vienna, Berlin, Prague and others. Their contributions to science and research have been enormous. Shall such contributions cease forever?

Learned professors sell spectacles and writing paper on street corners to add to their meager incomes. Their suits are threadbare but they cannot afford new ones. Men who have spent years accumulating what seemed considerable money for "the rainy day" have found it a mere pittance because of low rates of exchange. Students who had secured a comfortable room near the University of Vienna

for 200 crowns in 1914 now pay thirty times as much or resort to the park benches. Five hundred men and women at the University of Prague have built ten barracks with their own hands. The city furnished land, contractors gave materials, President Mazaryk contributed a large sum of money and women students cooked for the "laborers." Those who worked two hundred and fifty or more hours have secured a free room for a year!

One woman student in Budapest married a refugee from Transylvania. For months they lived in a railway coach and tried to continue their education. Finally they secured one small room, two miles from town, and this serves as kitchen, dining room, bed room and parlor. A child has been born in the midst of direst poverty, but still they "carry on."

Michael is a Russian, a student in St. Petersburg before the war. He was badly wounded, part of his throat and jaw being shot away. He was captured by the Hungarians and taken to Budapest. At first the doctors despaired of saving his life as he could not swallow, but an eminent surgeon, interested in his case, determined to put him under a special course of treatment which lasted four years. A piece of bone from his leg was put into his jaw, a silver tube placed in his throat and he is now well and able to work again! During his first long period in the hospital he learned to speak Hungarian and, as it is impossible for him to return to Russia, he has secured a position where he earns about six dollars per month—sufficient to live on, but leaving very little margin for clothes or shoes. He passed last winter without an overcoat, as he possessed nothing but an old Hungarian uniform. The Student Relief Movement has now been able to help him with a gift of a sweater, socks and other essentials.

The plight of students and professors in Russia defies description. In Petrograd students have attempted to study in ten below zero. One man, and he is quite typical, lives with his family in a tenement where light and heat are permitted only once each week. His sister works in the theatre and receives as wages one plate of soup per day. He also endeavors to labor, but is paid in salt or decayed fish. All the prized family possessions have long since been sold. The mother has tuberculosis, but sews for paltry pay to help her children complete their education. The future is a blank, but as long as they can keep body and soul together, they struggle on!

Universities in famine areas have been in the worst plight. Many do not hold classes until late in the afternoon and one starts at ten o'clock each evening. Both students and professors must work during the hours of daylight, in order to study at night! One college president is obliged to spend nearly half his year's salary for one pair of shoes. A single can of milk costs more than a student earns in two months. Several colleges have been without books since 1914 and without reliable news since 1917. Recently when a few

scientific journals arrived, professors were as eager to read them as refugees are to secure their daily meals. Many other things are lacking. Doctors have been operating without anesthetics. Stealing has increased amazingly, for as one student expressed it, "No one can be honest and live!" Yet fifteen dollars, at present exchange, will feed a man for an entire year. And there are 100,000 students in Russia!

Probably the only hopeful thing regarding the whole situation is that many students have learned to work for the first time in their lives. A new sympathy has been established between college men and industrial workers. Many labor unions have waived the necessity of students becoming union members, and have cooperated with employers in discovering work for them. Even in Hungary and Germany over sixty per cent of all students—both men and women—are working. But it is often with a terrible tax on already frail bodies. Large numbers are afflicted with tuberculosis, nervous diseases and anemia. Others are simply too ill to work. While far too many have died or committed suicide or gone insane!

The disasters in Asia Minor created an unparalleled situation. The destruction of great institutions of learning and the murder, enslavement and dispersion of students shook educational foundations to the depths. Here is a typical case of an Armenian nineteen years old, a college Sophomore. He speaks Turkish, Armenian, Arabic, English, French and German. During the period of Armenian deportation in 1916, when he and his whole family were captured, his father was killed before the eyes of the entire family—his mother, four brothers, two sisters and himself. His father was tortured by cruel flogging and by being dragged behind a wagon with a rope fastened around his neck. As a result of what she had witnessed, his mother committed suicide by throwing herself into the Euphrates. Later all the brothers and sisters died of starvation in the Arabian desert. For fifteen days afterwards M— escaped by hiding among the dead, taking clothes to keep himself warm and eating raw animal flesh to avoid starvation. Fortunately he fell into the hands of Arabs who held him as a slave. Hearing that the English had taken over Syria, he escaped from the Arabs and, by hiding during the day and fleeing at night, finally arrived at Halep, Syria. From there he went to Sis, one of the cities of Cilicia. There the Protestant church gave shelter and sent him to St. Paul's College in Tarsus. Two years later he went to the International College at Smyrna. During the great crisis there he escaped to the girls' college and from there through the mass of terrified people to the quay. Here he dodged Turkish soldiers, threw off his clothes and swam to a boat on which he escaped to Athens. Is he not worth saving?

Fortunately, early in 1920, the European Student Relief was organized under the World's Student Christian Federation. Starting

in Austria, it gradually spread to Germany, Czecho-Slovakia, Hungary, Turkey, Poland, the new Baltic States and Russia. Students from forty-one different nations voluntarily contributed enough money to serve 90,000 of their fellows in 135 different institutions. The providing of food, shelter, clothing, books, supplies and other essentials was a heart-breaking task for relief workers, because many needy men and women were necessarily refused. In Russia the task of feeding twenty per cent of the ninety per cent who needed help was agonizing. Committees of students helped decide who should be served and to what extent. Wherever possible they required some slight payment for supplies, in order to secure additional help for other needy ones.

These student councils have proved to be veritable "disarmament conferences"—a disarmament of racial prejudices, all too common in the past. Sometimes a dozen or twenty nationalities are represented in these meetings, all cooperating in a common program of service. Indeed it is not too much to say that such work is laying the basis for future understanding between the nations!

During the past year and a half the European Student Relief has provided 235,000 garments, 50,000 books, over 10,000,000 meals. No wonder some hollow cheeks have filled out again and the universities of Europe have been pervaded with new-found hope! Mental as well as physical suffering has been relieved. Despair and hatred have been supplanted by faith and better feeling toward the whole world.

Housing schemes, student hostels and clubs, employment bureaus, vacation resorts, sanatoria, clinics, libraries, cooperative kitchens have been opened in rapid succession. Emphasis is wisely placed on the initiation of self-help schemes. Thus groups of students are loaned money enough to organize shoe repair shops, tailoring establishments, book binderies, printing presses, jam factories, wood-cutting camps and other undertakings which are now producing large returns. One school supply shop started in Budapest with a capital of only 2,000 crowns and now boasts a monthly overturn of 12,000,000 crowns! In Warsaw students have actually secured contracts for 20,000,000 marks worth of shoe polish and half as much toilet soap! It seems incredible, but they are so driven to make a living that nothing can stop them, except severe illness or death.

I shall never forget the determined faces of men I met in some of the deserted army barracks which had been turned over to them. They slept on floors or tables, no bunks. There was no running water, not even wash stands or pails, chairs or even nails in the wall to hang their clothes on. One small oil lamp sufficed for twenty men, and often one textbook was being eagerly scanned by half of them, or one would be reading aloud to the rest. I kept wondering how many American students would pursue their education under similar

conditions. Still more unforgettable were the faces of those same men when relief supplies finally arrived and they were given the essentials they really required. They were like children with toys from Santa Claus. Some were so grateful they wept. Others simply bowed their heads in their hands and sat immovable—too full for utterance.

An Hungarian thus expressed himself in the best English he could muster: "My aim and end, in the reaching of which I was prevented by four severe years of war and by hardships, I reached at last, yesterday. I have my diploma! In my great happiness, I remember with thankful heart those fellow-students and benefactors who sent their farthings to us poor students, struggling towards our goal among our thousand cares, sometimes ill and broken down, but with unrelenting perseverance."

American money expands amazingly in some of the countries of Europe because of the exchange. A friend sent a five dollar note just before Christmas with the request that it be used for a gift to one or more needy students. It seems like a small amount, but this is what it accomplished. Two dollars was sent to a Budapest woman medical student. She needed clothing badly, but preferred to use the money in purchasing a much-coveted textbook which had long been beyond her financial reach. Another two dollars was forwarded to Prague and bought boxes filled with nuts and apples and a book each for three girl students who were ill in the hospital. The last dollar went to Poland and realized several thousand Polish marks. This was sufficient to purchase eggs and milk for a month for a poor student under medical care. The grateful fellow said, "I did not ask for help, yet you have come to me. I cannot understand it!" German students can be fed at six cents per meal while a good Russian breakfast can be provided for a few pennies. Fifteen dollars feeds a Russian for an entire college year.

Governments like Austria, Germany and Russia have cooperated in furnishing free transportation for food and supplies. Storage facilities are often provided. Cities and colleges frequently match American gifts with equal gifts of their own—when they can hardly afford it. Student cooperative societies are growing rapidly and are seriously endeavoring to help themselves. Everywhere there is appreciation of American assistance and in former enemy countries the general sentiment is fairly expressed by one professor, "To think that you who fought us in war are feeding us in peace!"

America has not done it all. Students of forty other nations have contributed; earning the money by all kinds of methods. Many groups in Scandinavia have formed summer entertainment troops and earned large sums. Others have visited well known vacation resorts of Europe and collected considerable from well-to-do guests. Students of Holland, Norway and Great Britain have secured con-

tributions of food and supplies from producing companies. People of other nations have forfeited their holidays in order to collect funds. Street demonstrations, parades, "clothing raids," concerts and other features have brought large returns. Thousands of students all over the world have made real sacrifices, frequently going without at least one meal per day, in order to contribute the equivalent cash to their suffering fellow-students of other lands. Who can doubt that this is developing a new internationalism among those leaders of the future? Thousands of students of many nationalities have forsaken the paths of bitterness, hatred and violence and are on the high road to hope, good will and peace. What could be more important in the present world situation?

The work of the European Student Relief has brought home to the students, at a particularly critical time, a new sense of mutual liability and responsibility, a desire on the part of large numbers to become enlisted in the fellowship and service of the World's Student Christian Federation, and a very important and promising appreciation of the ideals of the self-sacrificing students in other lands who have made the European Student Relief work possible. One of the students said at the Parad Conference: "You have brought us much and shown us much that we had nearly forgotten. You have shown us that Christian love and human kindness are still facts in the world. We thank you for that. Believe me, what we have done is little compared with that.

"I have very little to say—and very simple things. We have seen here that on the other side of the great iron wall raised now between our nations and races, there are men and women like ourselves who try as we do in our own land to bring some happiness and fellowship into the world. Let us never forget that.

"We know that we cannot rely upon the older people of our lands to bring a better fellowship into the world. They cannot understand; but we young men and women can do so if we only dare. Let us dare."

The Report on European Student Relief Work says: "The decision to continue this work was an act of courageous faith inspired by God—an act which has been God's method of quickening the Federation's sense of Christian obligation and of interpreting to us what Christ-like service truly embodies."

Missionary Activities of the Swedes

General Facts—Powerful Agencies at Home—Features of the Work Abroad

BY REV. J. RINMAN, SODERTELJE, SWEDEN

Principal of the Swedish Bible and Missionary Training Institute

THE missionary activities of the Swedes have not sprung up lately and are by no means of an unsettled character. The missionary spirit has been displayed among Swedish Christians ever since the Middle Ages. Its first outlet, inspired by the reformation, was the definite step taken by King Gustavus Wasa and his men in the attempt (about 1540) to evangelize the pagan Lapps. This aggressiveness in the Christian faith among the Swedes was again put into operation when Axel Oxenstjerna, the right hand man of Gustavus Adolphus, 1634, made an appeal to the Lutherans in Germany to cooperate with Sweden and Holland in sending the Gospel to the heathen, in this case India.

The Swedes also were the *first Protestant missionaries to the Indians* in North America, inasmuch as in 1638 they began to evangelize the Indians in Mohonk and Delaware. The first Swedish missionary to the Indians was Johan Campanius.

Swedish missionary interest was strong enough in 1848 to concentrate itself on the forming of an independent national missionary society and the year 1861 another society (low church and evangelical) chose its own missionary field (Abyssinia) and sent out its own missionaries. In the years following, the icecrust of indifference to the missionary cause began to melt not only on the surface here and there as the result of occasional and local revivals, but because of the hot-water-springs which in the very depths of tens of thousands of souls in Sweden had been called into action by the creative power of the Holy Spirit.

Since then fifteen different missionary societies have been formed in Sweden and these societies support today over 600 missionaries on 25 foreign fields, Abyssinia, the Congo, South Africa, Central and South India, Central and North China being the largest. Some of the others are: Turkestan, Palestine, Egypt, Tunisia, North India, South America and Mongolia.

It is a noteworthy fact that, counting only these missionaries who are known to us in our own time, those who have gone out from Sweden are proportionately a greater number than any host of the heralds of the Cross from any other Christian country—not counting the large number of Swedes sent out and supported from America.

All Swedish missionary work is solely and strongly Protestant.

This is an important feature because a large number of nominal Christians constantly think and speak of Christian and missionary work without making any distinction whatever between Roman Catholics and Protestants. The consequence is that Protestant Christians often are held responsible for whatever the Roman Catholics deem worthy of the name of Christ in heathen lands. The Swedish missionaries have happily so far been spared being mixed up with Roman Catholics, *because not a single Roman Catholic missionary has been sent out from Sweden.*

The Swedish missionary societies so far have been able on the whole to *keep rationalistic theology out of their ranks.* But of course a crisis is reached by more than one of these societies as to what their attitude ought to be in the future. It is very strange that the psychological aspects in connection with the promotion of modernist theology in the mission fields have in most cases been totally ignored. Such theology is spiritually sterile as it has operated in the preaching to or teaching of the non-Christians in heathen lands.

AGENCIES IN THE HOMELAND

In Sweden the missionary societies are at work in much the same ways as in other countries. The main thing is in the spirit of the Gospel to give the best possible instruction as to the missionary message, methods and the results of the Gospel as it is spread among nations. That is to stir up missionary interest not merely by way of religious emotion, but by enlightenment, scriptural knowledge, new inspiration to intelligent intercession and to systematic giving. To reach such results, other methods than the monthly or quarterly missionary sermon and the missionary magazines have had to be adopted.

Swedish Women Missionary Workers at Home and *Lady Teachers' Missionary Union* are the two oldest undenominational and in some respects the most impartial organizations in our country. Though these associations have their own missionaries to support, they nevertheless make a special point of making known the needs on the fields already occupied by the existing societies, to publish subjects for prayer and intercession and regularly to send in funds to the various Missionary Boards. These truly Christian women are, like Phebe, servants of the universal Church of Christ in a spirit of self-forgetfulness, liberality and perseverance which is, humanly speaking, beyond praise.

The Executive Committee of all Swedish Missionary Conference has been doing for the last twelve years both an extensive and thorough-going work with the view of giving all possible aid to all agencies employed in missionary deputation work. It has succeeded in forming a large number of well attended "study circles" all over the country, in getting the history and strategy of missions as a special subject entered on the curriculum of many both national, ele-

mentary, and high schools. It has prepared and engaged others to prepare a considerable number of missionary textbooks, it has gathered together all in Swedish existing missionary literature and thus collected a very valuable library in various sections. Books contained in each section can be ordered and had free of charge for a certain period of time.

A well-equipped lecturer on missions permanently attached to the theological faculty at the venerable Lund's University may too be counted directly or indirectly as a result of the influence from this same central missionary agency. Its productive secretary has, apart from everything else, during several years published in scores of daily and weekly papers information and latest news as to foreign missions. The present chairman of this executive committee is missions director E. Folks of the Swedish Mission in China (associated with China Inland Mission).

A quarterly review (*Svensk Missionstidskrift*) has also been published during the last twelve years by Professor A. Kolmodin of Upsala, a man everywhere acknowledged as an indisputable authority on missions.

FEATURES OF THE WORK ABROAD

The first thing that ought to be emphasized in this connection is that if Swedish missionary work in some directions is particularly notable this is in some respects due to the advantageous fact that our country has no political interest to guard and that it is no colonial power from which the natives may be inclined to fear any intrusion on their ground. It may be stated without any exaggeration that this very fact has been referred to by the natives in every one of the twenty-five fields occupied by Swedish missionaries.

Swedish missionary work is still almost everywhere primarily evangelistic and secondarily educational. To witness and to preach is the main thing. To teach, train and educate is looked upon as of secondary importance most in accordance with the missionary manifesto of the King Himself. Nor even advocate comes in anywhere in the Gospels and only once in the Acts, while witness is the central word and repeated almost everywhere.

Swedish missionary societies have their schools, colleges and seminaries in the various fields, but by the grace and guidance of God these institutions of learning have been kept subordinate to the pure Gospel work among the masses. This large amount of preaching is done partly by the missionaries themselves and partly by the native evangelists and pastors.

