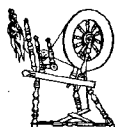


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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

## CONTENTS FOR MAY, 1925

	<i>Page</i>
FRONTISPIECE .....	THE PROMENADE OF UNION MEDICAL COLLEGE, PEKING
EDITORIALS .....	341
HAS THE AIM OF MISSIONS CHANGED? .....	A YOUTH MOVEMENT IN KOREA
INFLUENCE OF IMMIGRANTS ON AMERICAN LIFE .....	RELIGIOUS CONTROL IN TURKEY
PIONEERING IN EASTERN LAOS LAND .....	HUGH TAYLOR 349
<i>An interesting story of a recent trip among unevangelized tribes on the eastern border of Siam.</i>	
JAVA AND THE DUTCH EAST INDIES .....	SAMUEL M. ZWEMER 355
<i>Facts in regard to the remarkable work in Malaysia, as gathered by Dr. Zwemer in his recent visit to this field where thousands of Mohammedans have become Christians.</i>	
DESTROYING ONE HUNDRED IDOLS .....	MRS. EMMA DRESSSEL SMITH 362
<i>The story of the voluntary destruction of images in Western China, following the preaching of the Gospel by missionaries.</i>	
EFFECTIVE PRAYER FOR MISSIONS .....	ROBERT F. HORTON 363
<i>A thoughtful study by a pastor of long experience who gives his convictions as to the importance and value of intercession.</i>	
FOREIGN STUDENTS IN AMERICA .....	W. REGINALD WHEELER 365
<i>An excursion into what is to many an unknown field among the thousands of young men and young women of many nationalities who are brought into contact with Christians and non-Christians in the United States.</i>	
DIFFICULT CONDITIONS IN BRAZIL .....	FRANK L. BAKER 369
<i>Some of the obstacles to evangelical Christianity encountered in this great republic where paganism, infidelity, formal religious observances and Christianity contend for the mastery.</i>	
RELIGION AND ANTI-RELIGION IN RUSSIA .....	RECENT VISITORS 371
<i>Some interesting and illuminating observations made by experienced and keen observers as to what is going on in Russia between extreme radicalism and conservatism and between anti-religious propaganda and the simple faith of the multitudes.</i>	
AHMED OF BAGHDAD .....	380
<i>The story of how a young man, now a student of the American University in Cairo, was led to faith in Jesus Christ and an open confession of Him.</i>	
BEST METHODS FOR DOING THE IMPOSSIBLE. EDITED BY MRS. E. C. CRONK .....	382
WOMEN'S HOME AND FOREIGN MISSION BULLETINS .....	391
NEWS FROM MANY LANDS .....	397
THE MISSIONARY LIBRARY .....	413

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### PERSONALS

**REV. W. C. POOLE**, Ph.D., President of the World's Sunday School Association, arrived in New York on April 7th.

\* \* \*

**REV. GODFREY PHILLIPS** and **REV. V. A. BARRADALE** have been appointed secretaries of the London Missionary Society, the former to have special charge of the missions in India and Mr. Barradale those in Africa, Madagascar and the South Sea Islands.

\* \* \*

**REV. A. W. ELMSLIE**, who has just retired from the Livingstonia Mission, has been continuously at work in Nyasaland since 1884.

\* \* \*

**T. Z. Koo**, who has been for several years a secretary of the National Council of the Y. M. C. A. of China, is also secretary of the World's Student Christian Federation. In the latter capacity he is now visiting American colleges and universities.

\* \* \*

**REV. S. HALL YOUNG**, who had been planning to make an extensive trip through the country in the interests of Presbyterian missionary work in Alaska, was taken very ill in Denver and has been obliged to cancel his engagements.

\* \* \*

**MISS AMELIA D. KEMP** has been appointed Executive Secretary of the Women's Missionary Society of the United Lutheran Church in America to succeed Mrs. Helen Beegle who died several months ago.

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The plan for a group of eight buildings for the Foundation is being carried out. Mackenzie Hall, the woman's dormitory, is already completed and occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr. Construction has begun on Knight Hall, a classroom building, and Avery Hall, the library.

**REV. LEYTON RICHARDS**, successor to Dr. J. H. Jowett in Birmingham, England, is touring the United States this spring in the interests of international understanding and good will, under the auspices of the National Council for Prevention of War.

\* \* \*

**REV. CHARLES W. IGLEHART**, for some years a Methodist missionary in Japan, has been made an acting Associate Secretary of the Board of Foreign Missions, in special charge of home base cultivation.

### OBITUARY

**MRS. J. L. STUART**, for fifty-one years a Presbyterian missionary in China, died in Peking on January 16th, at the age of eighty-three. Her husband, who died eleven years ago, had spent forty-five years in missionary service, and their son, Dr. J. Leighton Stuart, is president of Peking University.

\* \* \*

**RIGHT HON. LORD PENTLAND**, President of the British Committee of the World's Sunday School Association and also of the Glasgow Convention Council, died in March, aged sixty-four.

\* \* \*

**REV. FREDERICK FAY WOLFE**, missionary of the M. E. Church in Mexico for sixteen years, died January 12th at Lima, Peru, whither he had just been transferred as superintendent of the North Andes Mission Conference.



A PICTURESQUE PROMENADE IN PEKING UNION MEDICAL COLLEGE



# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## HAS THE AIM OF MISSIONS CHANGED? \*

**G**OD had but one Son and He was a missionary, sent by God into the world to save men from sin and secure for them eternal life. That was the aim of Carey, Marshman and Ward, the founders of modern Foreign Missions. That was the aim of Alexander Duff, the founder of Educational Missions in India. That was the aim of David Livingstone in living and dying for Africa. That was the aim of Hudson Taylor in founding the China Inland Mission, and that was the aim of Adoniram Judson in giving his life for the redemption or regeneration of Burma. Since Christ commissioned His disciples to go into all the world to preach the Gospel and baptize believers, the *regeneration of men* has been the one great aim of all mission work. Has that aim changed?

Professor Gerald Birney Smith of Chicago University is reported to have said in an article in *Biblical World* of November, 1919, "Gradually we have come to see that it is religiously desirable that the Christianizing of non-Christian peoples shall mean the strengthening and purification of the best religious and moral traits of their native faith, rather than its complete eradication." Again this same professor says, "Today the missionary enterprise is being shifted from a program of rescuing a few souls from eternal disaster to the ideal of a long campaign of education and social reconstruction in the non-Christian nations. Increased emphasis is being placed on the social and political future of the non-Christian peoples on this earth." Think of that coming from a professor in a Christian college!

But is it true? Those who have seen missionaries at work in India, China, Japan, Africa, and elsewhere, have seen no signs of their changed attitude or aim in mission work. Missionaries have not been unmindful of social and civic betterment; they have planted

---

\* From an editorial in *The Baptist Missionary Review* of India.

and carried on schools and colleges, hospitals and industrial institutions. But all these have been supplementary to the one great aim of preaching the Gospel of faith in Christ as the only means of regeneration and the only way of securing salvation and eternal life. Perhaps some teachers in the home land regard this as foolishness. Others in Paul's day said this, but Paul said, "It pleased God by the foolishness of preaching to save them that believe." That was God's aim and method in Paul's day and it is the same today. "Jesus Christ is the same yesterday, today and for ever," and His method of saving men has not changed.

### INFLUENCE OF IMMIGRANTS ON AMERICAN LIFE

**M**ILLIONS of people from other lands have come to America in search for political, economic, social and religious liberty, and for an opportunity to educate families in healthful surroundings. Most of these immigrants have come from countries with far different ideals and customs; the vast majority of them are poor and uneducated from the American standpoint. Laws have been passed to keep out criminals, the diseased and dependent paupers, but no law has been devised for sifting out the indolent, the moral weaklings, or those with distorted social and political ideas.