Quite typical of the Swedish conception among the missionaries are some words of Rev. J. Sandström in South Africa (Swedish Lutheran Church Missionary Society) who writes:

"The Devil will never be able to destroy the work of Christ in the world, his works having been themselves destroyed by Christ. But the enemy seems

to be able to divert our attention from the central and main thing in our missionary work: *evangelisation*. There are, to be sure, financial, cultural and philanthropic aspects of our work not to be ignored. But let us remember, they constitute only the outside, not the heart of the things for which we are here. In too many cases missionaries in various fields have forgotten the preciousness of the souls for whom Christ died and the result of their otherwise energetic work is often only a *cultural nothing* or *civilised heathen* with a totally wrong conception of what Christianity really means."

Swedish missionaries may also be said to put more emphasis on aggressiveness rather than on attractiveness. They think in most cases that they are not to be satisfied with hoping that the people would be drawn to them, but they do go forth and strike out among men; go forth in the way of aggression. It is easy to become imitators in the way of methods and go ahead in certain forms of missionary work until the whole thing falls into ruts, harping on strings that are worn out. The Swedes have the notion that they have to *do* something rather than *talk* about it. True "the soldiers of Christ are seldom on parade." And yet, in the fear of God to present facts, though these facts may put oneself in the line of observation, is perfectly in harmony with apostolic spirit.

Swedish missionaries may be said to be stronger as individuals than they are powerful as a body. This characteristic has both its strong and its weak side. It is a good thing to be independent in what is proved to be the will of God. It is the more necessary as the majority of votes does not always express the Divine will. But self-reliance may be carried too far, creating discord between the workers of the same corps.

Within almost all Swedish missionary societies democratic ideas are said to be conspicuous, particularly so in the relationship between missionaries and the natives. This may be due to what is already referred to, the absence of any superiority on political grounds.

The high regard in which individuals are held is something characteristic of the Scandinavian offshoot of the Teutonic branch of the Aryan race and may be traced back to the earliest periods of our history. The Swedish missionaries' respect for the natives as men of same inclinations, needs and ambitions has always proved to be a power for good in the foreign fields.

SOME STATISTICS

While figures always are only of relative value, they may sometimes be allowed to say what they can. It ought however in this case to be kept in mind that the whole population of Sweden does not exceed 6,000,000. Of course, only a comparatively small number of these have any personal and active interest in Christian and missionary work and the majority of the supporters have only scanty means at their disposal.

The statistics for 1920 are approximately as follows:

Missionaries now at work sent out from Sweden to the various fields	625
Swedish Mission Stations:	
Main stations	160
Outstations	1,003
	<hr/>
Native helpers	1,163
Native Christians within the churches about	2,401
Schools for children	62,000
Pupils in same	1,078
Colleges for students	35,000
Students in same	16
Splendid work is also done in industrial schools and in not less than	300
44 orphanages with more than 2,000 children in heathen lands.	

In all missionary work there seem to be more than ever two very important things always to be kept in mind.

The first is that when we give people the Gospel of Christ, we do not give something that is of relative or casual value, but we give the only absolute and saving truth offered unto men.

The second thing is that "we tell the Gospel not to satisfy men but to satisfy God," as St. Paul puts it. True, the Gospel meets the deepest human needs though that does not mean that people always will approve of either the message or the messenger. But it does mean that in preaching it, in the right spirit, *we satisfy God*.

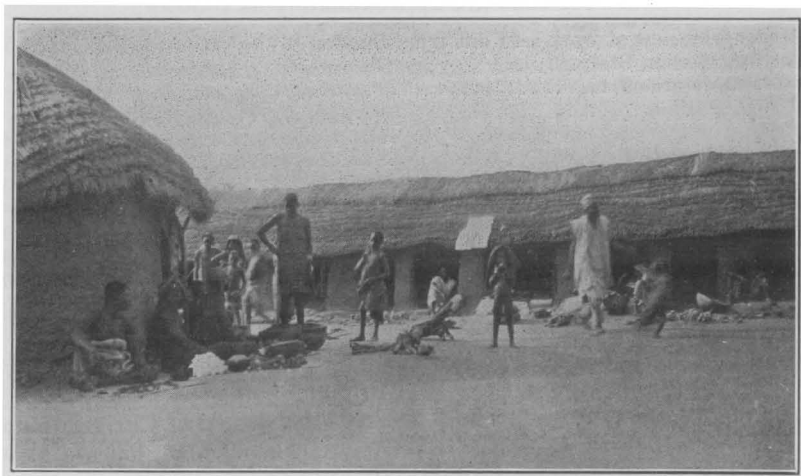
And does not that *give* more than it *costs*? The missionary Church of Christ in Sweden, as for one, has amply proved it.

ON THE HIGHEST AUTHORITY

BY ROBERT E. SPEER

IF the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, Jesus Christ came, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism. That religion He declared to be outworn and inadequate and the time had come to supplant it with the full and perfect truth that was in Him.

We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him or who were to come after Him. No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."



A SCENE IN THE MARKET PLACE AT SHILLEM

The Kanakuru People of West Africa

BY REV. PETER C. J. JANSEN

Missionary in Yala Province, Nigeria, since 1912

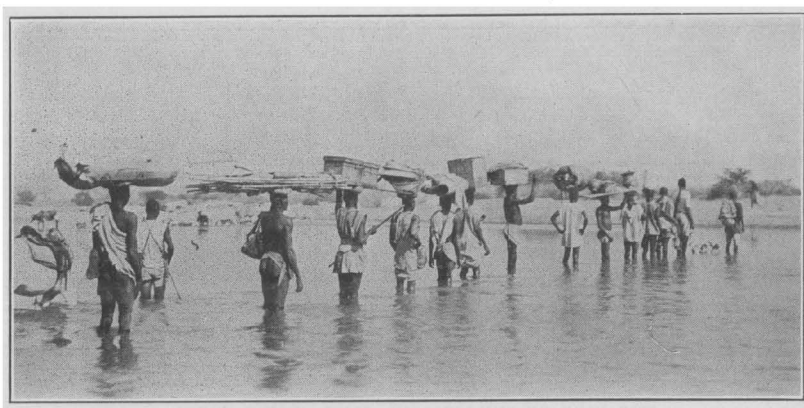
THE Kanakuru tribe live about thirty-two miles north of the Benue, and four hundred and fifty miles east of the Niger River. The soil is fertile and the natives only cultivate sufficient soil to satisfy the immediate wants of the family. *Sorghum vulgare* preponderates, though millet, maize and groundnuts have their places. Okra and a large gourd are also grown to a certain extent.

The Kanakurus keep many horses and are able riders. They also keep herds of goats and sheep and a few cattle. Though the Gongola flows through the district, no one makes fishing an occupation. The surrounding bush abounds with game.

Shillem, the chief town, consists of an irregular collection of round mud-huts in compounds, surrounded by grass mats. The king's compound occupies almost one fourth of the whole area and its entrance consists of a square solid building of mud. The average size of the huts is about twelve feet in diameter, the height of the wall being about five to six feet, the only opening always facing west. The roof is thatched with grass. In entering a compound, one is led from enclosure to enclosure into the penetralia which is covered with a fine gravel, a convenient place for receiving visitors, for cooking food, etc. The interior of a hut looks very strange to Western eyes. The floor is covered with gravel and of furniture there is none. A plaited grass mat spread on the ground serves as a bed.

The Kanakuru has to look after his hut and his farm and does not work hard. "Hankali, hankali" (softly, softly), is his motto. "Why," he asks, "should life be so full of work that there is not plenty of time for pleasure?" The most important items in the day's program are the meals, usually two a day. Enormous quantities of food are consumed. A very stiff porridge is made of flour of *Sorghum vulgare* and is eaten with a stew, usually made with beef or mutton, or a steak from a crocodile, leopard, hippopotamus or snake. Dogs, cats, rats, mice, bats and squirrels are by no means despised in a stew.

It is supposed that the Kanakuru tribe came from the northeast, forced down by a superior civilization, probably by the Fulani people, but they have always been free. The Hausas gave them their name which is, no doubt, taken from their greeting. The first greet-



KANAKURU CARRIERS CROSSING THE ZONGOLA RIVER AT SHILLEM

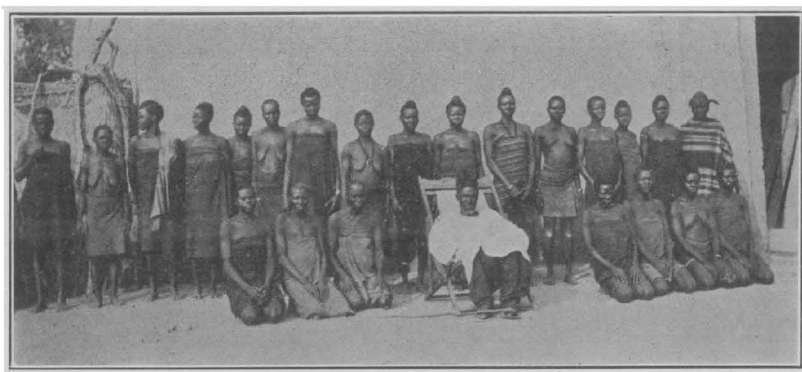
ing in the morning is: "Yowa." Answer: "Kanakow"; first: "Kana kudinga"; answer: "Kana ku jang jang." They have no collective name but are named after the different villages. Shillem means an open place.

The Kanakurus are lean, tall, well-built and muscular.

The wand of office carried by the priests is forked at the top and is used only during the wet season (July to October) when their chief sacrifices take place. They believe that the Supreme Being, *Progru* is the creator and is father of all. He is in "heaven" and hates evil; he is to be feared. If a very evil man dies and comes to his place he will be refused entrance. After death the spirits go to a small hill east of Shillem. It is a nice place and they are supposed to work and marry as in their life time. When there is a feast in the town they all return to look on and may be "seen" now and then by a favored few.

The Kanakurus have certain favored jujus as, for example, snake jujus. If one has been bitten by a snake an offering of beer is made and drunk by the people to honor that juju. Oath-juju is said to be kept in a special hut. The man to be sworn goes to that hut and places himself in front of the priest and says: "If I have done this act let me and my family die here." The person committing perjury will die, but the fear of this juju is so great that no one who is guilty cares to do it, but always confesses his guilt if challenged. If the accused be proved innocent the accuser is called on to pay four goats as compensation.

A sacrifice takes place in December and is celebrated in honor of their ancestors. The king kills three bulls, the blood of which is sprinkled over the doors while the meat is divided among the people. For three days the usual drinking and dancing go on.



THE KING OF SHILLEM AND SOME OF HIS WIVES

Every second year after the ancestor feast the boys who have reached manhood spend one month in the dry river bed dancing from morning till night. The people are at liberty to go and beat them as much as they like. Their bodies are full of scars inflicted by bamboo wands. When this trial is ended the boys are considered men and have a right to speak in public.

Polygamy is universal and is by no means resented by the women. The first wife has the leading position, a status to which the others cannot attain. The first wife therefore welcomes the companionship of other women and their help in the household and on the farm. But the results of the system are evil.

The life of the Kanakuru is simple, but he eagerly seizes the opportunity for improvement. He welcomes the European and begins to realize that his way of living and belief is better than his own. He wants to know of the forces which lie at the root of European thinking.

Four years ago, when the Danish Branch of the Sudan United Mission opened a station at Shillem, the name of Christ had never been proclaimed there.

The king, himself a pagan, has unfortunately several Moslems on his council and they naturally try to influence him and to draw him toward Islam. If that happens the result will be disastrous. But that will not happen if those who work amongst the Kanakurus truly represent Christ by their words and by their lives. The missionaries are now welcomed by the Africans, but the time may not be far when we shall witness the same state of affairs in West Africa and Africa at large as we do now in the Orient.

The work at Shillem is encouraging. A few young men have definitely decided to follow Christ and receive regular instruction.

The old paganism is tottering, and the people of that great dark continent must be won for Christ. The Cross will conquer there as it did in Europe when it was first proclaimed centuries ago.

On Sunday mornings the small congregation at Shillem joins with many all over the world in singing:

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.



HOSPITAL PATIENTS AT CHRISTMAS AT SHILLEM

The Story of Allen Bennett

BY MRS. RALPH C. NORTON, BRUSSELS

Director of the Belgian Gospel Mission

ALLEN BENNETT was born in very humble circumstances, and grew to a somewhat stunted young manhood, with scanty privileges as to education and general culture. He worked for a time at the docks, unloading ships' cargoes, and seemed quite devoid of any higher ambition. Then a terrible crisis came into his life. His brother died and together the family set forth on their sad journey to the place of interment. The automobile, in which Allen, his mother, aunt and grandfather were, sought to clear a railroad track before an oncoming train, but the locomotive caught them, and in a moment three lives were crushed out. Allen himself was caught on the pilot of the locomotive and when they found his poor broken body after the train had been brought to a standstill, no one thought he could survive. He passed the greater part of the following two years in a hospital but there the great event of his life took place. A Christian nurse bore witness to the Saviour and the great light was kindled in the young man's life.

Later Allen went to the Bible Institute of Los Angeles to prepare for his new Master's service. His family and friends at home did not sympathize with him, so at the end of his Bible Institute course he faced the world practically alone. Remembering his wonderful deliverance from death, Allen felt a call to foreign missionary service and volunteered for Africa.

At first what one saw in Allen Bennett was a stunted, slender figure, a singularly open face topped by a ludicrous mop of fair hair standing defiantly upright, but the sunny expression of his face showed the light of a hidden glory. Finally he set out for the Congo.

Months passed by, marked by an occasional letter, always filled with cheer and encouragement. Then one day another letter arrived saying that Allen had gone Home to his reward and to a release from suffering. Mr. Gible wrote: "The natives loved him with all their heart. They took to him at first sight and on the morning after his death, as we passed near to his solitary tomb, we saw there two Christian natives, kneeling in prayer and weeping as if they had lost in him their best friend. . . . The tribe of Banu has great need of a missionary station. Now I feel that God has called us to found a station in this tribe that Allen Bennett and I had explored with that purpose in view. The site is about two hundred kilometers from Bassay and one hundred and eighty kilometers from Bangui."

Will some young soldier of the Cross take up the work that Allen Bennett began?

The Bolivian Indian Mission

BY GEORGE ALLAN, SAN PEDRO, CHARAS, BOLIVIA

IN 1897 the writer established a council in Melbourne, (Australia), for the South American Evangelical Mission, then a Canadian organization with headquarters in Toronto and a branch council in Liverpool (Eng.). A few years later Liverpool became the chief center of the mission, and the Australasian section was pushed out into independence.

In 1907 this independent Australasian mission took the name Bolivian Indian Mission, and decided to aim chiefly at the evangelization of the Indians of Bolivia (the Argentine branch of the work having dissolved). For ten years the organization was British, until in 1917, Councils having been formed in New York and Los Angeles, it became international in character.

Like most missions of its kind the B. I. M. has to confess to having caught its main inspiration from that great organization, the China Inland Mission, whose interdenominational and faith basis it follows, as well as many of its methods of government, and its very strong emphasis on the fundamentals of our Christian faith.

Its aims have already been expressed in brief by the one expression "the evangelization of the Indians of Bolivia." Every activity of the mission is meant to tend in that direction.

The Indians tell our itinerant native preacher: "We would never have believed, had you not told us, that God would pardon our sins, or that He loved us enough to provide free salvation for us, for we have always been made to pay for our religion, even to going without food to do so."

It is our chief aim, above all else, to let them know that God does love them and has provided free salvation for them, and to do it free of any initial cost to them. We hope, when they begin (some of them) to know the power of Christ and His Cross, they will want to tell their own people the story too; but meantime our duty was clearly expressed less than a fortnight ago by a hearty Indian woman, as she was pressing our lady workers to come again and repeat the story to her. She said: "If I didn't want to hear it, the responsibility would be mine; but since I do want to hear it, the responsibility is yours."

We endeavor to attain our aim by varied methods as the case seems to demand. We are here to serve the Indian and the white people also, in every way we can, i. e., in every way that seems to help toward the main purpose of their evangelization—medical aid is given in time of sickness, schooling for children, evangelization is carried on by preaching in halls, at the street corner, in jail, and the

telling of the story of salvation to the Indians in their humble homes, in the fields where they work, by the wayside, etc.

The other day a visiting professor from a Northern university expressed the view that the order here given was the right one—first the body, healing in sickness and hygienic teaching as to how to keep well; then the mind, a sufficient schooling to be able to understand Divine truths; and then, when the other conditions had been brought about, the preaching of the Gospel. We disagree with this professor's view for several reasons.

(1) It is a human plan—not the Divine one. In our Saviour's day "the poor had the Gospel preached to them." When men conceive that a mental preparation is necessary to an understanding of the Gospel, it is probably because they themselves are thinking of an intellectualized Gospel, which only college professors are supposed to be able really to know!

(2) The Divine plan, of going straight to the heart with the Gospel first, leads to a far quicker and more thorough cleaning up of physical and mental conditions than is possible by educational methods, i. e. in those cases in which the Gospel reaches the heart.

(3) The human plan is dangerous, because a preparation first and the giving of the Gospel afterwards, means the giving of the Gospel to one whose preparation may have awakened ambitions for worldly self-advantage, which may have shut the heart against the Gospel instead of opening it to the Christ.

So we press the Gospel on the children in our schools, on the sick we treat (and these are many) on the prisoners in the jail, on Quichua-speaking Indians, on those whose best-understood tongue is Aymara, and on the half-castes and whites who pride themselves on their good Spanish speech.

Five main villages—four in Charcas province and one in a neighboring province—are occupied. In all of these five centers there are preaching halls; in all of them much medical work is done; and in four out of the five, schools have been opened, (two in San Pedro) in which over 200 children are being taught.

The open air plaza meeting on Sunday afternoons in San Pedro is interesting on account of its polyglot character. Hymns are sung in Spanish, in Quichua and in Aymará, while fifteen minute messages of the Gospel are given in the two Indian tongues.

The whole New Testament has been translated into Quichua for the British and Foreign and the American Bible Societies in agreement, and is being published by the latter in diglot (Spanish-Quichua) in New York. This will be an immense advantage in evangelizing the Quichua-speaking people of Bolivia.*

* There are 39 workers in the mission—Britishers and Americans. It has Home Councils in London (Eng.), New York and Los Angeles (U. S. A.) and in Dunedin (N. Z.) and Adelaide (Australia), beside many local representatives in all the countries named.

BEST METHODS

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

FORWARD-FACING OBSERVATION CARS

THE most popular car on through trains in America is the observation car. It is usually full of comfortable passengers, lounging in armchairs, who never see anything until after they have passed it. Some of the mountain-climbing trains move their observation cars from the rear to the front so that forward-facing passengers may see what is coming.

"Hats Off to the Past: Coats Off to the Future" was the subject of an address recently delivered by a distinguished judge. It is well that we sit sometimes on the rear observation car studying things that are past and passing. It is well that we pause to reflect and to take off our hats to the past and learn its lessons. Let us not fail, however, to take a seat sometimes on a forward-facing observation car with coats off to the future.

"I WISH I HAD—"

We are yet in the days of substitutes. "I will" is an excellent substitute for "I wish I had."

"I wish I had worked harder to bring more delegates to the summer conference."

"I will work harder this year."

"I wish I had planned our mission study classes to have everything ready to begin in the early fall."

"I will plan this year's work ahead of time."

"I wish we had more trained leaders."

"I will begin to work with the children."

"I wish we had more money for missions."

"I will help to provide stewardship training for the Sunday-school and the church."

Lift up your eyes! Look forward and do now the things that are to be and should be. Some one has said that the best way to save your sighs is to look forward to the things that ten years from now you'll wish you had done.

Leaders must be forward-looking prophets, as well as backward-looking observers.

NEXT YEAR'S CONFERENCES

"How I wish we had more of our members here!" sighed a delegate in the midst of a summer conference.

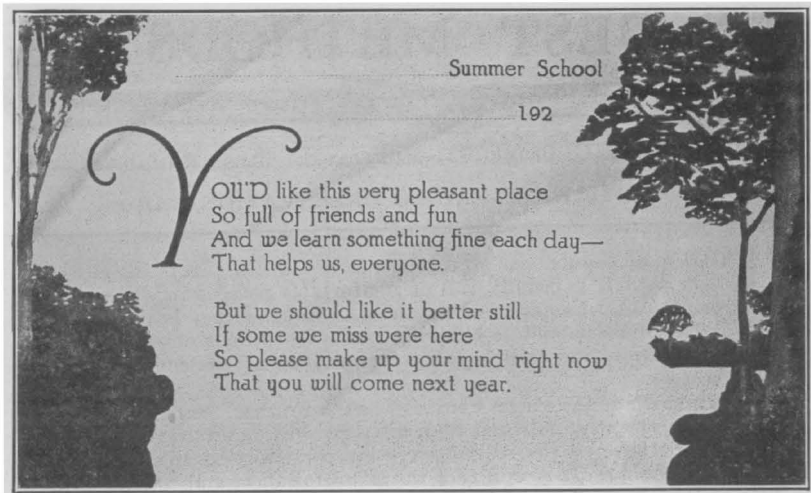
Now it is a well-known fact that sighs do not register delegates.

During this year's conferences is the time to plan for next year's attendance.

If you are in August and September conferences, look ahead to next year. Send conference postcards to the folks you wish were there this year.

There are always cards of local interest. The Women's Missionary Society of the United Lutheran Church in America has issued for this year's conference a special postcard that we reproduce on the next page.

Letters enclosing conference programs and leaflets with inspiring messages should be mailed so that the friends you wish were with you this year may begin to plan to be there next year.



Sometimes a mission study textbook, or a year's subscription to the *MISSIONARY REVIEW OF THE WORLD* or *Everyland* will be a monthly reminder.

Begin now to get up your delegation for next year's conference. Do not leave it to chance. Use the selective instead of the elective method of obtaining missionary leaders. Select delegates who have ability and possibility and arrange for some organization or individual to send them.

* * *

The most fascinating continued stories which will be forever continued with new chapters happening each day are the stories of missionary leadership. Several years ago a woman of wealth, influence, and consecration, paid the expenses of two teachers to a summer missionary conference. Both of the teachers were young women of unusual ability who had never had very close missionary contacts.

The conference made a deep impress in their lives. They were real students. Their notes on mission study, Bible study and methods of work were so carefully and fully made that upon their return they knew what they wanted to do and how to do it.

One gave herself especially to the

missionary education of the children she taught. She organized a children's missionary society with a large membership. Some of the older girls, who were her first helpers, are now leaders themselves. Many churches have felt the influence of the work of these two delegates whose expenses were paid by a friend who made a real investment.

* * *

A leader sat down to make out her summer conference schedule. There were before her thirty-five invitations. She could accept only six. The other twenty-nine stood out accusingly. She recognized their accusation—in-
efficiency. Real leadership requires not only the doing of work oneself but the training of future leaders. She thought over her list of friends carefully, noting two who had especially fine capabilities, and arranged for them to attend a missionary training conference.

In declining two invitations, she wrote, "I regret I cannot accept your invitation myself, but I know of two young women who are going to take training courses in summer conferences for the very line of work for which you want leadership." She helped the two young leaders to select their courses and plan their work.

Both of them were invited to lead courses at summer schools on her recommendation and both did very successful work.

THE CHURCH IN THE STREET

An Experiment in Home Mission Methods

One Saturday evening about four years ago, among the usual church notices appearing in a Glasgow paper was one that was unusual:

An Appeal to Non-Churchgoers

Has the Gospel a message for the present age?

We believe that it has and are prepared to vindicate our belief at the Corner of Holland Street on Sunday evenings at 8 o'clock. Questions invited.

The notice was signed by Gordon Quig (St. Paul's Parish), Alex. Spark (St. Matthew's, Blythwood Parish), and John Brash (Blythwood United Free Church).

The following Sunday night a large crowd composed the congregation of the church in the street. Every Sunday night during the summer the attendance grew. When the cold nights of winter came the large hall of Blythwood was filled to overflowing.

The speakers were always ministers. The cooperating in action of churches of different denominations was and continues to be one of the special features of strength.

The order of service is exceedingly simple. There are a few verses of Scripture, followed by an address of about twenty minutes. Then from forty-five to sixty minutes are devoted to questions and answers, at the close of which all stand in reverent silence for the Lord's Prayer whether or not they join in repeating the words.

Rev. John Brash of Scotland says:

The unceasing flow of questions is a perpetual astonishment—even at the end of an hour there are always more to come, as the putting of questions in some ways is a more difficult art than the answering of them. Irrelevant questions, of course, are put, but

some of the finest opportunities for the Gospel have come to us through such irrelevancies. "How much does it cost to convert a Chinaman?" David Sutherland was asked, and quick as thought came the answer, "Just as much as it takes to convert a Scotsman—not with corruptible things like silver and gold, but with the precious blood of Christ." The effect was electrical.

None among our band of missionaries is foolish enough to believe that much is likely to be done by our arguments, excellent as they often are; but we are filled with a better hope as we see the Gospel, which we preach, making ever more cordial and affectionate our relations with many who, when we got to know them first, were violent and bitter in their antagonism to the Church; and as we witness the Spirit of God coming to darkened minds, estranged hearts, and embittered lives across the bridge of human sympathy which He has enabled us to build, we are made glad in the assurance that He owns and blesses our work.

We have now a regular congregation of three to four hundred, gathered, for the most part, from those who formerly never darkened a church door. The Holland Street Meeting is now their church, and they are immensely proud of being in its membership.

Further reference to a significant development of this work during the past year may be permitted. The desire for a debating society, to meet on a week-night, when opportunity for less restricted expression of opinion than is possible under the question-and-answer method of our Sunday evening meeting would be given, became so insistent that we felt compelled to start the Free-Lance Debating Society, to meet fortnightly for the discussion of literary, social, religious, and political subjects.

In its first session this daughter of Holland Street almost equalled the parent society in interest and enthusiasm. The two great events of the session were:

1. The debate on "That the Present Government is Unworthy of Support," at which every colour in the political spectrum was visible, from violent conservatism to red or violent communism; yet so fine a spirit of camaraderie binds the desperate elements of our Holland Street congregation together that the chairman on that occasion had one of the easiest jobs in his experience, for the hitting, though hard, was always gentlemanly, and the enthusiasm, though great, never even suggested disorder.

2. The public debate between Mr. Guy A. Aldred, the well-known controversialist and Hyde Park orator, and the Rev. Campbell M. Macleroy, the equally well-known minister of Victoria Park United Free Church, on "That Modern Knowledge Renders the Theistic Position Untenable."

This debate arose out of the profound impression made by Mr. Macleroy on the Sunday evening when he dealt with the subject of science and religion.

MANY METHODS OF MANY MINDS

Home-Made Dramatizations

A Flint church presented, very effectively, a simple dramatization which resulted in an increased interest of mothers of America in mothers and children of the world.

An American mother was the principal character. When a missionary leader called to invite her to join the Women's Missionary Society she gave the usual excuses, none of them reasons.

Among other things, she claimed that the care of her own children required so much time and work and worry she could do nothing else. After exhausting her stock of arguments, the membership solicitor leaves, and the mother falls asleep.

As she slept, the mothers of different countries appeared and told of how little they and their children have as compared with the privileges which she and her children have.

As they disappeared, she awoke and pledged herself to help share with them and their children the blessings and privileges which were hers. This can be worked up by any well-informed missionary woman.

—*Mrs. Collins J. Brock.*

* * *

Stamps and Missions

We use the stamps from mission lands as a medium of disseminating missionary information. After a stereopticon evening, we ask the boys and girls to write what they remember of the lecture and offer stamps of foreign lands as a recognition of merit.

A mother, who is not a member of the missionary society, reports her great joy over the intense interest of her son in the lectures and the stamps.

—*Eleanor Doan Burk.*

* * *

Evening Meetings for Business Women

The Woman's Missionary Society of the New York Avenue Presbyterian Church of Washington, D. C., has

solved a problem which faces many societies having a large proportion of working women. It maintains what is called the Evening Branch, having an organization of its own, enrolling those women who are employed during the day and so are unable to meet with the regular woman's society.

Its sessions are held on the evening of the same day on which the regular society meets and the subject is the same. The women who have the principal parts in the day's program repeat them for the benefit of their sisters who would otherwise be deprived of the privileges which they enjoy. Thus the one preparation does for both meetings and the business women are able to have the advantages of the research work done by those who have more leisure, and the programs can be brought to a high standard without overburdening women whose daily vocations make it impossible for them to do much work.

—*Jessie E. Swan.*

* * *

Roll Call Up-to-Date

The Woman's Society of the Union Presbyterian Church of Endicott, N. Y., is trying a new plan this year. It has been using miscellaneous topics which cover the foreign and home mission fields once in each year, but nothing very definite in the line of missionary education resulted. The study books have been used in a separate study class, and the members seemed to feel that they must keep up-to-date with the work on the field by this haphazard method.

This year we are assigning to each active member some part of the mission field on which she is to report in answer to roll call at each meeting, being so limited as to time as to keep this part of the session within its proper bounds, the members having the stations for that month in the Prayer Calendar having a little more time allowed than the others. The remainder of the hour is to be spent with a program on one of the study books.

It is surprising when one is collecting items on a subject, how everything one reads and hears will converge toward it, and how the interest grows with the definiteness of purpose, and the discipline in condensation clears the mind of rubbish and fixes the valuable portions in the memory.

Thus the roll call, formerly answered by a perfunctory reading of quotations which made no perceptible impression, becomes a means of real acquisition of useful information, the easier retained when recited, because "what we give, we have."

—*Jessie E. Swan.*

A Church School of Missions

The Tioga Presbyterian Church, Philadelphia, of which Rev. Robert R. Littell, D.D., is the pastor, conducted a School of World-wide Christianity each Wednesday evening during the month of February.

A splendid spirit of interest and enthusiasm manifested itself throughout the entire course. The program consisted of a fifteen minute devotional service. This was followed immediately by class periods from 8:00 to 8:40, the audience separating into four classes—one each for men, women, young people and children under the direction of expert instructors. At 8:45, every one reassembled to hear an address by a prominent missionary or secretary of the boards. The course closed with a grand rally, with an inspiring address by Dr. Robert E. Speer.

A dinner conference was held prior to the rally, at which time about 200 visitors met for instruction regarding the Every Member Canvass. The canvass was the most successful in the history of the church. In 1,030 pledges, \$17,827.60 was contributed to church support, and \$14,785.80 to missions and benevolences.

"Transcontinental Tour"

A Baptist Young People's Union party took the form of a "transcontinental tour." We started from New

York, went to Boston and saw the sights there, then on to Chicago where we transacted our business and from there to the fruitlands of California and San Francisco, the city of the West. The parsonage was the Grand Central Station in New York City. A home about six blocks away was Boston. Chicago, another home, was three blocks away, and San Francisco about five blocks distant.

At the Grand Central Station, we purchased our special-rate tickets for ten cents. The tickets were made so that parts could be torn off by the conductors as we went from place to place. When the tickets were purchased, the ticket agent wrote the buyer's name on the top section, tore it off, and kept it for a record. When our delegation or party was all assembled, we lined up in our respective groups, called "cars," and with our section partner as our tickets designated. Two people were assigned to each section and ten to each car. Each car had a conductor who collected tickets in his coach. At each station we changed cars and section partners.

When we arrived at Boston, a name of an historical place, event, person, building or monument was pinned on each one's back, and he or she had to guess what name was pinned on him by asking his neighbors questions that could be answered by "yes" or "no." We could not stay longer in Boston than to see all these places and to have some Boston baked beans and brown bread, so we journeyed on to Chicago after enjoying these refreshments.

At the B. Y. P. U. headquarters in Chicago, we transacted our business and while we were waiting to be served with "weenie" sandwiches and pickles (for Chicago is the meat-packing center), we told all the things that we had seen in Chicago that began with A, then those that began with B, and so on, each one repeating what the others had seen.

After another change of cars and partners, we started for the city of San Francisco. Here we played

"Fruit Basket Upset" and a similar game in which each one had the name of a fruit. When one who is in the center, blindfolded, calls the names of two fruits, they exchange places and the one in the center tries to catch one of them. Shiny red apples and raisins were served, and we ended our evening of fun with a "sing."

RUTH M. CAMPBELL,

Baptist Student Secretary, Ypsilanti, Mich.

* * *

Keeping Students in Touch with Missions

On visiting one of our colleges, I came into the girls' dormitory just as the mail was being distributed. "A letter from China!" greeted my ears, and off went three or four girls to a comfortable spot to read the letter. On inquiring, I found that a number of the girls were carrying on correspondence with school girls in our mission fields and that this had been the means of interesting many hitherto uninterested girls.

How important it is to have the interest of the college students in our missionary program! The great question is how shall we create and maintain such an interest. Pageantry, open forums, daily prayer groups, chapel addresses, study classes, exhibits of foreign art, industry and costumes and posters all form avenues for the presentation of missionary information and the arousing of interest.

It is great to be a senior in college we all agree, but we will agree also that it carries with it responsibilities. The folks at home and in the home church are eagerly waiting for the home-coming of students. They have had dreams of what great service the students can render as leaders among the young people. Students will not want to disappoint them. Therefore, an intensive training course of an hour a day for a week in the spring, emphasizing the opportunities for service which await them as they return to their local church and presenting up-to-date missionary information

and methods would prove helpful. Very practical suggestions could be given to meet local conditions. This can be done more easily in a denominational school.

Themes and more themes are written each year by students, treating many different subjects. Could missionary subjects be suggested or assigned? Surely they would present a great field for study, and the result would be not only interesting themes but interested writers as well.

In one college, the girls agreed that one of the best meetings of the year was the one in charge of the daughters of missionaries. That year there happened to be three—one whose parents were in China, one in Porto Rico, and one in the Philippine Islands. Each brought a message from her respective field.

During the school year, students are kept busy reading the books prescribed in their various classes, but the summer offers a splendid opportunity for them to read some of the missionary books. The distribution of an attractive list of books especially adapted, would be appreciated by them.

A prayer calendar made out for the summer months, with a special object of prayer for each day, if used, will strengthen the lives of the students and prepare them for better service in the fall. The special objects might include missionaries, mission projects, foreign students in America, and uninterested students.

JANET GILBERT,

Secretary, Young People's Work,
United Brethren Church.