What has been, and what is to be, the influence of these immigrants on American ideals, institutions and standards of life? In former years when the majority of these foreign-born came from northern and eastern Europe, the problem was less acute. Poverty did not hinder progress but stimulated industry; strength of character and high purpose prevailed, rather than a desire to get money and power by hook or crook. This country will ever be indebted to such men as Jacob Riis, the Schiff and Straus families, Edward A. Steiner, Edward Bok, Michael Pupin and a countless host of others who arrived on these shores poor but honest, and who have helped to make America what she is today. Of recent years, however, the desire for money-getting seems to have prevailed, and many foreigners have come, not to contribute their best or to obtain the best that America has to offer, but have sought to introduce many undesirable and harmful customs opposed to the standards and ideals that dominated the founders of this republic. These newcomers found a Christian Sabbath and are endeavoring to substitute a European holiday, commercialized so as to be a hindrance to rest and worship. They found strict laws guarding the sanctity of marriage and the home, and those without these ideals are endeavoring to make matrimony a temporary contract and the home merely a hotel. They found Christian ideals in education, with respect for the Bible and its teachings; many are endeavoring to make education a means only for getting wealth without any reference to character.

They found a free constitutional government based on an educated popular suffrage; they are making public office a contemptuous by-word because of the prevalence of corruption and self-seeking. They found the Christian religion established, though not as a state institution; they are endeavoring to substitute atheism, agnosticism, materialism or communism in its stead. The fault does not lie with the multitudes of uneducated but honest immigrants, but with those—both of native and foreign birth—whose quick wits, unenlightened antecedents and selfish instincts give them leadership without moral character and high ideals.

What will the immigrants do to America if America does not bring them into sympathy with enlightened Christian standards of character and conduct? These immigrants are multiplying faster than the native-born stock. They are, as a rule, more eager for education and power, and are more willing to endure hardship for the present in order that they may gain their ends. They prefer to make their own laws or to enjoy license rather than to submit to those that have made America great and free.

This is, no doubt, the fault of Americans. Many of the immigrants have come asking bread and have been given a stone. They have looked for a paradise in the "promised land" and have found crowded slums and sweat shops with starvation wages. They have not been patiently trained in American institutions, laws, and ideals so as to prepare them for intelligent citizenship, with sympathy for our laws and customs and with friendly help in securing an education, obtaining suitable employment and establishing true homes.

Rev. Kenneth D. Miller, a Presbyterian minister who has had first-hand experience in work with and for the immigrant, says:

"Even when contacts are made by immigrants with what are presumably the better elements in American life, the result is not always what one would wish. A number of boys of immigrant parentage were taken to a big college football game, in the hope that thus their interest in higher education might be stimulated. The experience will not be repeated. It may be possible for college graduates to explain why it is that so many college men feel that they cannot properly celebrate their return to the college town for a big game without getting drunk. But it is rather difficult to erase from the minds of unsophisticated immigrant boys the impression that this is 'college life' and such the standards of the privileged classes of America. . . . Many an immigrant father and mother tell in scandalized tones of the 'goings-on' of their young people who are but aping their American brothers and sisters of the colleges, universities and country clubs."

There is much difference of opinion as to the influence of the immigrant on American life. Many look upon him as the great peril, threatening the integrity of our national life, undermining our

national institutions, demoralizing our social order, responsible for the degeneracy of our racial stock. He is sometimes held responsible for unemployment, female and child labor, the introduction of machinery, unsafe coal mines, low standards among wage earners, strikes, industrial crises, congestion in great cities, pauperism, crime, insanity, race suicide, gambling, the Continental Sunday, parochial schools, atheism, political corruption, municipal misrule, radicalism, socialism, Bolshevism, and anarchy. Without doubt if all the facts were known and if prejudice was eliminated it would be found that these evils are not all due to the immigrant. They are due rather to selfish materialism wherever found.

The immigrant is doing a large part of America's work, building our office buildings, constructing our tunnels and highways, making our automobiles, our clothes, our machinery, our steel, and mining our coal, our iron, our copper. Hundreds of farms which had been abandoned by Americans have been taken up and worked successfully by Poles, Slovaks and other immigrants. The rolling prairies of the central west and the southwest are cultivated by Germans, Scandinavians and Czechs. Hundreds of thriving immigrant banks and building and loan societies bear testimony to the healthy frugality of new citizens.

The influx of so many different races and nations makes for the development of the international mind in the American people. The injection of these wider interests and more catholic sympathies into the provincialism and narrowness of our isolated American life cannot but be of value.

The influence of immigrants on American life will be determined by the influence of American life upon the immigrants. They generally arrive in a plastic, receptive frame of mind. They are expecting great things in the great land. If they are met with friendly and patient courtesy, with a desire to help them become established and to discover the best in American institutions, then they will become loyal citizens, ready to live and to die for their new country. If they are met with suspicion, rude treatment and cruel exploitation, then they will in turn become suspicious, rude, cruel and selfishly indifferent to the welfare of the nation. The best investment that the State and the Church can make jointly will be a school that offers to every immigrant an opportunity for training in loyal citizenship, in the development of character, in industrial efficiency and in Christian ideals.

### A YOUTH MOVEMENT IN KOREA

**T**HE young men and young women of Korea were first awakened by the Gospel of Christ. Then came Japan and took away their independence. This aroused their patriotism and helped to stimulate their ambition to know more so that they could take their

place in the nation and the world. William E. Shaw writes as follows in the *Korea Mission Field*:

This movement of the youth of Korea can be directed Christward if those in places of leadership will be big enough to lay aside every weight of barren tradition and blighting prejudice.

A conference was held last summer at Chai Ha Dong—"the place of many colored mists"—among the hills just outside of Songdo. Thither young men came to find God, to talk with Him, to walk with Him and to commune with Him, to face, in the spirit of Christ, the big issues of this new day.

They met to discuss such questions as the following: What about the authority of the Bible—is it gone or going, or has it greater power and effectiveness than ever before? Shall we believe modern science as taught in our schools or shall we believe the Bible—or can we accept both of them, modern science at least tentatively? Have we the right to rebel against what seems wrong to us? What about our old customs—shall we shelve them? And the new ones coming from foreign lands—shall we adopt them? Who shall choose our wives for us—our parents or ourselves? Can we honorably get out from under the yoke of marriage placed on us by others? Has love any place in marriage? In the face of an unbearable economic situation, what shall we do—adopt the materialistic attitude of the rest of the world or the spiritual viewpoint of Jesus? With country gone, shall we practice the Sermon on the Mount?

Is not that a fairly large order for a six-day conference of young men averaging about twenty years of age?

These questions are real, vital, pressing in the lives of the youth of Korea. Frank discussion followed addresses by leaders who came fortified not only with a knowledge of their subjects but with a familiarity with the way of Jesus as well. The students came to find what Jesus had to say about the things which were bothering them, and they themselves helped in the solution of the problems by an evident sincere desire to be guided by the spirit of Jesus. He faced eternal problems and He reached eternal solutions.

Suppose that, without your consent, you are married at the age of fourteen to a woman five or six years your senior. You cut your classes—first-year high school, perhaps—to get the ceremony over with. At least you have a chance then to see what you drew. You are studious and ambitious, so you return to school, graduate, get the opportunity to go to America, go, graduate and return to your homeland to find that your wife and numerous progeny have eloped with another man. Now, in the mission school, there is a young lady graduating whom you would have chosen as your help-mate if your old national customs had not wished another one on you. You have never loved the older woman. Certainly her elopement has not deepened your regard for her. What would you do? Nay, what

would Jesus do—which is infinitely more important even if only your own permanent peace of mind is concerned. What did the boys at the conference decide that a Christian should do? Forget the older woman and marry the younger one if possible? Be it far from them! Divorce the woman who had run away and remain single? Perhaps an easy way out of an awkward situation. Divorce the woman and marry the college girl? No! Mark well the student's answer! Go to the runaway wife and invite her back to share your home! Here is a man who will go the prophet Hosea one better, for Hosea probably did love Gomer in the first instance.

Face this situation with our Korean boys. You have no country. Some one has slipped it out from under your pillow while you were asleep. You have no flag to wave nor national anthem to sing. Even your national history is slipping away into mythology. Christ says, "Love your enemies, do good to them that hate you, pray for them which despitefully use you and persecute you." Have you Christian grace enough to "play up and play the game" against odds like that? Have you learned to turn the other cheek?