YOU ARE HELPED BY THE SUGGESTIONS MADE BY OTHERS. YOU MAY HELP OTHERS BY MAKING SUGGESTIONS. SEND A NOTE TO THE EDITOR OF BEST METHODS TELLING OF SOME OF THE METHODS YOU HAVE FOUND SUCCESSFUL. SOMETIMES THE PLANS THAT ARE THE MOST SIMPLE ARE THE MOST EFFECTIVE.

Woman's Home Mission Bulletin

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

TEACHERS THREE

I rested awhile in a quiet nook
And found there teachers three—
One was a bird, and one was a brook,
And one was a green, green tree.

The wee bird sang a cheerful song
That no one heard but me,
And it seemed to say: "You've heard my
lay;
Pass on its melody."

The brook flowed on in a glad, glad way,
Smiling at the rock's rebuff.
"I have no room," it said, "for gloom;
I laugh when the road is rough."

The green tree stood with wide, wide boughs,
Like hands outstretched to greet,
And when the branches stirred I caught
this word:
"Be a friend 'to all you meet."
—E. C. Baird.

TOWN AND COUNTRY

By PAUL L. VOGT, *Chairman*

From the report of the Committee of the
Home Missions Council and Council of Women
for Home Missions.

As it is now nearly fifteen years
since the first Department of Rural
Church Work was established it has
been thought wise to present a brief
summary of the progress of interest
in rural religious missionary agencies.

The example of the Presbyterian
Church in the U. S. A. in organizing
a separate Country Church Depart-
ment in 1910 has been followed by
other denominations, as follows: Mora-
vian, 1912; Methodist Episcopal,
1916; Baptist, 1918; Methodist Epis-
copal, South, Congregational, United
Brethren, Church of the Brethren,
and Roman Catholic at various dates
since 1918. The Protestant Episcopal
Church is in process of organizing
such a department. The Disciples of
Christ have assigned rural work to
the social service department of that
church. Preparations are being made
for a more aggressive program of ad-
vance than ever before. Seeming slow-
ness in bringing about the millenium

in rural work through the coopera-
tion of rural missionary departments
so recently organized should not be
misinterpreted, nor should they be
criticized for not making more rapid
progress in overcoming the effects of
previous neglect. It should be re-
membered that the attempt to estab-
lish the Christian rule among men has
now been going on for about 2,000
years and the end is not yet attained
in any phase of modern life.

Educational

Interest in summer schools of the
Methodist Episcopal Church is greater
than ever before. Nearly 5,000 rural
ministers have received training dur-
ing the time these schools have been
in operation. The Methodist Episco-
pal Church, South, has more than
doubled attendance upon its summer
schools and plans are under way for
enlargement of the program. No one
can estimate the influence of these
schools. For large sections of the
country those phases of so-called dem-
onstration work that eight or ten
years ago were heralded as a contribu-
tion to rural church methods have
now become, as a result of the summer
schools, so commonplace as no longer
to be considered news worthy of
publication. This is particularly true
of church leadership in social and
recreational activities.

That very few all-round rural
church programs are under way will
probably continue to be the case in-
definitely. But a large proportion of
churches now serve their communities
through social activities, boys' and
girls' clubs, church training nights,
Vacation Bible Schools, and other
forms of modern service. Gradually
old-type church buildings are being
replaced by new structures adapted
to modern conditions. Surveys show
surprising unanimity of thought that
in the near future most of our present

rural church buildings and equipment must be replaced by modern plants. Educational activities of the rural departments have resulted in a national movement for rural church building improvement that will bring marked changes in the next ten years.

Rural Extension Work and Leadership Training in Colleges

The movement for special preparation of ministers for rural work has continued. The Methodist Episcopal Church, Methodist Episcopal Church, South, Congregational Church and the Baptist denomination have all either started or are seriously considering beginning special departments of rural church work in connection with their theological seminaries. The Methodist Episcopal Church, South, has established such departments at the theological seminary at Dallas, Texas, and at Hendrix College, Conway, Arkansas. The Congregational Church has such a department in connection with Carleton College, Minnesota. The Methodist Episcopal Church has added Simpson College, Iowa, Mt. Zion Seminary, Georgia, and Murphy College, Tennessee. Work is temporarily abandoned because of local conditions at McKendree College, Illinois, and at Mt. Union College, Ohio. The Northern Baptist Convention has provided for six state field workers in as many states independent of educational institutions. Rural work at educational institutions, and independently of them, has passed the experimental stage and may be considered a permanent and growing feature of the movement to meet modern demands for a trained leadership.

Research

Special surveys made by the Presbyterian Church, by the Ohio Rural Life Survey and by Gill and Pinchot in New York and Vermont, have been followed up by the Institute for Social and Religious Research. This Institute has published documents of epochal importance relating to rural

and religious educational church conditions and has under way special studies designed to throw light upon some of the fundamental conditions affecting rural religious life in villages and open country. The American Country Life Association has sensed the urgent demand on the part of rural laymen for continued interest in the spiritual forces of the country, as shown by the urgent invitation to give this topic special consideration at their next annual meeting.

The Reformed Church in the United States has made special investigation of rural churches and has published a report of findings. This denomination has also begun publication of a periodical specially related to its rural work. "Home Lands," published by the Presbyterian Church in the U. S. A., is serving all denominations as medium for discussion of methods of rural church work. The Northern Baptist Convention reports 1,336 communities where the Baptist is the only evangelical church. Throughout the West, thousands of communities have been discovered with no church. In western Washington out of 573 communities of one thousand population or less, 379 had no churches. Vast sections in Kentucky and Tennessee, once fairly well churched, have been abandoned. In one of these communities killings are going on at the rate of one a week, in another twelve murders were committed in four days. Other denominations are publishing from time to time special numbers dealing with rural church conditions. The quantity of rural church literature of a high class is constantly increasing.

The Methodist Episcopal Church has continued mapping the rural church situation, showing location of churches, pastoral residences and other facts concerning all denominations at work in the smaller communities. Tabulation is under way and will be presented on completion of the work.

Special studies have been made of the anthracite coal fields in Pennsylvania; the Iron Range in Minnesota; the Ozark sections of Missouri; the

educational work of the denominations in the eastern Highlands; and the coke regions in Pennsylvania. Gradually the new frontier in rural life is being discovered and mapped and foundations laid for rendering adequate service by denominations prepared to undertake this great scarcely-touched task of the Church.

Demonstration Work

The type of experimental and demonstration work that grew up several years ago when church administrators were asking for some pastor to undertake the task of "trying out" the broader program of service to an entire community is being continued by a number of denominations in sections where such programs are still relatively new. Rural church progress has been such that it is now possible to make advances into relatively untried fields of rural service. Among the newer types of demonstration work now under way or under consideration are:

1. Religious educational directorships for groups of rural churches.
2. Experimental work in organization of religious forces on a county basis.
3. Missionary organization for foreign-speaking work.
4. Demonstration of the Church in relation to economic welfare in rural parishes.
5. Field workers devoting full time to rural missionary maintenance enterprises for the purpose of improving the service and increasing financial support.
6. Experiments in better organization of student pastorates in the environment of educational institutions.
7. Experimentation with professional rural pastoral service.
8. The larger parish plan.
9. Local interdenominational cooperation for community service.

Experimental work in trained religious educational leadership has been started in connection with seven groups of country churches in selected places throughout the United States by the Methodist Episcopal denomination. In the first one tried, local support has increased rapidly and missionary aid can be withdrawn in a

limited time. The larger parish plan, following in many respects the example set by Mills of Michigan, and described in the book entitled "The Making of a Rural Parish," is now being developed by a number of the denominations, notably the Congregational, Presbyterian, Methodist and Baptist.

Interdenominational Cooperation

Of particular interest is the continuation of the Every Community Service program. Conferences have resulted in a much better understanding of our problems in the West on the part of national missionary representatives and in laying the foundation for extensive advances into greatly neglected fields on a non-competitive basis.

Rural work is demanding attention of the churches to a greater extent now than at any time since the growth of cities became so conspicuous. The relation of strong rural churches to religious and other leadership in the nation at large; the shift of rural population to cities and its relation to city church strength; the weakness of denominations that do not have their roots deep in the soil—all have aroused national concern on the part of church leaders and have inclined them to give adequate attention to rural work. Growing rural consciousness is also demanding of church leaders that adequate attention be given to rural work. Increasing knowledge of the seriousness of rural church conditions and the folly of considering rural work as unworthy of the best leadership has become the basis for a more aggressive program for rural service. City and country have their contribution to make to the advance of Christian civilization; if either is neglected both must suffer together. The outlook for the rural work was never more hopeful than it is today.

Woman's Foreign Mission Bulletin

EDITED BY MISS GERTRUDE SCHULTZ, MISS ALICE M. KYLE

BAPTIST WOMEN IN EUROPE

BY MABELLE RAE McVEIGH

In Lodze, Poland, Baptists enjoy the prestige of owning the first hospital in the city, and though not of the Baptist faith, the best physicians and surgeons of that city are glad to have their patients cared for by Baptist nurses. Throughout Central Europe, nurses are usually deaconesses, and there is a wonderful charm about these simple black gowns and the white-faced black bonnets that frame a madonna-like face. Thus those who go forth minister both to body and soul. In this hospital, which is truly a Christian Center, Sister Bertha and Sister Agnes carry the full management of the institution and lead in the training of the Baptist deaconess-nurses. Like every first-class American hospital cleanliness is evident everywhere, and one has the feeling that the hospital itself has been "washed and ironed." In addition to the cases that bring a financial return, there are six or seven free beds in which Baptists are given preference. It is a cheering fact to know that the hospital is a self-supporting institution, but the greatest satisfaction came to the writer as she looked into the face of a young girl which truly shone with a newly-found joy, and heard that while on her sick bed at this hospital she was finding not only health but the "good news" that would transform her life for all time.

A few blocks removed from the Peabody-Montgomery Hospital is a kind of annex in which the deaconess-nurses and those in training for definite missionary service live and study. At present, there is a three-story brick building which will for some time to come be large enough for this part of the work, when the tenants have actually been induced

to vacate the rooms. There is this unusual situation in a number of cities "over there," that tenants cannot be forced to move out unless they can find a place into which to move and the housing shortage is so serious that sometimes moving is delayed many months. The owner must not accept rent during these months or he prolongs his difficulty for a greater period. When this annex is really in use for women's work there will be a splendid center for Christian service, of which not only Polish but American Baptists may be proud.

Of all the countries visited, Czechoslovakia was in the best economic condition, and here, also, was a group of Baptists of unusual ability. At Veltrusy, just an hour from Prague, the Peabody-Montgomery Home for orphan children is the particular interest of American Baptist women. In this home, which has a really homelike atmosphere, are nineteen bright, healthy, happy boys and girls. They have come out of the depths of degradation and poverty and have discovered in this home what love is. A kindly-faced matron watches over her brood with the aid of the splendid managerial ability of Madame Kolator. Perhaps the greatest tribute to this home is the expressed wish of a young neighbor boy, with normal family life, that he might be an orphan so that he could live in the Peabody-Montgomery Home. Here, as in the Hospital, the story of Him who loves children is making its impression on the lives of this family, for decisions to follow only Him are being made as the days go by and baptisms into the Church are taking place. It is hoped that this home may soon be enlarged so that it may minister to the homeless and produce more Christian leaders for Czechoslovakia.

Central Europe is a sober place. In many meetings of all sorts, hundreds,

yes, even thousands of faces leave a memory of a common stoical expression with very, very few smiles. Eagerly and earnestly all listened to every message with never a hint of disorder. Audience rooms were always packed, and in every case, it would have been impossible to hand out a card of "Standing Room Only." There was no standing room. It was already taken long before the speakers arrived. At times, during the services, when particularly interested, a listener in the pew would rise quietly and stand with eyes riveted on the speaker. Evidently it was quite customary, for it drew no attention from others. Then sometimes, during a meeting, the interpreter would give an opportunity for those sitting to exchange places with some of those standing, and quietly such shifts of places would be made.

Perhaps one of the most impressive services was that in a tent in Brno, Czecho-Slovakia, where the audience has long ago outgrown the church building. On this particular night, 700 men and women had crowded into this tent to hear an American Baptist woman speak. The subject was "A Christian Home," and it was a thrill at the close to have the pastor ask for hands of those who would henceforth pledge themselves to maintain a truly Christian home and to see by far the majority of the audience raise their hands. Then, as that audience was dismissed, it was possible to discover that those dear people had been sitting on benches without backs, many with children in their arms. This is only an illustration of the eagerness with which the people of Central Europe are waiting for the gospel story. There is now an unprecedented opportunity to build into the very foundation of Protestant Christianity by lending loyal support to Baptists in Europe.

"BUT I SAY UNTO YOU, LOVE—"

The work of Major General Allen in carrying through a campaign to help German children has been an

outstanding expression on the part of the army of occupation, of their belief in the value of love and service in "more than conquering" an enemy. In this relief campaign, which has recently closed, the leaders asked the cooperation of the Federal Council of Churches of Christ in America, believing that the Christian Church should be expert in practicing love for enemies. Feeling the care of children to be an inherent part of a woman's life purpose, the Federal Council in turn suggested the organization of the Women's Church Committee on International Goodwill.

In searching for a tangible expression of Christian love, this Women's Church Committee is calling the women and children of America to send a Christmas "Ship of Friendship" to Germany, and, at the same time, is seeking with all its intuition to find a potent word to say to the women and children of Japan, which can be understood as coming from the heart of America.

For the Christmas ship to Germany, all religious groups are being asked to participate in filling a ship—to sail on November 10th—with warm clothing, unbleached muslin, sheets, yarn and outing flannel, as well as with condensed milk, sweetened and evaporated, codliver oil, cocoa, flour, soap, etc. Food and clothes come so personally into the home that it is possible for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes report. This may be America's last chance to say a word of love to our enemy of the World War.

In writing of the ship, Mrs. Thomas Nicholson, President of the Woman's Board of Foreign Missions of the Methodist Episcopal Church has said, "The women of America have a large responsibility in the creation of the warless world which must be civilization's goal. 'Where women are friends, men do not fight.' Let us live goodwill, pray for it and work for it, by word and deed."

NEWS FROM MANY LANDS



EUROPE

Encouragement in Europe

DR. JOHN R. MOTT, who has recently returned from a visit to Europe, North Africa and Palestine, reports that at no time since the world war has he seen so great signs of improvement in conditions as this year. There is not only increasing economic stabilization, and a revival of industries, but travel is more regular and convenient. Political leaders are showing greater ability and sincerity and are looking more to America for world leadership.

Churches of the Continent

THE work of Dr. Adolf Keller of Zurich, secretary of the Central Bureau for the Relief of the Evangelical Churches of Europe and the European representative of the Federal Council of Churches, has been referred to from time to time in the REVIEW. In a recent communication he states: "A journey for information through several countries in Europe confirmed to me what we knew already—that not only churches and all kinds of institutions can no more be supported without foreign help, but that thousands of persons engaged in such work are suffering black hunger and hardest privation. Pastors, professors, all kinds of social workers, their families, deaconesses, are facing desperate conditions. Many of them are in such a reduced state of health that the slightest attack kills them. There are pastors who do hard work during eight hours of the day and can attend to their parish work only in the evening or Sunday, undernourished and exhausted as they are. There are others who can no more visit the more remote parts of their parish because they have no shoes. Many have had no new clothes for many years. Pastors' wives, especially

with large families, doing all the work alone, are breaking down under their heavy burden.

"The present need has one good effect. It stirs up the inmost forces and it draws the people and the Church together. Already the helping churches of Europe form a ring of brotherly love around their unfortunate sister churches. Everywhere it is felt that we can no more remain isolated—that we have to organize a great concerted action. A much deeper understanding for all kinds of church cooperation and federation movements is thereby reached. American Protestantism, in supporting the work of the Central Bureau, in furthering these cooperative movements and in collaborating with them, is participating in a constructive work which the political agencies have not been able to accomplish."

Fund Began in a Workhouse

TWENTY years ago a poor woman in a workhouse in Devonshire, totally blind and deaf, sent a little gift of five shillings for certain work then newly started by the Society for the Propagation of the Gospel, and that gift is now represented by annual contributions never less than £3,000 a year. This was the origin of the Fund for the training of candidates for missionary service, known as the Candidates' Five-Shilling Fund, sustained by annual gifts of that amount, by which many hundreds of clergymen, laymen and women have been trained. The need for such a fund, which would not detract from the support of the regular work, was stated in a quarterly intercession paper in 1904. Mary Jane Hutchings, the blind woman in the workhouse, read of it in the Braille edition of the paper, sent in her little offering, the first gift received, and when it was

reported other gifts began to flow in and have never ceased. Her own contribution was made every year until her death last December.