Picture this. Your personal property is nil. Houses, lands, stocks and bonds, factories, mines, railroads—practically everything from pigs to post-holes belongs to the other fellow, and perhaps you cannot talk to him for he may not understand your language! Where are you going to put your trust—in Karl Marx's philosophy of economic determinism or in Jesus' philosophy of the Golden Rule? The temptation is to follow England and America and the rest of the world, and to get all you can and keep all you get. But even there you are up against a stone wall for there is nothing loose even on one end. Even Gandhi's philosophy of non-cooperation would fail you in this situation, for your cooperation is not needed and your passive resistance is futile. Now what will you do—turn Bolshevik and put your trust "in reeking tube and iron shard," or in Him who proclaimed blessings upon the meek and promised them the earth, but who also commanded His followers to lay not up treasure upon earth but to leave all and follow Him?

Hard problems these—harder and more real to a Korean boy than whether creation was a matter of days or æons or whether God is a triumphant fact or a pious fiction—which really are not serious problems for the naturally religious Korean mind. It is real, practical problems for which young Korea wants a solution, and those who attended this conference wanted Christ's solution.

Someone says that you cannot mix religion and politics. If that means anything in this present day it means that you cannot mix religion with reality, and that religion has nothing to do with practical affairs. You may believe that, but youth the world around is insisting that you can mix them and that you must mix them and that *they will mix them*—and that is the Youth Movement!

The heart of the conference was, however, in the early morning hour when each day the students climbed the mountain-side alone, sat beside a tiny, whispering mid-summer mountain stream and met God face to face. That was what made the conference a thing long to be remembered, for it was those hours which put us into the spirit of the meeting and brought us to Christ's attitude in these vexing problems. God spoke to us in eternal certainties at those times: "I am the way, the truth and the life; if you regard iniquity in your heart the Lord will not hear; thou shalt love the Lord thy God with all thy heart; God has made all nations of one blood; anyone who does not possess the spirit of Christ does not belong to Him; thou art come to the kingdom for such a time as this! Quit you like men, be strong!"

### RELIGIOUS CONTROL IN TURKEY

WHILE the Caliphate (or office of the religious and civil head of Islam) has been abolished in Turkey and the Caliph has been banished, Turkey is still avowedly a Moslem State. The Constitution recognizes Islam as the national religion. The office of Caliph was abolished because of a suspicion that, being of the Imperial family, he might hatch reactionary plots in Constantinople. The State also coveted the properties and income of the Caliphate to help pay government expenses.

One evidence that Turkey is a Moslem land with a Moslem government is that those who break the fast of Ramazan are liable to fine or imprisonment. Shops must be closed on Friday and there is an effort to compel such firms as the Anatolian Railroad, the Ottoman Bank, the Public Debt Commission, and even the Standard Oil Company, to dismiss all non-Moslem employees. All this is not so much religious zeal as an effort to stir up nationalistic fanaticism and "patriotism." The leaders in Angora are not thought to be deeply religious men; but they believe that these measures will insure the dominance of the Turks. Not only has the edict gone forth (with some exceptions) that none but Turkish signs shall be displayed by shops and firms; but a notice in the papers recently said that the police were to arrest any street-vendors who cry their wares in any other language than Turkish, even in Greek quarters. Will the next step be to compel all schools to use Turkish as the only medium of teaching?

An encouraging sign of a measure of freedom of the press is the criticism of officials and of official acts. A recent editorial by Hussein Djahid, in *Tanin*, speaks boldly against mixing religion with politics:

One cannot but feel a certain revolt and disgust at the idea of making use of religion as a political instrument. . . . Let our officials adopt a clear and definite line of conduct; let them tell the whole country—what are their

principles and their convictions; have they constituted a secular state, and have they separated religious affairs from profane? Are they in favor of liberalism and a new system, or are they acting under the influence of the theocratic ideas of the past? Do they wish to tyrannize over our opinions and beliefs, and demand here and now the account that each one must give before God on the Judgment Day? If our leaders, while they talk loudly of the separation of religion from secular affairs, do not acknowledge any such liberty except for themselves, and if they begin to hand over to the law courts people who break the fast, each one will have the right to say to them, "Gentlemen, pray use your common sense!" . . . If the Government believes that it is charged with the task of compelling, through the police and the law courts, obedience to the provisions of the religious law, does it think that the provisions of that law include nothing but this fast that comes but once a year? Have they forgotten the prayers? Where is the obligation to charity? Where have they relegated the pilgrimage to the tomb of the Prophet? Why do they not deliver over to the law courts those who do not practice these?

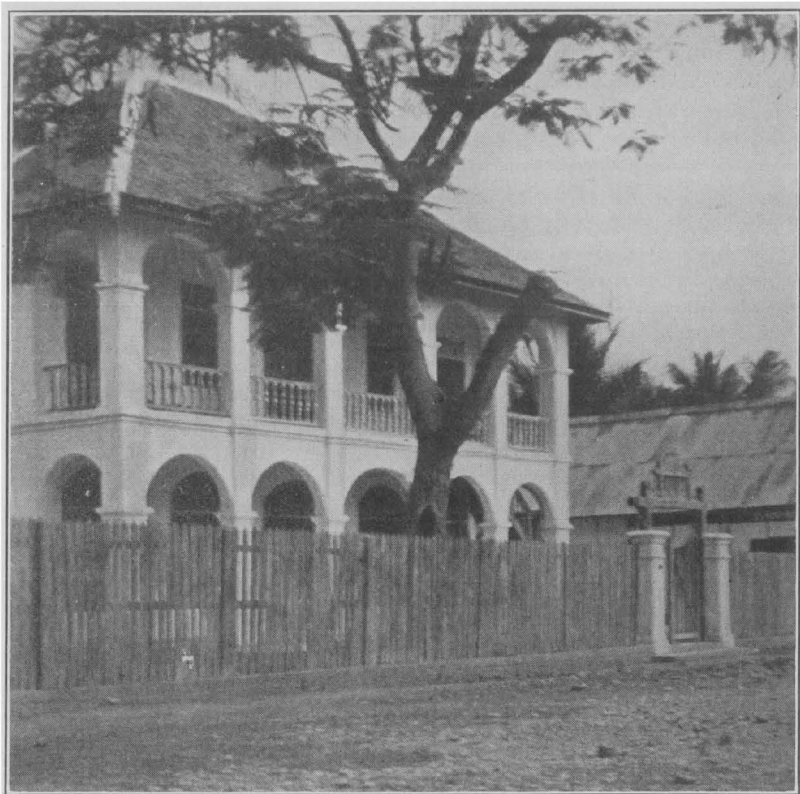
Such comments in the public press of Turkey are sure to influence thinking Moslems. Either Turkey must be dominated by Moslem laws and customs or it must be a free state granting liberty of conscience and conduct so far as this is in harmony with justice, morality and loyalty to the country.

In this connection it is encouraging to note that the Y. M. C. A. in Constantinople is still permitted to carry on its religious and social work. Mr. D. A. Davis, the secretary for Eastern Europe, says: "The membership of the Y. M. C. A. last March was 985, the highest in the history of the Association, an increase of 382 over the previous year. A Boys' Work Department was organized in Stamboul, the old quarter of the city, and beginnings made in Pera. Thirteen groups of boys under trained leaders are following regularly the Christian Citizenship Training Program. A Federation of Boys' Clubs of Constantinople has been organized. Distinctly religious activities are not forbidden. On the contrary there has been a steady increase in interest in this phase of our activities. Attendance at all religious meetings in Constantinople is of course entirely voluntary. Bible classes are held during the week, in addition to the thirteen Christian Citizenship Training Groups. Every Saturday night is held the Inter-religious Prayer Group, composed of about twenty-five representative young men who hold daily devotional meetings. The entire staff meets every month for Bible study and conference."

Mr. Davis adds:

Personally I believe the present Turkish Government is making a desperate effort against unbelievable odds of ignorance, poverty, inexperience, tradition, and international cynicism, to establish a modern, respectable nation. Its leaders have expressed to us their consciousness of the inadequacy of existing organizations to meet the needs of Turkish young men and boys. They have asked for our cooperation. . . . Given patient and wise leadership, a sympathetic understanding of the present fundamental transformation of the Turkish Republic, and the prayerful, continued support of the Brotherhood in America, and the Association in Turkey is on the threshold of truly great developments.





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THE EASTERN LAOS

## Pioneering in Eastern Laos Land

BY REV. HUGH TAYLOR, NAN STATION, SIAM

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

OUR eyes have been fixed on the Trans-Khong region of Northern Siam for many a long year. Dr. McGilvary made his first trip to Looang Prabang twenty-five years ago and subsequent trips confirmed the news of a people who listened with rapt attention to the Gospel message. During the next twenty years a veil was drawn over the region. Recently, however, interest has been aroused in the district around Nong Khai and, special means having been provided, the Mission voted that we should visit the district and, if possible, include Looang Prabang. Fourteen loads of Scriptures in the Eastern Laos' characters were provided by the American Bible Society and three colporteurs were added to the

expedition. Yuan Scriptures and tracts were also taken from our stock in Nan and four evangelistic assistants went with us.

Last February we started out on the north road and about ten miles out came on a little village named Pah Sing (Lion-forest-town) in which lives a Christian family. The advent of our troupe, numerous enough to fill all hotel accommodations, the churches and school-house, made some stir but none seemed interested in our message. After dark a traders' caravan arrived from the north and some of our men went to sleep in the homes to make room for the new comers in the temple. We held a service with them and when we closed our eyes later it was with a prayer for those who had just heard the Gospel for the first time. Our dreams came true beyond all our expectations.

The next ten days were spent in passing over old ground and visiting Christians, holding Communion services and administering adult and infant baptisms, marriage ceremonies, reprovings, rebukings and exhortings at the various stops. From Muang Pawn we turned to the right and that night made our evening's camp in a delightful spot on the Nan River. In the quietness of the woods we held a conference of the workers on what methods we should use in the new country. Some boldly advocated tearing down their old house (the Buddhist faith) so that they would come to live with us in our mansion (the Christian faith). After much discussion it was unanimously decided that we should show the people our Mansion, its beauty, comfort and safety, and give them a cordial invitation to come and make their home with us. We determined to know nothing among them, save Jesus Christ and Him crucified.

Early the next afternoon we arrived at the first village in Muang Ngune and lodged in one of the temples. It proved not a good place for work as it was one side of a center of population and was an opium and gambling den. The priests certainly need to be converted but we failed to make any perceptible impression on them. We called on the Paw Muang (chief district officer) and found him surrounded by the headmen of the villages of the district who stopped their business and listened to the Gospel. We received pressing invitations to visit all the neighboring towns and the two days spent at this point developed an interest equal to any we had ever experienced. These were still Yuan Tai, the very same family of people among whom we have been working for three decades.

At Muang Hong Sa we came upon the first of the Eastern Laos people and four days' work in the district revealed how eager a people could be to hear the "good news." Our copies of the Scriptures were already getting low and we had to divide the stock and limit the number allowed for each place.

At Ban Nyai we turned aside to see "The Burning Mountain" which has been burning for eighty to a hundred years. It has every

appearance of a burning coal bed and in the center of the burned area I found pieces of coal that had been recently laid bare by the floods. The whole area has settled down from ten to fifteen or more feet.

From Hong Sa the Nai Queng sent word to Tah Noon to secure boats for our passage down the River Khong to Looang Prabang. On arrival at Tah Noon we found the Tahseng (headman) slowly bleeding to death from an axe wound on the leg, which was bound up with some sort of rotten stuff. When we stopped the flow of blood by a turnspit a sigh of gratitude went up from the crowd who watched with interest the careful cleaning out of the wound. When the bandage was being applied there was amazement beyond bounds at the length of that piece of cloth! Willing arms carried the old man to his bed and piled the pillows high under his foot.

The old man called on me before I was out of bed the next morning and nothing could keep him from personally looking after the construction of our boat-raft for the down river trip. Two boats were lashed together, reenforced by fifty long bamboo poles, over which was laid a platform which held a horse stable, tent, and our whole outfit, with forty men. The boat crew were carefully selected men who spent their off duty hours in receiving intensive instruction in the Bible.

We spent Sunday at Ban Keng Kham, a small town surrounded by mountains at one of the Khong crossings. Saturday evening at sundown the assembling of the village women around the temple compound attracted us and held us spellbound by a sort of chant in which the clear bell tones of their voices echoed and reechoed marvellously between the mountains on either side of the river.

Ai Sang, a Kamoo Christian whom we had brought as one of our carriers, found some of his relatives who had come down from their mountain eyries on a trading expedition and we helped him preach the Gospel to them. He also found some Laos friends to whom he told the story of the Cross and one woman confessed faith on first hearing. She asked to be taught how to live as a Christian and Ai Sang brought her and a grown son to me for instruction. The woman said that she and her two sons believed and wanted me to tell them definitely what to do and what not to do to be followers of Jesus. She said that they had been seeking for something they did not know what ever since their father died; and now the search was ended for the Saviour was found and of course they all three believed. Only a half hour with such an one to point the way of light and life eternal and we pass on with the hope that in a year we may be back again to baptize those who have proved faithful. We left with them a copy of the Gospels according to Matthew and Luke and the Holy Spirit of God as their teacher. Our hope of returning to them in a year is conditioned somewhat on Nan Station

receiving the needed reinforcements in the educational work to train up boys as leaders in the Lord's hosts.

Looang Prabang is located on the south side of the great curve of the Maa Khong river as it sweeps to the south. At the city the Khan river coming from the southeast with the Khong forms a peninsula which is occupied by the city in the midst of which arises a high conical hill, the top of which is decked by the spire of a Buddhist temple. The Laos population is up those rivers and hill tribes cover the intervening mountain spaces.

By the delay in starting from Nan we reached Looang Prabang just when the representatives from the whole province were centering in the city. We did not advertise our work and yet when I returned from an early morning walk about the city on our first day there, I found the assistants busy preaching to visitors. For seven days, sixteen hours a day, the walls of that *sala* echoed the voices of the spoken word presenting the Living God and His written Word. Our supply of the Gospels of Matthew and Luke in the Eastern Laos tongue was limited, but our visitors took copies into almost every district of that province. From six days' journey distant they came for gospels to take home with them to study and teach to their neighbors. After two or three days requests became more and more definite.

"I beg for a copy of the Gospel according to Matthew."

"Please show me the three chapters of Jesus' words."

"I wish to store them in my heart."

"Please mark the Lord's Prayer. I want to learn to pray that prayer and teach all my people to pray it."

"Where is the promise of the Holy Spirit?"

"Where is the story of the cross?"

"Where is the great commission?"

I did not know a letter of the Eastern Laos alphabet when I entered the territory but work forced me to study it out so that I might read easily. In all my experience as a missionary I have never told the story of the Cross to those who listened with such intense interest. Young and old, men and women came to hear about Jesus Christ and announced the object of their visit without parley. Then they returned bringing friends.

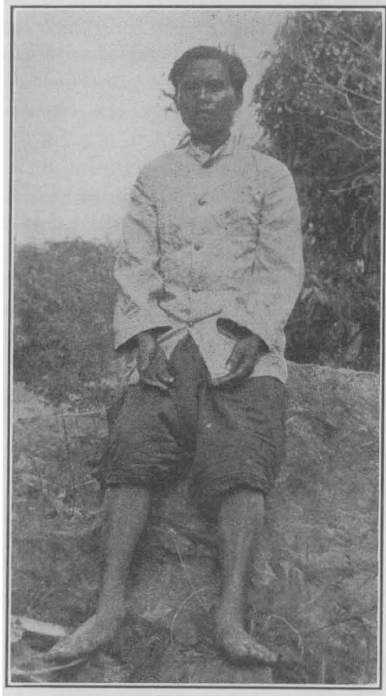
Some priests were among the first to come and they did not miss a day, hearing the Old, Old Story over again. At times they stayed after other inquirers had left so that they might ask questions that showed heart interest. We would consider it an inestimable privilege to repeat the trip this next touring season, but more than that should be done. A mission station should be opened there at once. Opportunity is ripe.

When I hunted up a Chinese merchant to see if I could get some cash, I met a man whom I had seen at Tah Sao, the railway station

where Nan freight is transferred to boats. Almost his first greeting was an inquiry as to whether I had come to open up a new mission station. He said that the man with whom he was visiting had suitable property for sale which we could get cheap.\* It would seem that the situation was just created for us to go in and take possession at the very least expenditure of men and money.

Ai Sang the Kamoo and his party caught up with us at the city according to appointment. His people received him as risen from the dead, for they believed the report that had drifted back to them from the valley world that the India man with whom he had run away had butchered and eaten him. They received the gospel message with gladness for they hate their evil spirits.