Scotch Orphan Homes

IN many parts of the world today there are fruitful lives and institutions which bear the mark of the consecrated personality of Dwight L. Moody. Among these in Great Britain are the Quarrier Orphan Homes at Bridge of Weir, Scotland, which report for 1923 a family of 1,373, not counting workers. During his visit to Glasgow in 1874, Mr. Moody was pained at the sight of so many ragged and neglected children on the streets, and he called and presided at a conference of ministers and Christian workers to consider the matter. Mr. Quarrier was one of the speakers at the conference, and there made public his plan for the building of cottage homes, to provide for Scotland's orphan children. In 1877 he purchased forty acres of farm land at Bridge of Weir, and began the erection of the homes. The 1923 report, which is quoted in the *Record of Christian Work*, states that over \$500,000 was received in that year in answer to prayer, and continues:

The work of the Orphan Homes is carried on in dependence upon God for daily supplies. No one is called on personally, nor do we send out collectors. The needs are committed to God in prayer, and we look to Him to move the hearts of His people to send all that is required.

A New Day in Ireland

REV. F. C. GIBSON writes in *The Life of Faith*: "In the revolutionary times through which we are now passing there are many things which may ultimately make for the social and spiritual progress of Ireland. The political upheaval of the past few years has shaken the life of the people to its very roots. It has created a restlessness in the minds of thousands which is disturbing the superstitious lethargy of ages. It has inspired a spirit of inquiry which is leading to the challenging of ancestral

beliefs hitherto accepted with unquestioning credulity. It has loosened the grip of the priest on the people to an extent that, ten years ago, would have been regarded as impossible. It has inculcated a sense of independence which threatens even the supremacy of the Papacy in Ireland. However Roman Catholicism may dread such a revolution; however great may be the possibilities of evil in it, nevertheless, so far from being unfavorable to Evangelical Christianity, it only gives to us the opportunity for which we have long prayed and for which we have earnestly waited. If ever the time for Ireland's evangelization has come, it is now. Never have the people showed a greater independence in claiming the right to think and read for themselves. Never have they manifested a greater willingness to talk on religious subjects. Never have they shown a more liberal or tolerant spirit toward aggressive evangelism, whether it be in purchasing the Scriptures from our colporteurs or listening to the Gospel on the streets of Dublin or in the country fairs and markets."

Missionary Union in Holland

ANATIONAL conference of missionary societies for cooperation in counsel and work has not, owing to special conditions, been established in Holland. But the Commissie van Advies, which is the home base organization belonging to the Missionary Consulate in Batavia, acts acceptably in that capacity. In the Missionary Consulate, founded in 1906, most of the missions working in the Netherlands Indies are represented, the Dutch Bible Society being the pivot of the work. The Consulate, in its ordinary activities, deals with the relation between missions and the Government; its work is therefore akin to that of national missionary councils in other lands. Nearly all the missionary societies are federated in joint headquarters at Oegstgeest near Leiden, and the Zendingsschool at Oegstgeest, is now the central missionary training school for all missionaries going out under Dutch societies. Mis-

sionaries from other countries going to Netherlands India are sent there first to learn the Dutch language and to catch the Dutch spiritual, social and political ideas.

A Missionary Agent in Brussels

IN the *Bulletin* issued by the International Missionary Council is described an interesting cooperative missionary agency which has developed since the war, the Bureau des Missions Protestantes du Congo Belge which has its headquarters at Brussels. It acts on behalf of most of the American, British and Swedish missions in the Belgian Congo and represents them unofficially before the Belgian Government. M. Henri Anet, secretary of the Belgian Missionary Society, is the Agent de Liaison, and his report of work done during the latter half of 1923 proves the value of his office. During that period some thirty-eight missionaries representing ten different societies spent some time in Brussels with a view to learning French, accommodation being found for them by M. Anet. Lectures were given on the history of Belgium and of the Congo, and entrance was secured for several to the Tropical School of Medicine. Weekly receptions were given by Madame Anet, at which the missionaries gave short religious addresses in French. Missionaries going to and from the Congo were met by the Agent, passages were procured, and many commercial matters arranged. The Agent is in close touch with the Colonial Office and other government officials, and with the missionary organizations on the Congo. He and his wife have also been able to do much to interest the Belgian public in the work of Protestant missions on the Congo.

Belgian National Churches

THE Belgian Protestant Church Federation sent as its delegate to the Huguenot-Walloon celebration in New York in May, Rev. Leonard Hoyois of Mons, Belgium. His visit

gave him opportunities to depict religious conditions today in what he called "the homeland of the first New York settlers," and to appeal to American Christians to give financial help to the Belgian churches in their task of both moral and material reconstruction. As a result of their common suffering during the World War and through their joint work in the Belgian Congo Mission, the two historical and national Belgian Protestant churches have united in the Belgian Protestant Church Federation. These two bodies were the "Union des Eglises Protestantes Evangéliques de Belgique," which was organized under Napoleon I in 1807 and counts congregations dating from the sixteenth century, and the "Eglise Chrétienne Missionnaire Belge," which was founded in 1837 as a free church and an evangelistic society. Both churches are said to be "progressive, aggressive and thoroughly evangelistic."

Danish Missions

THE low value of Danish money, due to the crisis in Europe and general depression, has forced the Danish Mission Society to reduce its budget, which will be felt especially in India in both evangelistic and educational work. If the Dawes Plan puts Europe on its feet financially, it will be a great blessing to mission work supported by Christians in Denmark.

The Danish Sudan Mission Society also is suffering from the lack of funds and, for the present, is not able to send out missionary candidates who must wait until a society has the means to support them.

Christian students of Denmark have as their motto—"The Evangelization of the World in This Generation," and at their convention at Roskilde, January 26th to 29th, Missionary J. Rasmussen emphasized missions as a world movement and an obligation of the Christians to all mankind.—*Dansk Missionsblad*.

Y. W. C. A. in Baltic States

IN response to a request from leading women in Estonia and Latvia, the World's Committee of Young Women's Christian Associations asked the American National Board in 1921 to organize the Association in those countries. There are now two flourishing Associations in Estonia—one in Reval and the other in the university center of Dorpat. In Latvia there is a fine city organization at Riga, the capital. Classes in language, millinery, sewing, shorthand, typewriting, bookkeeping, gymnasium, first aid and Bible have helped hundreds of women and girls to make the economic adjustments that recent history has made necessary. A health program has opened a new era in this line of education. Bible and discussion classes have been well attended. Racial antagonisms are naturally great, following the World War, but the Y. W. C. A. is working internationally. Girls are learning that girls of another nationality are not so different, after all. Committees consisting of the leading women of all nationalities are learning to work together and to respect each other. America, through the work that the Association is doing in the Baltic States, is making a real contribution to world peace. Yet, at the recent national Y. W. C. A. convention in New York, it was voted that lack of funds would make it necessary to discontinue American support of this work beginning in 1925.

John R. Mott in Bulgaria

D. N. FURNAJIEFF, a Bulgarian who has acted as interpreter for various American Christian leaders when they have visited his native land, writes with enthusiasm in *The Christian Work* of the recent visit of John R. Mott, LL.D., to Sofia: "The welcome at the railroad station was a rare sight. The long platform was thronged with sprightly and enthusiastic students of the University and gymnasia, and of all the organizations of our

younger generation: Student Christian Federation, the Y. M. C. A., the Y. W. C. A., the Sporting Federation, the Junior Red Cross, the Junior Tourist Society, the Boy Scouts, and others... Dr. Mott delivered four public addresses in three days. Three of them were in the largest hall in town. The audiences were so crowded that the door was shut as soon as he began to speak. The representative character of the audiences was remarkable: priests, pastors, professors, teachers, publicists, journalists, military officers, merchants, men and women of all classes and vocations of life, but the students made the majority."

Missionaries in Greece

GREECE has opened at last! "For seventy-five years," says the A. B. C. F. M., "we have been waiting for this event. What Daniel Webster, and his successor in the State Department, Edward Everett, could not accomplish in the forties through diplomacy, has come to pass by the trend of post-war events. With the army of refugees from Smyrna and Asia Minor came the missionaries, and Athens received them with open arms. It was made plain that the missionaries were welcome and were desired to stay and to establish their philanthropic institutions and schools on the soil of Greece. There are eight American Board representatives in Athens today. With the conduct of the girls' school in the Phaleron district, and the care of thousands of refugees, they are a busy lot. A little paper edited by the girls of the school—girls who lost their homes, everything, in the Smyrna disaster—is called *Happy Days!*"

"A Crime against Children"

THE official Moscow daily, *Izvestia*, reports that two school teachers who joined in a funeral procession in honor of one of their number were placed on trial before "the comrades' tribunal," accused of "participating

in a religious procession." Commenting on the verdict, which concluded with the words, "The comrades' tribunal brands this action with shame as dishonoring the entire union of teachers for an act directed against the children," the *Christian Advocate* says:

It is held to be the duty of the teacher to "fight religious prejudices," which, as interpreted in Russia, means religious beliefs. In taking part in the religious observance of a public funeral outside of school premises and not in school hours these teachers "committed a crime against the children." It is evidently not enough that a school teacher refrain from giving religious instruction in school or to school children. But the teacher must "actively practice in life" the decree separating Church and State. To participate in a religious procession is a crime. Does not this incident, which is not unusual, support the theory that the Soviet Government is aggressively fighting religion? As one of the victims of its persecution in Siberia has characterized it, the Soviet policy of "freedom of religion" only amounts to "freedom from all religion."

Religious Values in Russia

PROFESSOR EDWARD A. ROSS, of the University of Wisconsin, a sociologist of established reputation, was in Russia during the revolution and has recently published three volumes on the subject. In his chapter entitled, "Religion and the Church Under Communism," he points out that the "dynamiting of ancient superstition" will be a great service to real Christianity in Russia. Shrines and so-called relics of saints, to which pilgrims had long brought gifts in worship, are found to be composed of wax or cardboard. "It will be hard to convince American Christians, however," says the *Christian Century*, "that Russia can claim to have religious tolerance when a sober scientific investigator says this is true":

To prevent the children from being incorporated into the church before they are old enough to know what they are doing, the Soviet government in July, 1922, decreed that the baptism of infants should cease but that any person over eighteen years of age might receive baptism; forbade that children under eighteen should be employed in any way on church premises; and ordered that all Bibles and books dealing with religious subjects should be

removed from schools and public libraries, "so that the children and workmen shall not be subject to their pernicious influence." In the "red" army and in many of the schools the tendency of the instruction is away from obedience to the church.

AFRICA

Why Advance is Essential

REV. W. C. JOHNSTON, D.D., Field Secretary of the West Africa Mission of the Presbyterian Church in the U. S. A., writes: "You say 'Do not advance.' It is not advance. It is growth. You cannot say to the growing child, 'Do not grow.' He will grow regardless of what you tell him. You could not tell the men converted in the hospital at Efulen not to tell their people about it when they went back to their village some 200 miles away. The other day I addressed 156 confessing Christians up near Bafia, where a man had been carried away by the Germans to the island of Fernando Po, and while there had come into touch with some of our Christians, and had been converted and carried the Gospel back to his people. This kind of thing cannot be called advance. It is a natural growth.

"While we are holding up on advance work, the Mohammedans are advancing. Many people in Bafia have become Mohammedan in the last two years. I sat one evening, talking with the King of Bafia. He himself has become a Mohammedan, but is still very friendly to us and not antagonistic to our work. It was just sundown. Out in the yard in front of us was the Mohammedan teacher with eleven of the King's leading men. Each had his sheepskin spread on the ground and they were following their leader as he taught them their prayers."

Work of Algiers Mission Band

DURING a Mediterranean trip on his way to the World's Sunday School Convention in Glasgow, W. I. Landes, General Secretary of the World's Sunday School Association, visited Algiers, of which he wrote:

"It is here that Miss I. Liliat Trotter has labored faithfully with a little band of co-workers for thirty-six years in a ministry of love to the children, mothers and widows whose number is legion. Patiently and prayerfully through the years has this ministry of 'holding forth the Word of Life' been given, always with a never-faltering faith that a great day will come when the strongholds of Islam will yield." In 1907 a party of delegates to the Fifth World's S. S. Convention in Rome, which included Bishop Hartzell of the M. E. Church and Dr. Landes, stopped in Algiers for a day and pledged \$50,000 for the enlargement of the work of the Algiers Mission Band. Returning after seventeen years, Dr. Landes says: "Splendid mission stations are now established in all strategic centers in North Africa. Homes for boys and for girls have been established in which are gathered groups of happy native children, most of them rescued from conditions cruel and inhuman but now being nurtured, trained, evangelized and educated. They will become the future leaders and propagators of the North African Christian Church."

Beginnings in Nigeria

IN July, 1923, the REVIEW reported the opening of a new mission in Nigeria by the General Missionary Board of the Church of the Brethren. After nine months on the field, Rev. A. D. Helser, one of the two missionaries sent out, writes: "Our school work is under way and is most promising. We are starting on the plan of self-support. Boys are admitted on three plans: fee in cash, equivalent of fee in provisions, or work equivalent to fee. From the beginning we had twenty-nine boys enrolled. If students think the world is evangelized their attention should be called to a territory three hundred miles wide and one thousand miles long with millions of people and not a single Christian missionary until recently. The Mohammedan and pagan population is about equally divided.

This is on the line of Mohammedan advance, and their missionaries have been busy while we slept. The only hope of the Christian Church is in the large number of literate native Christians scattered from one end to the other of this immense territory. At present we are doing the spade work on the Bura language. My associate, Mr. Kulp, is going ahead with the language while I am giving my major attention to the development of a Christian teachers' training and industrial school. These people can preach to their own people better than we ever can. That is why we believe it is wise to develop a central training institution for promising students from the start."

Gospel by Radio in Africa

A PLAN is being worked out for broadcasting gospel messages over Africa. The sending station will be Aba, in northwestern Congo. The cooperation of the French, the Belgian, and the British authorities will need to be secured. The messages will be sent in the various languages used in Africa. Of course, they will be heard only in the villages where there is a missionary with a receiving set. It is believed that the evangelizing possibilities will be immeasurable.

Education in Kenya Colony

THE remarkable Education Ordinance issued in 1924 by the Government of Kenya Colony, East Africa, aims to establish an efficient system of education throughout the colony as early as possible, and places such emphasis upon efficiency as not to tolerate any methods which fall below that standard. A Board appointed by the Governor will assume complete control of all the schools in the country, whether public or private. The Board will be composed of six persons, two of whom will be the Director of Education and the Chief Native Commissioner.

Compulsory education is to be introduced as the school provision is extended. There are six standards or

grades in the education code; in the first two instruction will be given in the mother tongue and above standard two the English language will be combined with the mother tongue as the medium of instruction. Among the benefits of the act is the compulsory medical inspection of children.

English Methodists, whose organ, *The Missionary Echo*, gives the above information, recognize that compliance with this ordinance will involve extensive changes in the educational work of their missions in Kenya Colony.

NEAR EAST

Prophecy Fulfilled in Palestine

PREMIER J. RAMSAY MACDONALD of Great Britain knows his Bible, says *Our Jewish Neighbors*. He is favorable to Zionism and says of a visit he made recently to Palestine: "One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the wayside, on the hills, seem to have come by command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He 'will assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.' "

In Cana of Galilee

HOW much the Gospel of Jesus is needed today at the scene of His first miracle is evident from the following items culled from a letter from an English missionary now in Cana of Galilee: "About a month ago the Government appointed a Town Council. Today finds the members of the Town Council, seven in number, all in prison for misappropriating the town's money! Some months ago two priests, while conducting service, disagreed over the ritual. Words followed, then one threatened the other, resulting in one becoming a fugitive and the other a pursuer. Once outside

the church, stone-throwing was engaged in, and the fugitive again took to flight. After being chased from house to house, he finally fled for refuge into the church of another denomination. The Government later had to cause one of these priests to be removed. Two months ago, gospels given by a native evangelist to the village boys were burned in the yard of a Latin Church."

Growth of Beirut Press

THOUGH the greater part of the \$100,000 memorial fund, raised by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. in honor of its secretary, Rev. A. W. Halsey, D.D., who died in April, 1921, was used for the mission press at Elat in the Cameroun, part of it was appropriated to Syria. The centennial year of the American Press at Beirut was celebrated in August, 1922, by the opening of the Halsey Memorial Buildings and the beginning of actual printing on the presses therein contained, all made possible by the Memorial Fund. The buildings are of American steel and concrete construction. The machinery includes an Arabic and English linotype machine and a Kelly automatic press with a capacity of 3,600 impressions an hour. The output for 1923 was 22,782,260 pages.

Near East Relief

THE annual report submitted to Congress contains many interesting facts about this great humanitarian organization. In the medical department during the year, 200,000 different individuals were treated and 500,000 were clothed. Thirty-three hospitals and 61 clinics were operated, with an average of 395,000 treatments per month. This work was supervised by 8 American doctors, 21 American nurses, 52 local doctors and 121 local nurses. The local doctors and nurses are for the most part well-trained but destitute refugees. This department has reduced the number of sufferers from trachoma from 65 to 21 per cent

among 30,000 children in Armenia and Syria, checked typhus epidemics in Constantinople and Aleppo, and stamped out malarial swamps in Sam-soun.