On leaving Looang Prabang for the south we left Ai Sang behind to go back to his people and teach them. Four months later, having completed the tour to Nong Khai, I was working at my desk late of a Saturday afternoon, when Ai Sang came back to Nan leading six of his people. His report is to the point. All of his people began to study under him, but they asked so many questions he could not answer, that he determined to



AI SANG—ONE OF OUR EVANGELISTS

come down and get a couple of the evangelistic helpers to go back and teach. We have no one to send. We crippled ourselves in letting Kroo Muang and family go to the help of Chieng Rung. Nai Boon Tah and Noi China are in Chiengmai for six months' Bible study and none of the other teachers are physically able for the trip.

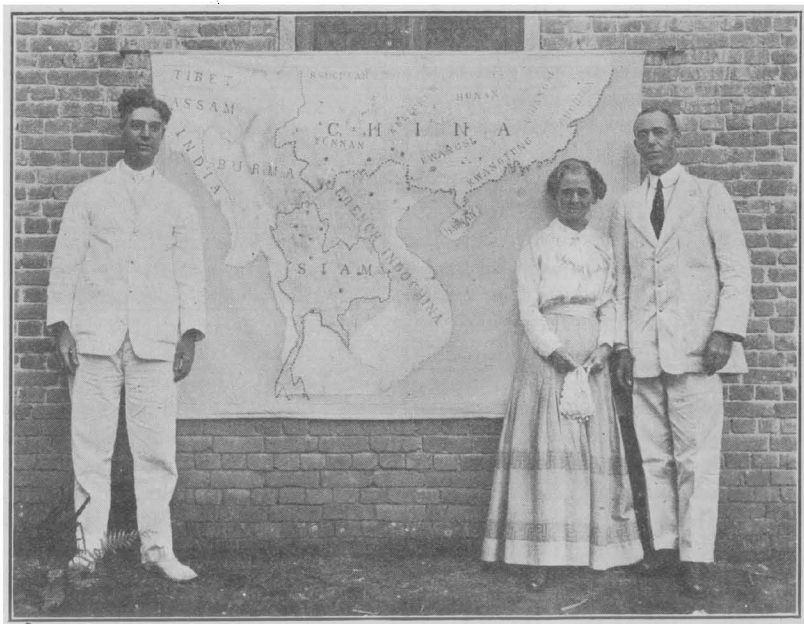
Another clan near the Kamoos have sent word that they would pay the salary and give the man two buffaloes who would come and teach them how to get rid of their evil spirits. A hundred miles north of Looang Prabang are ninety Kamoo Christians who have not been visited by a missionary for twenty years. Reports reach

\* The first story of the main building is in one room; the second floor is divided into three large living rooms, and there is a fire-proof kitchen and storeroom, with servants' quarters, a small garden, and a building that could be fitted up for a small hospital. The whole plant can be bought for six thousand dollars (somewhere near half its cost). Another thousand dollars would fit up the smaller building either for the hospital or a residence. Two small families could go right in and settle down to work at once, and the large room in the main building could be used for an assembly and Bible classroom. See page 349 for picture of property for sale.

us that they are still holding together. Scores of Kamoo clans are scattered throughout the mountain regions that surround Looang Prabang and we should by all means occupy this open field.

It took us nineteen days from Looang Prabang to Nong Khai and almost every place visited gave the same eager response to the preached and printed Word of God. We had with us a gramophone that spoke their own language and they were delighted with it. As soon as we announced that the entertainment program was ended and we wished to tell them something that would be for their eternal welfare, immediately the children would be crowded out of their places in the front by the older people, who gave their undivided attention as long as I was able to speak. Exhausted, I have gone to my cot in a temple compound and have been lulled to sleep by a hundred voices trying to repeat to each other the wonders that they had just heard—sin, God's love, redeeming Grace, and eternal glory.

It was an inestimable privilege, for two whole months to preach the Gospel to a people eager to hear. Have we done enough for the three hundred and fifty thousand of the Looang Prabang district?



PRESBYTERIAN MISSIONARIES AND THE MAP OF THEIR FIELD—SIAM  
Dr. Claude W. Mason; Mrs. Dodd and Dr. W. C. Dodd (Deceased)



A CHRISTIAN CHURCH AT DJOKJA, JAVA

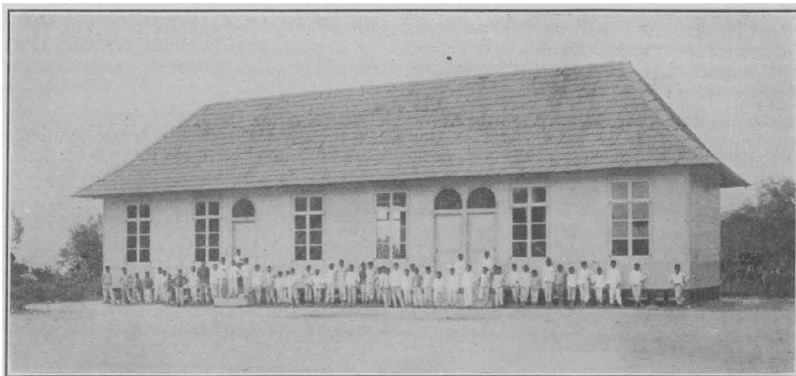
## Java and the Dutch East Indies

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

Editor of *The Moslem World*

**E**DWARD BOK recently wrote an article under the title, "Well, I Didn't Know That," in which he revealed prevailing ignorance concerning the great Dutch island empire in the tropics. During the war days a British captain in charge of a cruiser in the Red Sea challenged a Dutch liner, calling out through his speaking trumpet: "From whence and where." The Dutch captain, of Falstaffian proportions as well as sense of humor, replied, "From the tight little island of Java, bound for Amsterdam." When the British captain replied, "Where under the sun is Java?" the Dutchman (who knew hotel life in New York), called back, "Boy, page Java."

These Dutch possessions in the East Indies comprise an immense island empire, 683,000 square miles in area, with a population of 49,161,000. As the population of Java alone exceeds 35,000,000, it is the most important of the entire group of islands and forms a mission field by itself. The island lies five degrees south of the equator, and has a tropical climate with a mean annual temperature of about 78 degrees. The coldest month is January, and the hottest,



SIGOMPULAM PEARADJA—A DUTCH BATTAK MISSION SCHOOL

October. The wettest station in Java has an annual rainfall of 327 inches, while the driest has thirty-five inches. Bahrein, Arabia, has annually only two and one half inches of rainfall. The mountain system in Java affords variety of climate and wonderful beauty of scenery, with tropical verdure to the summit and great rice fields stretching to the shore. Java has 125 volcanoes, fourteen of which are active.

The vast population is divided by race and language into three groups: Javanese, who number about two thirds of the total; Sundanese, one sixth, and Madurese, who number 5,000,000, or about one tenth chiefly on the Island of Madura.

The agricultural and mineral wealth of Java is proverbial. The rice harvest alone amounts in a single year to 6,000,000 tons. In addition, they produce coffee, tea, spices, quinine, tobacco, sugar, cotton and indigo. One third of the rubber of the world is now produced in the Dutch East Indies, and seven eighths of the quinine. Among the most important minerals is petroleum, but coal, copper, tin, silver, gold are also found.

The whole island of Java is knit together by admirable roads and railways. There are over 3,500 miles of first-class roads and 11,000 second- and third-class, which are far superior to the average road in America. Eighteen hundred miles of railway and 1,300 miles of steam trams unite East and West Java, not to speak of 15,000 miles of telegraph lines and telephone system. The leading cities are Batavia (250,000), which is the center of government; Soerabaya (160,000), and Semarang.

The Dutch first entered the East Indies in 1598. In 1602 the Dutch East India Company was established, and in 1619 Batavia was founded. In 1811 Java was captured by the British and remained in their power until 1816 when by treaty East India was restored to the Dutch. After a number of wars with the Javanese, gradually a



system of over-lordship was established which lasted from 1830 until 1860. Then a famous novel by Dacker, entitled, "Max Havelaar" fell like a bomb in the Netherlands and compelled a readjustment of the whole system of government, having much the same effect as the publication of "Uncle Tom's Cabin" in America. The charges in the book were never refuted but abuses were gradually diminished and finally the whole system of exploitation was abandoned. A recent writer states:

Though "Max Havelaar" was presented in the form of fiction, its incidents were founded on facts, and it formed a severe indictment of the policy pursued for two and a half centuries by the Dutch in the management of their East Indian possessions. It proved to the satisfaction at any rate of a large section of the Dutch nation, that the Home Government, whilst ordering humanitarian rule on paper, in reality connived at slavery. Theoretically the Javanese peasant was a free man; in practice he was a chattel. The Dutch had found ready to hand in the East what they did not find in the West Indies, in America, or in the Cape of Good Hope, a huge laboring population, or rather, a huge population that could be forced to labor. This being so, there was no necessity for them to found real colonies; and the Dutch East Indies, according to Decker, were not colonies in the true sense of the word, but mere money-making concerns.