The orphanage work shows the effects of the Smyrna disaster. Institutions built up with Constantinople as a center have had to be abandoned or at great expense transplanted to other areas. New buildings have of necessity been constructed or old ones repaired and equipped for service. More than 22,000 orphans have been transferred, many of them 500 miles overland from the interior of Anatolia to places of safety in Greece, Syria and Palestine. The total number of orphans under the care of the Near East Relief is now 60,000 in six different countries, or 14,000 less than a year ago. The diminution is primarily due to the large number of children graduated into industrial and family life in the various countries. Of the remaining children, 83 per cent are under 14 years of age and 63 per cent are under 12.

Entering Afghanistan

REV. AND MRS. D. M. DONALD-SON and Dr. and Mrs. R. E. Hoffman, of the East Persia Mission of the Presbyterian Church, U. S. A., recently cabled from Meshed that they were that day starting to open a mission station at Herat, Afghanistan. Afghans from the Meshed hospital, going back to their own country, have carried with them the Christian Gospel and, with the appointment of an Afghan consul at Meshed who is favorably inclined toward issuing passports to missionaries desiring to enter his long-closed country, there is prospect of a new land being entered for Christ. The entrance of this Presbyterian party marks the first missionary enterprise admitted to Afghanistan.

Chief Cities of Mesopotamia

AT the organization of the United Mission in Mesopotamia, reported in the June Review, it was voted to

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recognize Baghdad and Mosul, at present occupied by the Reformed Church in America and the Presbyterian Church in the U. S. A. respectively, as stations of the United Mission, and to look forward to the occupancy of Hillah as the next in order. Rev. John Van Ess, who is said to "know the country of Mesopotamia as perhaps no other missionary does," describes in his book, "Neglected Arabia," what occupancy of these cities involves. He says:

Baghdad, the capital of the kingdom of Iraq, just beginning to shift her gaze from a glorious past to a still more glorious future, teems with young men who talk the language of a violent nationalism, who profess a great self-confidence, and outwardly resent foreign domination, but who readily respond to a sympathetic criticism of their methods and welcome the tutelage of those who have no ulterior motives save the good of the populace. Mosul, a large and prosperous city almost as large as Baghdad and on the very frontiers of Kemalist Turkey, is a twilight zone, with a political future always in doubt, but a magnificent center of population in itself and a strategic vantage point for reaching great and prosperous tribes. Hillah, the site of ancient Babylon, is homogeneous in population, preeminently a tribal center, distinguished for its hospitality and its independence of thought and action.

INDIA

Unoccupied Fields in India

MISSIONARY activities in India are so extended and so varied that it will be a surprise to many friends of missions, as it evidently has been to the editor of the *Dnyanodaya*, to learn how large a part of the country, both in territory and in population, is still unoccupied by Christian forces. He quotes the following statements from an article by Rev. Alexander McLeish, convener of the National Christian Council's Committee on Occupation and Survey, which appeared in the April *International Review of Missions*:

"Taking only complete administrative units (census districts) we see that one third of the area of India with one eighth of the population is unoccupied. One third of the area of Burma with one third of the population is also unoccupied. Bombay

Presidency has 32 missions at work in the 37 districts of the Presidency, and yet 3 districts are quite unoccupied and 2 have only one worker each. There are nearly 5½ times more Indian than foreign workers. About 250 out of the 675 foreign workers are located in Bombay and Poona cities alone. Educational work is strong although there are 1,831 evangelistic workers compared with 1,241 educational. The Protestant Christian community is reported as only 158,194 out of the 264,917 total Christian population. . . . Perhaps the most startling fact about the unoccupied territory in India from the Christian standpoint is that India's villages number nearly three quarters of a million, whereas the returns show that no more than 39,727 villages have Christians living there."

An Indian Centenary

THE London Missionary Society (Congregational) completed in 1923 a century of service in the Telugu region of South India. Rev. J. I. McNair thus describes the centenary celebration by the Indian Christians: "Something like twelve hundred people gathered, and the long, low shed, erected for the purposes of the celebrations, was crowded through the many meetings of the two days of the conference, with eager and attentive people. They comprised, of course, the picked men and women of our communities, but their reverence and orderliness—qualities not native to villagers—greatly impressed our visitors. It was desired that an impression should be made upon Cud-dapah town itself, and the usual Indian method of a procession was adopted, with great success. One gratifying feature of the proceedings was the presence with us of quite a number of men now in positions of authority and influence, who have sprung from our people and were not ashamed to make known their humble origin. By common consent we believe the final meeting—a great communion service—was felt to be the most impressive. In the dim evening light, the stillness, order and reverence of the great company—the devout expectancy that could be felt, was most bracing and helpful.

—*L. M. S. Chronicle.*

A Neo-Hindu Movement

IN a recent conference in Benares of Hindus from different parts of India, Buddhists, Jains, Sikhs and Parsis were invited to join. This was in accordance with the theory of a Hindu editor, "Hinduism is in its larger aspect a religious patriotism rather than a religion." The leaders defined a Hindu as "any person professing to be a Hindu or following any religion of Indian origin." The conference was by no means a peaceful one. For instance, the presiding officer tried hard to get through a resolution for the removal of untouchability, but he had to surrender. However, resolutions favorable to low castes were passed, though these castes still remain untouchable. The reforms begin with the request for three boons for these lower strata of Hindu society. These are: the right of drawing water from the common wells; the privilege of bowing before idols in temples; the boon of instruction for their children. The attempt to raise the marriageable age of girls was defeated. Other questions dealt with were female education, curtailment of wedding expenses and the dowry system, and although the conference was divided the mere fact that such subjects were discussed is a great victory for the reformers.

Sadhu Sundar Singh

IN a letter received in the REVIEW office late in April, the Sadhu wrote of starting then on a trip in Tibet, to last until August or September. He also wrote of a new book on which he was working, and of another recently published, "Reality and Religion: Meditations on God, Man and Nature." A contributor to the *Christian Patriot*, of Madras, after hearing the Sadhu speak and then having a long conversation with him, wrote: "No Indian Christian has aroused so much interest among the Christians of the West as to the possibilities of an Indian type of Christianity as Sadhu Sundar Singh. His is an arresting personality—one who in his quest

after the spiritual life has found and received in himself the spirit of the living Christ whom he calls his Master and Saviour. To him the Christian Church, the Bible and everything else are subordinate to this discovery and acceptance of the sanctifying presence of the Christ in life. This to him is the one reality—the supreme experience which frees one from the bondage of race-conceit and civilized pretensions. Next to his love of the inner world wherein dwelleth his Christ, comes Nature, which he loves with the love of a child and lover. He carries with him the breath of the hills, of heights and depths, of shadowy retreats and vast expanses.”

CHINA

Missionary Killed in Hainan

THE Presbyterian Board of Foreign Missions received on June 30, a cablegram reporting that the Rev. George Douglas Byers of Kachek, Island of Hainan, China, had been killed by bandits. The cablegram stated that the other members of the missionary group of Kachek, including Mrs. Byers and their four children, were safe. The Associated Press reports information that Mr. Byers had been killed, presumably by bandits, on June 24th, and that American Vice-Consul Chamberlain of Canton had gone to the Island of Hainan to investigate. A cablegram from Minister Schurman in Peking to the State Department at Washington confirms this advice.

Mr. Byers, who was on furlough with his family last year, has been engaged since 1906 in direct evangelistic and pastoral work in the station of Kachek and in the extensive outlying district. He has been largely instrumental in building up the growing and increasingly influential Chinese Church throughout that section of the Island. There is a vigorous church in the Kachek center and fifty or more country chapels in towns and villages of the surrounding district. In many parts of this outlying region, bandit outrages have occurred throughout

the past year, greatly to the distress of the missionaries and to the hindrance of itinerating work. The Mission, however, had not thought of any particular and unusual danger to the lives of American residents in that section.

On the Tibetan Border

MR. and Mrs. J. Russell Morse, missionaries of the Disciples Church in Batang, West China, the place associated in the minds of many with the martyred Dr. Shelton, write in *World Call*: “The present military commander of the border at this place is a great improvement over the previous one and we expect conditions to become much better if it is possible for him to make them so. During the last several months about a half-dozen Tibetans, reputed to be robbers, have been executed, and he seems to be really trying to get the men who killed Dr. Shelton. He has placed a company of soldiers near the low pass about six miles south of Batang, as a guard against the robbers and murderers who have infested that place for the last several years. We have heard that he expects to build a fort on the pass within the next month or so and that a company of soldiers will be stationed there regularly. This is one of the worst places between Batang and Yunnan-fu, so far as robbers are concerned.”

Bandits Still Active

A PRESS dispatch from Canton the middle of June stated that Chinese bandits who captured E. H. Carne of Australia, Rev. R. A. Jaffray of the Christian and Missionary Alliance and two other missionaries in May, were then asking \$30,000 ransom for their release. The original demand was for \$200,000 and a large quantity of arms and ammunition. The news was brought to Wuchow by Rex Ray, one of the American missionaries, who escaped from the bandits during a heavy storm. Mr. Carne has since been released with the other missionaries of Kwangsu. Twenty

Chinese and four white men were captured when the Chinese raided the motor boat *Roanoke*, but two of the white men were released within a few days that they might arrange ransom for the others. Ray was obliged to travel over the mountains all night to make good his escape. The first two white men released, Dr. H. G. Miller and the Rev. Robert A. Jaffray, also experienced great difficulty in returning to Wuchow.

During the siege of Kweilin, which lasted for several weeks because of the fighting of the rival generals, Rev. Joseph Cunningham of Salem, Va., was killed by a stray bullet. The Southern Baptist missionaries who were besieged are now safe.

General Feng's Interests

INTERESTING news of various sorts, both personal and professional, has recently been coming from China about General Feng. For one thing, he has been promoted to the military rank of marshal, an office which, as *China's Millions* points out, will bring its new cares and responsibilities, but also enlarged opportunities for witnessing for Christ. A few months ago, his wife, who had been a great help in his work, particularly in conducting Bible classes for the wives of both officers and men, died in the Peking Hospital, leaving five children. Doubtless the need of this family for care has hastened his second marriage, which has taken place, the bride being a graduate of the Goodrich School for Girls at Tunghsien and of Yenching College, Peking. She is an active Christian worker, and at the time of her marriage was secretary of the Peking Y. W. C. A. As stated in the REVIEW, General Feng had been appointed a delegate to the Methodist General Conference in April, but he wrote to express his regret that he was "detained by official business." Rev. H. T. Liufang, a Chinese delegate to that conference, baptized General Feng eleven years ago, and is now his pastor in Peking. He told while here of a service which he conducted in

March at which, in the presence of General Feng and his army, 3,200 men were individually given Christian baptism.

Christian Schools in China

THE first Protestant mission school in China, the *Missionary Voice* reminds us, was opened by the London Missionary Society in 1839. From that small beginning education has forged ahead and become the leading tool of the missionary workmen. To-day there are 7,046 Christian schools and colleges, with over 240,000 students. These schools cover the entire range of modern educational practice—kindergartens, lower primary, higher primary, middle schools, colleges, universities, professional schools. The Bible is the leading textbook throughout the whole system, and the supremacy of character is the recognized ideal of education.

A New Chinese Cult

TANG TWAN CHANG, who is described as "a bold man, a poor man and a student," is now proclaiming in Chengtu, China, what he says is the universal religion, for which Judaism, Taoism, Confucianism, Buddhism, Christianity and Mohammedanism all prepared the way. It is strange to see the use of Christian terms in the thirty volumes that this false prophet has written. He even calls his religion "the inner gospel." This smattering of Christian truth is explained by the fact that he was once a member of a Christian church, but was expelled for using opium. No one can join this new cult without taking an oath to maintain profound secrecy, communication to be made only to those who in turn take the oath. Every new disciple must fast for forty days meditating upon the "inner gospel." During this period of fasting the Holy Spirit is to descend upon the new disciple, coming in the literal form of a dove. This experience is then tested by certain trials to which the disciple is subjected, such as eating centipedes, etc. "The fol-

lowers of this new cult," says a writer in the *Evangelical Christian and Missionary Witness*, "are dead in earnest, and though warned by the officials of the land, yet continue preaching and prophesying. They are making a strong protest against materialism. War is being opposed by them. Individual salvation is the burden of their message, but it must come through believing their doctrine."

Student Conference in Temple

THE annual conference which the Y. W. C. A. conducts for the women students of North China meets each summer at the temple of the sleeping Buddha, whose priests occupy the inner court, apparently unconscious of the new China that is assembled without. The grounds are beautiful, with arches of cypress trees, numerous courts and Chinese temples, lovely bits of woods and pools of water. The meetings are held in a big open pavilion whose great pillars support a beautiful curved Chinese golden tiled roof. In these temple grounds some 150 Chinese girls live together, play, study and worship for a week. With the exception of the surroundings, the conference is much like one held by American student Associations. The morning and evening classes are much the same, with Bible classes, addresses and discussion groups, and afternoons devoted to games, stunts, swimming, tennis and hikes to near-by temples. Only a few girls from any one school can go because of the expense, and for this reason every girl is deeply in earnest, feeling the responsibility she bears in representing the girls not so fortunate as herself.

JAPAN-CHOSEN

The Bible Union of Japan

UNDER the leadership of Rev. Paul Kanamori, Bishop Nakada and other loyal Japanese Christians, an organization has been formed, called "Nihon Seisho Domei," the Bible Union of Japan. Its purpose is to unite the Japanese Christians who

are loyal to the Bible and its teachings and who deprecate the effort made by some critics to discredit the authority of the Scriptures as the only infallible rule of faith and practice. Missionaries may join the organization, but they are not the originators of the movement.

Its activities will include Bible conferences and other means of stimulating faith in the Scriptures and their essential doctrines.

A Christian Japanese Farmer

MR. KONISHI, who has a fruit farm in a tiny Japanese village eight miles from the railroad, is a graduate of the Imperial Agricultural College at Tokyo, and in the years following his graduation he taught in agricultural schools, at one of which he became principal. At length, however, he determined to become a practical farmer himself. Mr. Konishi, his wife, and his oldest boy had become Christians and active members of the church some years before. Faithful to this profession, they would not by any means permit the farm to absorb their interest. At once Mr. Konishi took a line of bold leadership for the social and moral regeneration of the county in which he had settled. A "social department" was organized for the county, and Mr. Konishi became its chairman. In that capacity he now goes from village to village holding meetings to talk of social subjects, into which he always puts the moral emphasis of Christianity. In Mr. Konishi's own village he has just organized a men's temperance society, and has secured the signatures of 136 adults to a pledge of total abstinence from all intoxicants. This is practically every man in the little community.

Korean Presbyterian Church

THE membership of the Presbyterian Church of Korea comprises all converts of the four Presbyterian Missions—the Presbyterian U. S. A., the Presbyterian U. S., the Canadian and the Australian. The church was

made a national church, ecclesiastically independent of the bodies that founded it, in 1907. It has its own General Assembly and nineteen presbyteries, three of which are outside of Korea—in Manchuria and Siberia. Its membership constitutes about two thirds of the total Christian body in the country. The Korean Presbyterian Church has 234 ordained pastors in active service; 1,372 elders; 183 ordained deacons; 559 paid unordained men workers and 273 paid women workers; 10,161 unpaid church leaders; 2,097 church buildings, all but twelve or fifteen built by the Koreans; 4,423 meeting places in all; erected 209 new churches during the last ecclesiastical year; baptized 10,565 persons; enrolled 13,485 catechumens; has 193,850 adherents, with 161,299 children and adults in the 2,402 Sunday-schools, and contributed during the year \$499,004, or just a little under 1,000,000 yen. In Bible classes lasting from four days to one month there were 27,072 men and 45,182 women.

—*The Continent.*

Japanese Church in Formosa

FOR nearly thirty years the Gospel, which the Western world through the Anglican Church, says *The Spirit of Missions*, "had brought to Japan, has in turn been borne by the Japanese Christians of the Church as torchbearers to Formosa. Though little known, it is one of the inspiring features of modern missions. When, at the close of the China-Japan War, Formosa was ceded to Japan, the General Convention of the Japanese Church decided that it was its duty to furnish the entire financial support for the work in Formosa and to enlarge it as they gradually could. And expenses being very high in Formosa, the three workers for the Japanese Church have received more than have those in Japan. The Woman's Auxiliary is represented by a very rare woman named Tange San, of deep spirituality, unbounded energy and a big heart."

ISLANDS OF THE SEA

A Century in the Cook Islands

THE centenary of the founding of the London Missionary Society has been commemorated in characteristic fashion on the various mission fields of the society. During the celebration on the island of Rarotonga, in the South Seas, many tributes were paid not only to John Williams, the pioneer missionary, but also to Papeiha, the first native preacher. In the various villages on the island impressive meetings were held. An eye-witness writes of one of these:

A great speech was delivered by Paoro (Pharaoh), a Mataiapo and leading man of the village of Ngatangia, who is also the carpenter supervising the construction of the new and handsome church. This trade was given him by Chalmers, and his skill is evidenced by several neat bungalows on the island. Paoro spoke of John Williams coming again to the island in 1827, bringing the Rev. Charles Pitman with him, an event which coincided with the movement of the people from Avarua to Ngatangia, the population at the new settlement being about 4,000. This general migration of the whole population was simply a movement to a new area where food was in abundance. At that time large numbers of people cast their idols at the feet of the missionaries, and some of these idols were used to decorate the great church which, as Paoro described, was built without a single nail and for which some of the timber was brought from the ancient *Maraes* or sacred groves for idol worship.