At present free labor is universal, and the Dutch policy is that of benevolent paternalism without any cause for oppression. The French traveler, Cabaton, whose book is perhaps the best we have



MISSION CHURCH AT MAOMPANG JAVA COMITE—HAS 140 MOSLEM CONVERTS AS MEMBERS

on Java, speaks very highly of the Dutch colonial system. A more recent book by Torchiana, entitled "Tropical Holland," gives an account of present-day conditions which compare favorably with the colonies of France and Britain.

In Java we may study comparative religion on a large scale, and may trace the layers of the different religious conquests in the language, the art, the civilization, and the public religious acts of the people. The soil was animistic. Very early, about the first century of the Christian era, however, Hindu and Buddhist influences were established. All the remains of Javanese architecture, their national theater and their weird music, can be traced to Hindu and Buddhist influence.

The political power of Hinduism held till the middle of the fifteenth century. The island of Bali, still wholly Buddhist, is a great unoccupied mission field. Nineteen twentieths of the population of the East Indian Islands is Mohammedan, and although Islam here may seem superficial when compared with North Africa, it is thoroughly established and has all the vital elements of the older Islam. Yet the Javanese are very proud of the period of Hindu-Buddhist culture which is considered the golden age of their civilization, when Europe was still in medieval darkness.

Islam began its conquest, under Sheikh Abdullah Arif and Jehan Shah; it did not continue to develop culture but deadened its vitality. Art and architecture declined as did manners and morals. In 1507 the King of Atjeh, in Northern Sumatra, embraced the Moslem faith, while Ibn Batuta makes mention of a Moslem ruler in Sumatra as early as 1345. A certain Arab named Rahmat, who styled himself an apostle, began to preach and win converts, and built the first mosque in Java. After the conversion of the chief, Raden Ratah, proselytes became more numerous, force was used to extend the Moslem state, the capital fell into their hands and Islam was practically triumphant in 1478 A. D. Nine apostles or missionaries were sent out to convert the remainder of the people.

Before the end of that century the King of Ternate, in the Moluccas was converted, "and Islam was spread in the Spice Islands by Javanese traders who came there for the double purpose of procuring cloves and imparting Islam." Arnold, quoting from a German writer, tells how these merchant missionaries carried on their propaganda in a way that won the whole Malay Archipelago. "The better to introduce their religion into the country," he says, "the Mohammedans adopted the language and many of the customs of the natives, married their women, purchased slaves, in order to increase their personal importance, and succeeded finally in incorporating themselves among the chiefs who held the foremost rank in the state." In 1803 some Sumatra pilgrims, who had become followers of the Wahabi movement in Arabia, returned from Mecca to

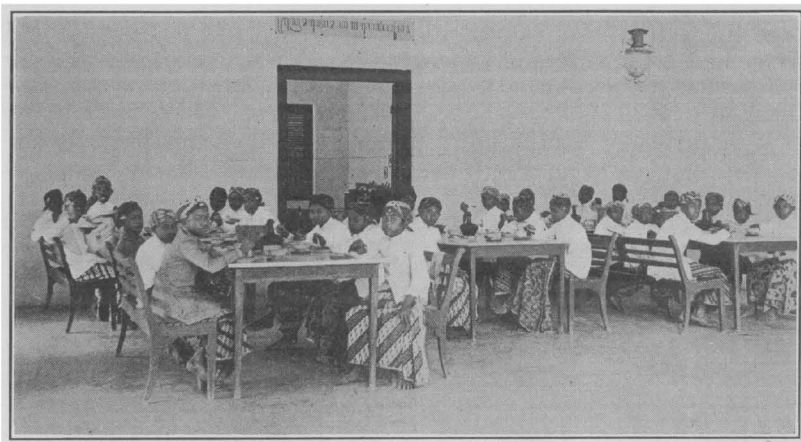
proclaim a holy war against all infidels, first the heathen Battak tribes and afterwards the Dutch rulers. A seventeen-year war followed; but the propaganda did not cease even when the Dutch Government took the last stronghold of the zealots. Today Java is one of the vital centers in the world of Islam as is indicated by the number of pilgrims from the Dutch East Indies to Mecca, shown by government returns:

<i>Moslem year</i>	<i>Christian year</i>	<i>Dutch E. Ind. Pilgrims</i>	<i>Total Pilgrims at Mecca</i>
1329	1911-12	24,025	83,749
1330	1912-13	18,353	83,295
1331	1913-14	26,321	96,924
1332	1914-15	28,427	56,855
1333	1915	pilgrimage stopped	.....
1334	1916	pilgrimage stopped	.....
1335	1917	72	8,585
1336	1918	48	7,020
1337	1919	1,093	22,131
1338	1920	14,786	59,370
1339	1921	28,878	60,786

Elementary education, established in 1848, is now carried on by government schools and private schools. Compared with the Philippines the educational program in the Dutch East Indies is very backward in its extent, although modern in its content and Dutch in its thoroughness. Illiteracy still prevails among 95 per cent of the population and less than 900,000 pupils are provided with instruction, the amount spent for education annually being less than 80,000 pounds sterling.

More than one hundred Moslem newspapers are published in the Dutch East Indies. The titles of some of these are significant: "Light of Sumatra," "Young Java," "Young Sumatra," "Light of India," "Light of Minahassa," "Light of Islam," "The Revival of Islam," "Agreement and Disagreement" (the first in the list of Moslem religious papers), "The Arena of Islam," etc. Their variety and number, in the present time of depression and general crisis in the newspaper world, surely are proof that Islam is awake.

Some of the papers are frankly reactionary, and advocate a return to the old Islam, but the majority are progressive and desire reform, educational and ethical. The contents of a single number of the "Tjahaja-Islam" are typical. This paper is a diglot in Malay-Javanese. The advertisements, with one exception, relate to Moslem schools, book-sellers and eating-houses. In the issue for November 5, 1921, after an editorial (which closes with a threefold Amen), the leading article is on Islam and Democracy. Then follow an appeal for money to open a new Moslem school, a poem calling for the better observance of the five prayer periods, a proposal to unify the Moslem press, and a reply by the editor, who says that three small papers reach a larger circle than one large one! The Javanese



DINING ROOM OF THE CHRISTIAN TRAINING SCHOOL, SOLO, JAVA

section has similar matter and in addition a Koran exposition with references to Thomas Carlyle.

According to the last census there were 11,942 schools with a total of 846,326 pupils, not counting the higher training institutions for engineering, commerce, medicine and law. At the meeting of the Zendings Bond at Djokja in August last, where missionaries of all Java were in council, it was estimated that the total of literates for Java was as follows: One million who read Malay, one and one-half million who read Javanese, 400,000 Sundanese readers, and 200,000 Madurese readers. The Roman character is slowly (some say rapidly) displacing the Arabic character in Malay (even in Javanese). Dutch is becoming more known among all educated Javanese.

The Nederlandsch Zendeling Genootschap, the earliest of the Christian missionary societies, was founded in 1797. In 1858, because of the wave of rationalism which swept through Holland, many of the evangelical party seceded and organized other societies, each with its own doctrinal basis. Today sixteen societies work on the island of Java and have 456 missionaries in the Dutch East Indies. The methods followed are practically the same as in other mission fields with the exception of the establishment of Christian villages by the development of land and virgin forest under grant of the Dutch Government. By this method the Dutch missionaries were able to protect their converts and give them educational advantages in a center of social and spiritual life. *The result is that there are now 37,526 converts from Islam in Java, and 8,000 in the other islands making a grand total of 45,526.* We bow before the grace of God who has given life to the seed and a harvest to the faithful sowers in these isles that waited so long for His Law.