NORTH AMERICA

America's Resources

THE following data are given by the *Christian Science Monitor*, on the authority of Walter W. Head, president of the American Bankers Association, concerning the United States:

Estimated wealth	\$300,000,000,000
Bank deposits (approximately)	40,000,000,000
500,000,000 acres improved farm land	77,000,000,000
Yearly corn yield	3,000,000,000
Yearly wheat yield	1,000,000,000
Annual manufactures over	60,000,000,000
Annual output crude oil ..	23,000,000,000
Miles of railroad	250,000
Miles of telephone lines ..	800,000

Homes Without Bibles

A PRACTICAL form of Christian work, in the placing of Bibles in homes without them, has been done by the woman's auxiliary of the Presbytery of Memphis. Their president, Mrs. John S. Cooper, of Trenton, Tenn., in response to the call that the *Christian Observer* made, challenging Christians to make a canvass of their community to ascertain how many homes are without Bibles, wrote to all of the auxiliaries in Memphis Presbyterial Auxiliary requesting each to make such a canvass, including the colored population, and as far as possible to supply all such homes with a copy of the Bible. Dr. Frank Marston, Agency Secretary of the American Bible Society, told recently how one auxiliary did this. In addition to the Bible work, Mrs. Cooper has requested all the local auxiliaries in Memphis Presbytery to place copies of the *Christian Observer* and other Christian literature in railroad stations.

A Bible-Carrying Church

THE Disciples of Christ are pushing the Pocket Testament League plan throughout their whole church as part of their evangelistic program, directed by Jesse M. Bader, Superintendent of Evangelism, United Christian Missionary Society, St. Louis, Missouri. They have a five-year program to win one million new members to the church. They feel that the Pocket Testament League plan will assist mightily in winning many people to Christ and the Church. They began the plan at Easter, 1923, and since then ten thousand have signed the P. T. L. pledge, and 22,500 of the Testaments have been sold. The pastors are enthusiastic about the plan. They say that it deepens the spiritual life of the Church and brings a new appreciation of the Bible to many Christian people. Many evangelists in the church are using the plan in every revival meeting, finding that a "Bible reading and carrying" revival helps in their evangelistic work.

Throughout their history, one of the principal slogans of the Disciples has been, "Where the Book speaks, we speak, and where the Book is silent, we are silent." Another slogan has been, "No creed but Christ, no Book but the Bible."

Women Call for Action

THE Women's National Committee for Law Enforcement, whose activities have already been noted in the REVIEW, representing as it does twelve national organizations of women, with a combined membership of 10,000,000, sent out an appeal to the ministers of the country for special prayer and the reading from their pulpits on June 1st of a "Call to Christian Women," part of which follows:

Our country is in peril. Her laws are defied, her constitution is attacked, youth is subjected to temptation, a wicked propaganda is abroad, public opinion is perverted, those ideals on which this nation was founded are being shattered by enemies within. Christian women in their organized groups, perceiving the menace to home and church, are uniting with other groups, patriotic and educational, to secure prompt action. While the danger is greatest in our Eastern and Middle states, owing to the great foreign population and the lawless wealthy group, there is a small but dangerous minority working throughout the country to control the coming conventions and elections. The will of the great majority of the American people has been expressed in the 18th Amendment to the Constitution and the laws based thereon. To protect our democratic government by voting at the primaries, by placing this moral issue before the conventions and by using the ballot, Christian women can undo the effort of these who seek to undermine present laws. Because many Church women are not using this power the Woman's National Committee for Law Enforcement earnestly appeals to them to face immediately the present moral crisis.

Methodist Benevolences

THE financial status of the Methodist Episcopal Church in relation to its benevolences is thus summarized by *The Christian Work* (not a Methodist paper): "Five years ago they celebrated the hundredth anniversary of their first missionary work with a

campaign for a hundred million dollars to be paid in five annual installments. They secured pledges for one hundred and thirteen and a half million dollars, according to first reports. But when, a year later, a new administration audited the subscriptions they sank to one hundred and two million dollars. The first amount had included considerable for local work. Every year since then has seen a decrease in the amount actually received. Altogether, of the one hundred and two million dollars pledged, some seventy million has been paid. That is better than the sixty-five per cent which experience shows has generally come from drives. For the last fiscal year the Methodist Boards collected just over thirteen million dollars, almost three million less than in 1920. Beginning with the local churches and missions, the Methodists have worked out for next year a double budget for their benevolences: First, a 'no-growth' budget, which is what its name implies, an estimate of the amount needed to maintain the benevolent and missionary work at its present stand, and calling for eighteen and a half million dollars; second, the 'approved askings' which amount to twenty-eight and a half million dollars a year. With characteristic thoroughness the church is acquainting its membership with the work facing it through a book on 'The World Service of the Methodist Episcopal Church,' edited by Dr. Ralph E. Diefendorfer."

The Methodist Board of Foreign Missions, in spite of the large receipts of the Centenary, faces a possible \$2,000,000 deficit this year unless their churches respond promptly and generously to the need.

Northern Baptist Investigation

MORE than 2,000 delegates were enrolled at the Northern Baptist Convention at Milwaukee, Wis., May 28th to June 5th. Each congregation is entitled to delegates according to its membership, no church being allowed more than five. Were every

church fully represented, the convention would have been much larger. Of the budget of \$9,429,109 for 1924-25, of which the churches are asked to give \$6,700,000 (the remainder being provided from legacies and invested funds), the Foreign Mission Society will receive \$1,804,350, the Woman's Foreign Mission Society \$503,960, the Home Mission Society \$1,217,450, and the Woman's Home Mission Society \$388,340.

The following action, of especial interest to friends of missions, was adopted by a vote of 766 to 616:

That a commission to be composed of seven persons to be named by the president of the Northern Baptist Convention be and hereby is appointed with power and authority to investigate and report at the next meeting of the Northern Baptist Convention the conduct, policies and practices of the board of managers of the American Baptist Foreign Missionary Society and of its secretaries in the selection of missionaries in the foreign field, and to ascertain and report the policy, if any, which said board of managers has adopted with respect to the appointment and retention of persons as missionaries who do not accept or have repudiated or abandoned the evangelical faith as held historically by Baptists.

This subject was introduced by the Baptist Bible Union, which also sought without success to bring about the adoption of a creed substitute for the vote at Stockholm a year ago, and to withdraw the denomination from the Federal Council of Churches.

—*Watchman-Examiner*.

Southern Baptist Convention

THIS gathering of five thousand delegates in Atlanta, Ga., May 13-18, represents three and one half million white Baptists from seventeen Southern states. Among other business transacted, a committee of seven was appointed to draw up a statement concerning peace and war to be presented to next year's convention at Memphis. The report of the social service committee, as adopted by the convention also dealt with this question. It called war "contrary to the spirit and teachings of Jesus Christ," "the greatest obstacle to the progress of Christianity," and stated a belief

that "all grave international problems can be settled by arbitration." Entrance into the League of Nations and World Court was specifically endorsed.

Task of Southern Baptists

HAVING raised up to May 1, 1924, the sum of \$54,000,000 on their Seventy-five Million Campaign, Southern Baptists are now planning an intensive effort to raise \$21,000,000 additional between now and the close of the calendar year, to the end that the original goal of \$75,000,000 may be realized. Dr. L. R. Scarborough, of Fort Worth, who led the drive for subscriptions five years ago and who has served as chairman of the Conservation Commission since that time, has been called back to Nashville headquarters to direct the special effort for completing the campaign this year. Plans to this end were outlined at a meeting of the commission in Nashville in June, the aim being to reach every Baptist church in the South with the campaign message and program and enlist every member of every church, as nearly as possible, in a definite share in this undertaking.

George Fox Tercentenary

BOTH in England and America there has been an appropriate observance of the 300th anniversary of the birth of George Fox, July, 1624. The Friends' Historical Society of Philadelphia has appointed a George Fox Tercentenary Committee, of which Rufus M. Jones is Chairman. The American Friends' Literature Council is cooperating with this committee. New York Friends held a commemoration in connection with Yearly Meeting in May, and appropriate exercises were also held at Haverford, Pa., in May. It is also planned to have a large commemorative public meeting in Philadelphia in the autumn, when it is hoped one or more English Friends will assist representative American Friends in fitting memorial exercises.

—*Record of Christian Work.*

Convict Turns Evangelist

A NEWSPAPER dispatch from Philadelphia late in April stated that Abe Buzzard, for years one of the most notorious desperadoes of the Welsh Mountain region of Pennsylvania who has spent forty-two years behind prison bars, was then to be released from the Eastern State Penitentiary, his latest sentence of thirteen years having expired. Buzzard is seventy-two years old. He said he planned to become a prison evangelist and devote the rest of his life to helping convicts. To this end he has studied theology and the Scriptures. Despite his long confinement, Buzzard is well preserved and appears stronger, healthier and younger than most men of his age. "I have many years left in which to undo the harm I have done," said the aged convict. "I have made all my plans so no time will be wasted. I will go to my home at Reading for a few days to visit my daughter and some friends, and then I will begin my career in the service of the Lord." Buzzard started his prison career when he was thirteen years old, having been sentenced for robbery.

Mormon Church in Washington

A PLOT of ground in the foreign embassy quarter in Washington, one mile north of the White House, has been sold to Mormons as the site for the erection of a church. Immediately south of it is the plot which was recently sold to the Italian Government, and on which will be erected the new Italian Embassy building. Several blocks south is the ground at the northeast corner of Sixteenth and Euclid Streets on which the French Government will shortly begin the construction of an embassy building. The Spanish, Polish, Cuban and present French Legations are on Sixteenth Street in the same neighborhood. There are more than three hundred Mormons in Washington, who have been meeting in what was once the ballroom of the so-called Howland House.

The Negro Migrations

MONROE N. WORK makes in *The Southern Workman* the following careful statement of facts about the much-discussed Negro migrations: "The Negro migration of the past eight years, while it may be considered as one movement, has two important phases; that of 1916-1920 and that of 1922-1924. The first of these really began in 1915, reached its maximum in 1917, and continued at a decreasing rate up to 1920, when, because of the economic depression, it almost ceased. Estimates made at the time of the number of Negroes who went north ranged from 150,000 to 1,000,000. The 1920 census showed, however, that, in spite of the great movement of Negroes northward during the previous four years, the number of Negroes from the South living in the North had increased in the decade 1910-1920 by only 330,260. Estimates of the number who have migrated in the past three years vary from 100,000 to 500,000. It is very probable that if a census were taken this year it would show that there are probably not 250,000 more Negroes from the South living in the North and West than there were in 1920. As a matter of fact, many Negroes who went North in 1922-1924 were persons who had already been North and had returned to the South during the economic depression. It is probable that during the past ten years several hundred thousand Negroes have moved from the South to the North and back again."

Indian Summer Evangelists

THE Indian elders from sessions of the six churches in the MacBeth mission in and near Lapwai, Idaho, have held a joint meeting, reports *The Continent*, and planned a program of evangelistic tours to be continued throughout the summer months, which will take the Gospel to all the native tribes that surround the Lapwai. The experience of the mission is that these lay workers are very effective in obtaining the attention of

unevangelized Indians. To the most important places their pastors accompany the elders and do the preaching while the elders engage in personal work. In the school at Lapwai are four Nez Perces studying for the ministry and one Spokane Indian, Dan Scott. Mr. Scott was licensed by his presbytery in April. Before leaving on their vacation the students of the school made a trip to the mountains to lay in their next year's supply of wood. They are permitted to take all that they need from the United States timber reserve near by. Fuel is one of the highest expenses of living in Idaho, and by this means the Indian students reduce their living cost in very great proportion.

Canadian Church Union Hindered

THE organization of the United Church of Canada, combining the Methodist, Presbyterian and Congregational bodies, has been watched with interest by the REVIEW, the last account of the movement having appeared in the December, 1923, issue. Word now comes that, just as the last obstacle to the union seemed to have been removed by mutual agreements, the Ontario provincial legislature has interposed a check upon the whole proceeding, its Private Bills Committee having instructed its law clerk to add to the Church Union Bill "clauses providing for the preservation of the Presbyterian Church in Canada, the Methodist Church, and the Congregational Church as separate entities, and for giving to any congregation the right, by vote of its members, to remain in its mother church and to keep therein any property owned by it." Against this destructive proposal the heads of the three denominations have issued a spirited protest, denying the right of a provincial legislature to interfere with the plans of Dominion-wide churches, and rejecting the authority of the legislature to set up a state-made church, and "to decree that denominationalism shall continue in Ontario whether the churches concerned wish it or not." They state

that the committee's action "deprives these churches of their right of self-determination, and is contrary to the whole principle of representative government."

The *Christian Guardian*, the Methodist organ in Toronto, suggests two chief sources of opposition to the union movement—the rivalry of the Anglicans and the enmity of the distilling and brewing interests.

—*Christian Advocate*.

LATIN AMERICA

Mexican Student Volunteers

THE Mexican Student Volunteer Conference, held at Easter time in El Paso, Texas, under the auspices of the M. E. Church South, was an epoch in the lives of the fifty-nine Mexican students who attended it. Rev. C. G. Hounshell writes of it: "The work was well in hand, and the delegates carefully chosen from our schools on both sides of the Rio Grande. El Paso is a central point in our Mexican work. Five days were devoted to discussions and inspirational addresses. The Mexican students exhibited real ability and consecration in discussing the moral and religious problems which face them. They are so happy that they have a Student Movement all their own. The testimonies to their call to service and their consecration to the work among their own people were inspiring. They made us feel that the progress of the Church in Mexico is sure. The fifty-nine who came represent one hundred and ninety volunteers in the various volunteer bands. It does the heart of a missionary good to witness so many young people in our schools dedicate their lives to the service of the Church. These are all in preparation."

Mexican Evangelicals Unite

IN 1914 the American Board exchanged work in Mexico with the Southern Methodist Board, the latter taking the former's mission in Chihuahua in Northern Mexico, and the Congregationalists taking over the Methodist work in Guadalajara. Some

apprehension was expressed as to whether the Mexican church members would find themselves at home in their new denominational connection. The *Missionary Herald* reports, however, that no such difficulty has arisen. All the Protestant missions in Mexico are now, as a rule, known as the *Iglesia Evangelica* of Mexico. Moreover, fraternal Christian relations have been established between the Protestants of Northern Mexico and of the neighboring states across the border. A significant demonstration of friendship between the neighboring countries was made in connection with the recognition of Mexico by the United States Government, at a missionary celebration of the Methodists in Saltillo, capital of the state of Coahuila, in honor of the fiftieth anniversary of the Methodist Mission.

A New Field in Haiti

REV. H. R. CARSON, D.D., Bishop of the Protestant Episcopal Church in Haiti, writes of holding services on the island of Gonave. He learned of conditions on the island from Lieut. Manning of the U. S. Marines, who, as he later learned by observation, had won the confidence of the people to a remarkable degree. "Although there is a population on the island of between ten and fifteen thousand, only at long intervals were religious services held; a Roman priest possibly once a year or less frequently; the 'chapels' pathetic shacks where pigs and goats and cows and chickens strayed at will; few schools and the few of indifferent sort, unworthy the name." When the Bishop and two assistants visited Gonave, two gendarmes went from house to house, announcing the service, which was held out of doors by moonlight. The party began singing to attract the congregation. Bishop Carson says: "Soon the whole community gathered, wondering at first, devout and attentive throughout and thoroughly interested at the close, giving many expressions of satisfaction. It was something new—a church with-

out a hard scale of fees for spiritual ministrations, a church ready to send its highest ministry to find the poor and isolated." A permanent worker has been placed in charge.

—*Spirit of Missions.*

Unreached Indian Tribes

THE Inland South American Missionary Union has wanted for many years to advance to the Indians between the headwaters of the River Madeira and its tributaries and the headwaters of the Paraguay River and its tributaries. At last it is possible to go across this practically unexplored field of many thousand miles. The party started in the spring, to be gone about six months, emerging by the River Amazon and descending to its mouth and coming around by boat to Rio de Janeiro. In the territory that will be visited, it is said that there are dozens of tribes of Indians who have never been reached at all by white men, and it is one of the greatest unreached and nearly unexplored regions in the world.

—*Inland South America.*

GENERAL

Another World Conference

OTHER conferences have been limited to particular subjects or countries, or denominational groups, or have been voluntary associations of individuals. The Universal Christian Conference on Life and Work, which is to be held in Stockholm, Sweden, August 11 to 31, 1925, differs from all previous conferences in that it is to be constituted by the churches as churches, and to consider the whole life and work of the Church at home and abroad. Delegates, with the exception of a small minority of ex-officio and coopted members, are to be chosen by the highest ecclesiastical authority of the churches concerned. As the Conference will be limited to approximately 500 members, many denominations can be represented by

only one or two delegates and even the largest, like the Baptist, Methodist and Presbyterian churches of America, have only ten each. Delegates are to be entertained free of charge by the Swedish people, so that their only expenses will be for travel and incidentals. Geographical considerations have made it necessary for the Committee on Arrangements to be constituted by the churches of Europe and America, so that the Committee could be a working body. Invitations, however, are to be sent to all Christian communions throughout the world, including the ecclesiastically independent and self-governing churches in Asia, Africa, Mexico and South America. The Swedish Crown Prince, Gustav Adolf, is chairman of this committee.