Dr. B. J. Esser in his book, "God's Guiding Hand in Missions" (Dutch edition) mentions the following cooperating factors in missions in Java.

1. The Javanese people who number one half of the total population of the Dutch East Indies have one language and one civilization.
2. Every part of the field is accessible by rail and roadway.
3. The hospitable, docile and polite character of the people guarantee the safety of person and property; especially the educated Javanese who are the leaders and accessible through the press and through the Dutch language.
4. All medical work has the guarantee of a liberal subsidy on the part of the Government. This is also the case for all schools where the Dutch language is taught.
5. The Javanese Bible translation is excellent and cheap.
6. The beginnings of educational literature by the Government and the missions as well as distinctly Christian literature offer many advantages.
7. There is an educational and social revival manifesting itself in the organization of Societies Boedi-Oetomo, Sarakat-Islam, etc.
8. The Christian congregations which exist are centers of evangelism.

Missions in Java are remarkable ; (1) In the large results secured among an almost wholly Moslem population, and these results were secured not by superficial methods, but by the most thorough requirements for baptism. (2) In the preparation of Christian literature, including Bible translations, where the psychology of the people was taken into consideration, as perhaps on no other field. The Javanese mind was thoroughly understood in presenting the message, and therefore received acceptance. (3) In spite of the many societies engaged in the work in one single field, the laws of comity have been strictly observed, and there is an increasing spirit of co-operation between the missions, especially in the production and distribution of Christian literature.

#### STATISTICS OF MISSIONS IN DUTCH EAST INDIES IN 1922

<i>Name of Society</i>	<i>Entrance</i>	<i>Field</i>	<i>Converts</i>
Nederlandsch Zendeling Genootschap	1797	Java East and Celebes	25,310
Nederlandsch Zendingen Vereeniging	1858	Java West	3,386
Utrechtsche Zendingen Vereeniging	1859	New Guinea, etc.	18,157
} Gereformeerde Zendingen Vereeniging }	1853	Middle Java	3,718
	1892	Middle Java	....
Gereformeerde Zendingen Bond	1910	Celebes	....
The Rhenish Mission	1828	Sumatra, Nias	337,213
Sangi Talaud Committee	1887	Sangi Islands	88,351
Doopsgezinde Zending	1847	North Java	3,000
Het Java Comité	1854	Sumatra, East Java	3,677
De Salatiga Zending	1882	Central Java	1,927
The Lutheran Mission	1852	Batoe Islands	1,000
The Salvation Army	1894	Bandoeng, Java, Celebes	....
Ned. Bijbel Genootschap	1814	Whole field	....
British and For. Bible Society	1804	Whole field	....
Meth. Episcopal Mission	1905	Bintenzorg and Soerabia, Java	1,289
Seventh Day Adventist	1908	Java and Borneo	400
Roman Catholic Mission	1808	Java, Sumatra & New Guinea	38,530
Native missions of the Dutch East India churches, church members			425,958
Native missions in Minahassa, Ambon and Timor, (Est.) church members			500,000
Total native Protestant Christians in the Dutch East Indies			925,958

# Destroying One Hundred Idols

BY MRS. EMMA DRESSSEL SMITH, TA-MING-FU, CHIH-LI, NORTH CHINA

Missionary of the Church of the Nazarene

**H**SI HSIAO CHUANG is fifteen miles out from Ta-ming-fu. Evangelist Liang passed through there about a year ago and stopped to preach on the street. After that the people had meetings whenever possible, and a few months ago Mr. Liang moved there. About twenty people were converted and a boy's school was opened. A young man from the village volunteered his services as a teacher, and took charge of the school without remuneration.

We started out from Ta-ming-fu early one morning—ten women from the Bible School in a wagon drawn by a cow, a mule and a donkey. Mr. Smith rode on a motorcycle, and Mr. Trumbower and I in rickshas. When we arrived at the village at about noon we found quite a crowd was waiting. It seemed good after passing through one heathen village after another to hear Christian people singing, "What can wash away my sins, nothing but the blood of Jesus." Then we heard the Christian greeting of "Peace to you." After luncheon we went to the temple where the men had a meeting at the north entrance and the women at the east door. While the Bible women were speaking I heard a great commotion inside the temple and went inside to discover the cause. What a sight met my eyes! The idols were falling right and left. The teacher with his boys and the other Christians were busy pulling them down and carrying them out. The idols, made of mud and wood, had been painted many bright colors and varied in size from that of a doll to a full-grown man. The large ones required as many as five persons to carry them out. Mrs. Han, one of the Bible women, said that forty years ago her father had taken her to a theater in this village and now she rejoiced to see all these idols destroyed and this temple turned over for Christian worship.

There were over one hundred idols in five buildings, one of which had only women gods; three goddesses, a dragon, and about twenty small gods were supposed to wait on them. In another building was the god that people worship when someone dies and which they believed takes care of the spirits of the deceased. The school boys laughed as they smashed the idols, beat the gongs, and broke up incense pots. The Chinese Christians said that it was remarkable to see the fearlessness of the boys, especially when we consider that they had been brought up in dread of these idols.

Our Bible women, when they returned home, were so excited that they all talked at once and told how the true God had changed those people's hearts, and given them such courage.

# Effective Prayer for Missions

REV. ROBERT FORMAN HORTON, D.D., LONDON, ENGLAND

**I**NTERCESSION is the most difficult part of prayer but it brings the greatest blessing to those who practise it. It is the mightiest instrument that God has intrusted to us for the accomplishment of His will in the world. It is the hardest, because intercession is prayer not for ourselves, but for others, and because the objects are not physical but spiritual. It is only as self is lost sight of that the secret of effective intercession is realized. In it we are comrades with Jesus Christ of whom we are told in the prophetic word, that He made intercession for the transgressors. In the 17th chapter of John we are permitted to overhear His intercession, and on the cross He interceded for those who slew Him and now "He ever liveth to make intercession for us."

The Holy Spirit helpeth our infirmities and maketh intercession for us, so that when we intercede for others we are in fellowship with God. Intercession therefore brings the greatest blessing to those who practise it. The word in the Greek and in the Hebrew means meeting, coming into close contact, with God.

Intercession is the greatest and most powerful instrument that God has put into our hands. The whole trend of modern discovery and of modern thought has been to make more credible for us the power of prayer. Today we bind the whole earth together, and speak across the continents and across the oceans. The earth is like a single room in which humanity is enclosed and united. We easily, and in a moment, touch the mind of a man on the other side of the globe. Today we understand better that the individual soul is not only the force that can change and adapt, but is also the force that can create. We recognize that if we will reckon with the forces of the universe and with man and his history, we must see personality and the will as the constant agent in this world. The exercise of the will in communion with God and the assertion of truth in prayer must be one of the mighty forces in making the world and in influencing its history.

We can see the meaning of prayer and can understand that it is a God-ordained method of service by which all things are made possible for the Kingdom of God. But we are not confined to theoretical arguments. Fact upon fact, experience upon experience, prove the positive effects of intercession.

Let me give a personal experience. In a little manual of devotion, called "The Open Secret," ten years ago I used the fly leaves at the end of each day's prayer for the names of those for whom I wished to pray, or the objects that I wished to remember constantly

before God. Now I never read the printed matter, but those written words are the most marvellous record and the most conclusive demonstration that God does answer prayer. Name after name, petition after petition, I have checked off as "answered." No one could shake the conviction that that daily prayer to God concerning the persons whom I desired to help or those matters that need God's interposition, has produced the answer. The cause and the effect are there. Begin, if you have not, to keep a prayer list and to intercede with those names and objects before you. In ten years no power on earth can shake your conviction that the real thing in life is communion with God, and the one way of accomplishing difficult and seemingly impossible things is to leave them and leave yourself in His hands.

When D. L. Moody was a pastor in Chicago he was unusually successful and much of his success was traced to two godly women in that congregation who used to bow their heads and pray whenever he was preaching. He asked them once what they were praying for, and when they replied that they were praying for him, he was a little annoyed, because he thought he was doing very well. But he let them continue and even asked them into the vestry to pray for him. When they were praying there one day, his whole heart seemed to break down; he found the secret of his weakness and saw that he needed the prayer more than anyone. From that time, said Mr. Moody, began the manifestations of God's power that shook Chicago, New York, London and the world.