New Bible Translations

SEVEN more languages have been added to the list of tongues in which all or part of the Scriptures are now printed, making 558 in all. The latest translations include the following:

St. John in "Lur," a Nilotic tongue spoken by a quarter of a million people, living on the western shores of the Albert Nyanza in Belgian Congo. The New Testament printed in "Asu" for a Bantu tribe called the "Wapare," numbering 50,000, who live among the Pare mountains in Tanganyika Territory.

Genesis issued in the "Tonga" of Zambesi, for the benefit of the 100,000 Bantus between the Zambesi and Kafue rivers.

St. Luke translated into Bambara for the Sudanese natives in Upper Senegal.

St. Mark written in the Kaonde dialect spoken by 40,000 people in the southeast corner of the Belgian Congo and in Northern Rhodesia. This gospel has also been published this year in the Chuan dialect of Miao for the Chinese of Yunnan.

Four gospels have been translated into the Huanuco dialect of the Quechua language for the interior of Peru.

The Acts has been circulated in Arawak for British and Dutch Guiana; the entire New Testament published in "Dabida" for Kenya Colony, "Duala" in Cameroon, "Houailou" in French Caledonia and "Malu" in the Solomon Islands.

THE MISSIONARY LIBRARY

Modern Religious Movements in India. By J. N. Farquhar, M.A., D.Litt. (Oxon.) Illus. xvi. 471 pp. \$2.50. The Macmillan Company. New York. 1924.

This standard volume, which is a reprinting of the first edition of ten years ago, is the best treatment of the subject in English—despite Professor Pratt's more popular "India and Its Faiths." Any intelligent reader upon religions, who can reel off the statistics of the principal religions of India as found in the Census of 1911 or 1921, will be surprised to find here a scholarly presentation of many varieties undreamed of by those familiar only with the leading sects. Since 1915, a few minor variants have risen, and the new nationalistic spirit has placed a new and strong emphasis upon the indigenous as opposed to the foreign faiths.

Dr. Farquhar is a Sanskrit scholar and has also given much time to visiting scenes and personalities connecting with many recent developments of Hinduism and Mohammedanism. Such movements, as theosophy, that have affected America will especially attract the reader. Various steps in the beginnings and growth of the Samajes, especially the Brahmo and Arya varieties, are significant of main trends in the religious evolution in the Indian Empire.

The author divides his main treatment into discussions of movements favoring serious reforms, reforms checked by defence of the old faiths, those which supply a full defence of the old religions, a treatment of religious nationalism from 1895 to 1913, social reforms and service from 1828 to 1913, and then he concludes with a well-written chapter upon the significance of these movements.

In general, the volume is a most interesting exposition of religious strivings and discontents, which in a time

of transformation are expressing themselves in these many forms. While essentials of the old faiths still stand firm, they are variously modified to meet the new age, or to meet the growing antagonism to views and practices which our age cannot follow, even on Indian soil. Perhaps the modification which Islam of the new type is undergoing in Northwestern India is as surprising as any of the changes mentioned. Such movements as are sponsored by Rabindra Nath Tagore and more recently by Gandhi (who is not taken up in this volume), are well worth studying. The latter might well have had a supplementary notice in this volume. H. P. B.

Contacts With Non-Christian Cultures. By Daniel Johnson Fleming, Ph.D. pp. 189. \$2.00. George H. Doran Co. New York.

This is a textbook of unique character. It is designed for the use of mission study classes and for theological seminaries and missionary training schools. It will be, however, of interest to all friends of missionary work. It deals with a wide variety of specific problems that affect Foreign Missions both at the home end and on the field. The author, however, does not discuss these problems in the conventional way. Instead, he cites a large number of concrete cases, and presents them in such a way as to set the reader thinking about their proper treatment. The cases that he cites are not academic or imaginary, but are drawn from his own experience and observation, first as a missionary in India, and since then from his extensive travels in Asia and his work as Professor of Missions in the Union Theological Seminary, New York. It is a helpful and thought-provoking book, and one admirably adapted to its excellent purpose.

The Open Door Policy. En Tsung Yen. 191 pp. \$2.00. The Stratford Company. Boston. 1923.

We have recently had two books recounting the history of the Open Door Policy, one by Dr. Bau and this one by Dr. Yen. The latter is distinctly not as good as the one by Dr. Bau. It is faulty as to its English. Its romanization of Chinese names is often inaccurate and inconsistent. It has a good many mistakes of fact, and it contains no particularly new or important contribution to its subject. It is, however, a fairly good summary of the reasons for and the development and scope of the Policy, and is rather more balanced and temperate than one might expect from one who is as profoundly concerned for the future of his country as is a representative of young China. It is also of value as an indication of the attitude and the scholarship of some of the Chinese students in this country. K. S. L.

Seeing Life Whole. Henry Churchill King. 160 pp. \$1.50. Macmillan Co. New York. 1923.

President King argues for a new apologetic to express the reality and meaning of our ideal interests in terms of modern times.

The Three Religions of China. By the Rev. W. E. Soothill. 271 pp. \$2.85. Oxford University Press, American Branch. New York. 1923.

This volume is a revised, enlarged and improved edition of the very valuable lectures delivered at Oxford University to students expecting to labor as missionaries in China.

The author's eminence as a missionary and educator in China for thirty years, and since then as professor of Chinese at Oxford University, give weight to these lectures and his other literary works have greatly obligated to him a multitude of missionaries.

After briefly introducing the Three Religions as a practical unit in the Chinese mind, the author gives in turn leading details of Confucianism,

Taoism and Buddhism. There is too little emphasis upon the first, which was most influential under the Empire. Buddhism, and to a less extent Taoism, are far more widely followed in the community and are more popular among the masses, so that Mr. Soothill has probably done wisely in giving them more than three times as much space. Under the caption of "The Official Cult, or Public Religion," Confucianism gains an added increment of scenic grandeur.

The author discusses helpfully as well as interestingly the outstanding themes of all the triad of faiths in the chapters upon "The Idea of God," "Man's Relationship and Approach to the Divine," "Cosmological Ideas," "The Soul, Ancestor-worship, and the Future," "Moral Ideals," "Sin and Its Consequences," and "Private Religion." Though the reviewer has examined for annotation 250 leading sources upon this theme, he does not recall any single volume equal to this in impartiality of treatment, fairness of approach, practical suggestiveness and intimacy of literary and personal contact. The large number of missionary candidates appointed to China will do well to read this volume carefully. H. P. B.

"Let Us Go On." W. H. Griffith Thomas. 12 mo. 195 pp. \$1.50 net. Bible Institute Colportage Association. Chicago. 1924.

Dr. Thomas, a devout Bible student and helpful teacher, has recently gone to his reward. Many of his books on the Bible and Christian life are well known. His latest and last is a study of the Christian's secret as revealed in the Epistle to the Hebrews. The exposition is sound, clear and practical. Christians will profit by the study.

A Layman's Confession of Faith. P. Whitwell Wilson. 12 mo. 208 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

Mr. Wilson's previous volumes on "The Christ We Forget," "The Church We Forget," and "The Vision We Forget" have established his

reputation as an original but devout and practically helpful thinker on Bible themes. He here gives a lucid, conservative, positive but tolerant expression of his belief in Christ, the Church, the Bible, Miracles, the Atonement, Faith, the Resurrection, the Second Coming and the Trinity. The book is fresh and interesting, especially valuable to young people and laymen.

The Everyday Bible. Edited by Charles M. Sheldon, author of "In His Steps." 12 mo. 650 pp. Thomas Y. Crowell Co. New York. 1924.

The popularity of the Bible today is revealed by the fact that it continues to be by far the "best seller." Versions, paraphrases, translations and editions continue to flourish. Dr. Sheldon has given us, not a new translation or paraphrase, but portions from the American Revision, arranged historically in continuous narrative for personal, household or church use. Some may criticize omissions (such as the account of the Virgin Birth) and a few inclusions (such as portions of the Song of Solomon) but the selections are made in good taste and the work is reverently and intelligently done. Few people today take time to read and study the whole Bible and few have the ability to make wise selections, so that multitudes of parents and teachers will welcome this volume with the selection already made so intelligently.

Christianity the Final Religion. Samuel M. Zwemer. 12 mo. 109 pp. Errdmans-Sevensma Co. Grand Rapids, Michigan. 1920.

Practical addresses on the Gospel of Christ as the only gospel of eternal life for men; written with Dr. Zwemer's forceful and convincing logic.

The Home, the Savior of Civilization. J. E. McCulloch. 8 vo. 644 pp. Southern Cooperative League, Washington, D. C.

Home training is greatly neglected in these days of driving business, diverting amusements and cruising motor cars. Mr. McCulloch rightly

emphasizes the need for Christian home training. He advocates and describes the "Home Council," or daily school of character. Part Two is devoted to daily readings for the year, some Biblical and some secular, and Part Three to other helps for the enrichment of home life.

Handfuls of Purpose. Pastor James Smith. 8 vo. 302 pp. 4s net. Pickering & Inglis. Glasgow. 1924.

These Bible studies in the Old and New Testament are particularly adapted to Christian workers who wish suggestive outlines, seed thoughts, book studies, expositions and illustrations. This volume (the fifth series, deals chiefly with Ruth, Samuel, First Kings and Luke 12 to 24.

The Bible or the Church. Sir Robert Anderson. 8 vo. 269 pp. 3s 6d. Pickering & Inglis. Glasgow. 1924.

The late Sir Robert Anderson, formerly chief of Scotland Yard (London Police Department) was a staunch defender of the Bible. Here is his clear and convincing treatise, originally published some years ago as the "Buddha of Christendom," showing that the Bible and not the Church is the final authority on the Christian religion. Bible students will find much help here.

Famous Figures of the Old Testament. William Jennings Bryan. 12 mo. 242 pp. \$1.50 net. Fleming H. Revell Co. New York. 1924.

The former Secretary of State has long been famous as a Bible class teacher at his winter home in Florida. This volume gives an insight into the reason for his popularity in its practical studies in the lives of Hebrew Patriarchs, Kings and Prophets. Other Bible class teachers at home and abroad can learn much from this Christian orator, so well-known as a religious and political leader.

Erromanga, the Martyr Isle. H. A. Robertson. 8 vo. 467 pp. \$1.50 net. George H. Doran Co. New York.

The story of the introduction of Christianity into the New Hebrides is

one of the romances of missions. Dr. Robertson, Presbyterian missionary, tells the story graphically—including the work of John Williams, John G. Paton, George N. Gordon, John Geddie and others. The book was published in 1902 but is now again put on the market for the benefit of those not already familiar with it.

Daniel Bula. R. C. Nicholson. Illus. pamphlet. 25 cents. Robert Harkness. Bible Institute of Los Angeles. 1924.

The Solomon Islands also contribute jewels to the Master's crown. This story of a strong and beautiful native Christian character is stimulating and has a wonderfully appealing human interest.

General Feng. Marshall Broomhall. Pamphlet. Illus. 1s. China Inland Mission. 1923.

As a remarkable story of the transforming power of the Gospel of Christ, the history of the great Christian Chinese general has few equals. This brief record is stimulating to faith, hope and love.

John Tengo Jabavu. D. D. T. Jabavu. 8 vo. 154 pp. Paper. Lovedale Institute. Lovedale, South Africa. 1922.

A South African Christian, educated at Lovedale Institute and in England, tells here the inspiring story of a native Christian whom the author declares to have been a dominating historical figure in South Africa a generation ago. He was a teacher, editor, poet, political leader and patriot.

Ideals of Theodore Roosevelt. Edward H. Cotton, with foreword by Corinne Roosevelt Robinson. 8vo. 330 pp. \$2.50. D. Appleton & Co. New York. 1923.

This is a stimulating study of a great man and the foundations of his greatness. From his addresses, writings and the books written about him, Mr. Cotton traces the ideals and principles of Colonel Roosevelt and their effect on his life. These ideals were based on the Bible of which he had an extraordinary knowledge and his faith in God was very real and practical.

NEW BOOKS

History of the Wesleyan Methodist Missionary Society. Vol. I, Vol. II, Vol. III, and Vol. V. G. G. Findlay and W. W. Holdsworth. 18s each volume. Epworth Press. London.

How the Early Hebrews Lived and Learned. Edna M. Bonser. 267 pp. \$2.00. Macmillan Co. New York. 1924.

Life of Andrew Murray of South Africa. J. Du Plessis. 553 pp. \$3.75. Marshall Brothers. New York.

Baron Paul Nicolay, a Biography. By Greta Langenskjöld. Translated by Ruth E. Wilder. 251 pp. \$1.60. George H. Doran Co. New York. 1924.

Dr. Pennell: Afghan Pioneer. Ernest H. Hayes. 1s 6d. Livingstone Press. London.

After Livingstone: An African Trade Romance. F. L. M. Moir. Hodder & Stoughton. London.

Land of All Nations. Margaret R. Seebach. 154 pp. 50 cents paper, 75 cents cloth. Council of Women for Home Missions or Missionary Education Movement. New York. 1924.

Negro from Africa to America. W. D. Weatherford. 487 pp. \$5.00. George H. Doran Co. New York. 1924.

Christianity and the Race Problem. J. H. Oldham. 265 pp. 7s 6d. Student Christian Movement. London. 1924.

Adventures in Brotherhood. Dorothy Giles. 177 pp. 50 cents paper, 75 cents cloth. Council of Women for Home Missions and Missionary Education Movement. New York. 1924.

Syrians in America. Philip K. Hitti. 123 pp. \$1.00. George H. Doran Co. New York. 1924.

Conquest of the Southwest. Elton Raymond Shaw. 134 pp. \$1.50. Shaw Publishing Company. Berwyn, Illinois. 1924.

Argentina. Frank G. Carpenter. Doubleday, Page & Co. New York.

Unconquered Abyssinia. Charles F. Rey. Lippincott Co. New York.

Social Survey in Town and Country Areas. H. N. Morse. 134 pp. \$2.50. George H. Doran Co. New York. 1924.

St. Louis Church Survey. H. Paul Douglass. 327 pp. \$4.00. George H. Doran Co. New York. 1924.

Diagnosing the Rural Church. C. Luther Fry. 234 pp. \$1.50. George H. Doran Co. New York. 1924.

The Foreign Missions Conference of North America—31st Annual Session. Report. Edited by Fennell P. Turner and Frank K. Sanders. 391 pp. \$1.00. Foreign Missions Conference, 25 Madison Avenue, New York. 1924.

(Concluded on 3d cover.)

New Books

(Concluded from page 664.)

Two Thousand Miles Through Chile. Earl Chapin May. 462 pp. \$3.50. Century Co. New York. 1924.

Mexico. Frank G. Carpenter. Doubleday, Page Co. New York.

Bolshevist Persecution of Christianity. Francis McCullagh. 389 pp. \$7.00. E. P. Dutton & Co. New York. 1924.

In Primitive New Guinea. J. H. Holmes. G. P. Putnam Co. New York.

Living Religions of the East. Sydney Cave. \$1.75. Charles Scribner's Sons. New York.

Women of 1924 (International). Ida Clyde Clarke, Editor. 334 pp. Women's News Service, Inc., 77 Irving Place, New York. 1924.

Tales of Tirah and Lesser Tibet. Lilian A. Starr. 253 pp. \$2.00. George H. Doran Co. New York. 1924.

Prohibition Going or Coming. Elton Raymond Shaw. 487 pp. \$2.00. Shaw Publishing Company. Berwyn, Illinois. 1924.

Mastery of Life. By Councillor. 534 pp. Cloth, \$3.50; Leather, \$5.00. Continental Book Co. New York. 1924.

Work Days of God or Science and the Bible. H. W. Morris. 408 pp. Pickering & Inglis. Glasgow.

Brains, Dollars and Progress. Elton Raymond Shaw. 63 pp. 75 cents. Shaw Publishing Co. Berwyn, Illinois. 1923.

Guide Posts to Life Work. Wallace B. Fleming. 84 pp. 50 cents. Abingdon Press. New York. 1924.

Gleanings in the Book of Revelation. William Easton. 177 pp. 2s. Pickering & Inglis. Glasgow. 1924.

Love Affairs of Washington and Lincoln. Elton Raymond Shaw. 70 pp. 75 cents. Shaw Publishing Company. Berwyn, Illinois. 1923.

National Health Series. Edited by National Health Council. 30 cents each. Funk & Wagnalls Co. New York. 1924:

Veneral Diseases. Wm. F. Snow.

Love and Marriage. T. W. Galloway.

The Expectant Mother. R. L. De Normandie.

Tuberculosis. Linsly R. Williams.

Taking Care of Your Heart. T. Stuart Hart.

Food for Health's Sake. Lucy H. Gillett.

The Human Machine—How Your Body Functions. W. H. Howell.

The Young Child's Health. Henry L. K. Shaw.

The Quest for Health. James A. Tobey.

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