One other illustration, which could be multiplied a thousandfold from the mission field. In 1836-37 the two missionaries, the Murrays, went to Tutuila, in the South Seas. They worked with some success and several little churches were established on the island. Then all at once, throughout the island in each place where there was a church an extraordinary spiritual movement began. The people came in asking for baptism, and rose up in the assemblies confessing their sins, crying to God for pardon. As a result many were gathered into the church. At first these two missionaries thought this movement was some unwholesome disturbance for they could not account for it. But they saw it was God, who was moving the people and they gathered in the fruit. Many months afterward the news came from Scotland, that in Jedburgh, the town from which these two missionaries had come, the Christians had met together and were praying for Tutuila and the missionaries there on that very day that the movement had begun. The prayer that ascended in Jedburgh for the coming of the Kingdom of God was answered at Tutuila on the other side of the world.

Let us pray more continually, more definitely, more earnestly and more believingly, not only for our own needs but for the needs of the work of God throughout the world.



# Foreign Students in America

BY W. REGINALD WHEELER, NEW YORK

NOTE:—A Commission organized under the auspices of the Friendly Relations Committees of the Young Men's Christian Association and the Young Women's Christian Association has been making a study and survey of the foreign students in this country which has extended over two and a half years. The results of this survey are available now, and the following article is based largely upon its findings. The survey will appear in book form under the title "The Foreign Student in America." The book is edited by W. Reginald Wheeler, Henry H. King and Alexander B. Davidson, and is published by The Association Press.

**T**HERE are more than eight thousand students from foreign countries in the colleges and universities of the United States. Including foreign students in secondary schools, the total is well over fourteen thousand. These students are men and women of exceptional courage and intelligence or they would not be in this country. After remaining in America for several years they return to their home lands where they have unusual opportunities for influence and leadership. They are "a potential asset or liability to the Christian cause and the movement for international understanding and good-will." In the impressions of these foreign students of American life, in their criticisms of our colleges and universities, in their attitude toward the Christian Church, and in the efforts being made for the more adequate service of these representatives of many lands, there is special interest today.

The first experiences of foreign students in America are sometimes fraught with hardship and injustice. "An Egyptian student from an influential family, traveling second class, detained twenty-three days at the immigrant station pending investigation of his case, became ill and was much embittered toward American institutions." "Two Hindu students came to the offices of the Friendly Relations Committee and reported they had just paid a taxicab driver thirty dollars to bring them from the steamship there." But in fairness it should be said that the treatment given to students entering this country by the immigrant officials and by others in responsible positions is generally cordial and just.

There is much evidence as to the loneliness of foreign students after they have taken up residence in our country and of the incalculable results which have come from the thoughtfulness and hospitality of Americans who have invited students into their own homes. "Some students have been here five to six years without having received the hospitality of a family circle." When students are asked, what is the best single privilege they can enjoy in America, aside from the attendance at a college of their choice, the commonest reply is, the privilege of being in good homes.

An Indian student writes: "Oh, if I could only drop in occasionally at some friend's house and have a cup of tea, as we do in India, it would make all the difference in the world."

A Chinese student writes back to a missionary friend in North China: "The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young *Chink* to make acquaintances in refined society. . . I don't feel at home at all. . . The hearty welcome I get from Church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself—'Almighty God, our Heavenly Father, Thou hast made the earth and the peoples thereon, white, yellow, red or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorn; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.'"

Although the majority of foreign students who have studied in America return with warm feelings of friendship and affection for this country, there are many, especially non-Christians, who see clearly some of our national failings. "The principal stumbling blocks in the pathway of Oriental non-Christian students are industrialism, imperialistic commercial expansion, war-like temperament, racial haughtiness, misunderstood missionary policy." "It is inconceivable that Western civilization can at the same time develop great industrial corporations and write the twenty-third Psalm or the thirteenth chapter of First Corinthians."

The comments of foreign students throw a new light on the colleges and under-graduate life in this country. A European student contrasts the American and English educational objectives and curricula: "The student not only gets something different, but he expects something different. In England you go to the university to *develop yourself*, while in America you go to the university to *distinguish yourself*. There you have a whole world of difference. In America a boy is always endeavoring to attain some outward sign of achievement, to make the college paper, to make one of the clubs or fraternities, to make the football team. The center of gravity is in the world of action far more than in the world of thought.

"You get the same tendency echoed in the academic sphere. I was struck by the excellence, the vigor and the competence with which affairs relating to the world of action are handled. I found that everyone could use a typewriter and drive an automobile. I found that drives for money were made on a vast scale and with a success undreamed of in England. I found that the applied sciences, such as medicine and engineering and agriculture, and the vocational studies, such as law, are at their best taught (and learned) far better than anywhere in England. But when it came to what one may call by contrast the world of thought, quite the opposite was the case. Pure science and the purely cultural subjects, such as classics and litera-

ture and art, are absolutely inferior in most cases and unusually neglected. The situation in regard to them is either tragic or comic. Accordingly, although one meets students who obviously show promise of becoming great engineers, great doctors, captains of industry and so forth, one rarely, if ever, meets a student who seems destined to become a Darwin, a Beethoven, a Shelley."

Another foreign student comments thus in regard to the social system of many of our colleges: "This whole system of fraternities and sororities is one reason among others for the remarkable uniformity of the American students; east, west, south and north, you meet with practically the same type. They dress alike, they do the same things at the same times, they think and speak in the same terms and have practically all the same interests.

"The standard seems to be uniformity. Everyone who is different is crazy, perhaps a book-worm or the like, and only those students are chosen to membership who are believed to be able to become good fraternity brothers or sorority sisters, and that, of course, means that they will have to measure up to what is considered to be good form. Under a system like that you may be sure seldom to get a new member of a distinct personality."

The direct judgments and opinions of the individual students concerning the Christian Church and Christian people in America, as expressed in the returned questionnaires, are of interest and importance. It is fair to say that the majority of the comments are favorable to the Church although there is a distinct minority of critical opinion. Thus of the two hundred and seven Chinese questionnaires, one hundred and eleven are favorable in their comments on the Church, sixty-seven are critical, twenty-nine contain no comment. Favorable opinions from the Chinese, Japanese and Filipinos follow.

From the Chinese: "Christian workers are the nicest people to meet; very kind to strangers." "The church is the foundation of your social order." "The Christian church is doing a great deal for the betterment of society and of international friendship." "The United States without Christianity would be entirely different in social structure; Christianity is its moral foundation." "The Christian Church is high-spirited and full of hope."

From the Japanese: "Christians are the pillars of society. The center of gravity of this nation is the church and Christians." "It is one of the most beautiful customs in the life of the nation."

From the Filipinos: "Christianity is the foundation of American civilization."

On the other side of the question there is apparent support for the statement of one of the student secretaries: "The fact cannot be ignored that there is among foreign students in the United States a rising tide of criticism of the whole Christian movement. This attitude is almost as pronounced among Christians as among non-Chris-

tian students. Much of it is due to inadequate knowledge of the policies and achievements of the Church at home and in China; but when allowance is made for this, there remains a serious situation." Critical comment from the Chinese includes the following: "Many Christians are sincere but are narrow and superficial." "The church is a business organization, most efficient, but its religious powers are surely degenerating." "Social life is carried too far; young people go for a good time but not to worship God." "The message of missionaries is not practiced in America." "The only really religious people are the old people; the middle aged go to manage church affairs and the young people for the social life." "Their orthodox teaching and unscientific spirit astonish me." "It is deplorable that the churches are involved in petty arguments against one another rather than devoted to energetic work." "I nearly accepted Christianity as I understood it when I was in China, but changed my mind in the United States."

Much is being done for these foreign students by various organizations, including the Friendly Relations Committees of the Young Men's Christian Association and Young Women's Christian Association, Student Christian Associations, the varied work of the Church and of the Mission Boards of the Church, by cosmopolitan clubs, and by the International Institute of Education. The recently opened International House in New York City, a property in which more than two million dollars have been invested by a prominent layman, is a striking example of such service, and the inscription over its portals is typical of the aim of all these organizations—"That Brotherhood May Prevail."

On the other hand, there is much still to be done for these students from foreign shores. Speaking of how wider and richer service can be rendered to them and of where the responsibility for this service particularly rests, Professor Latourette of Yale University writes: "Upon the foreign student must be brought to bear the influence of the classroom, the home, the church and the campus." Dr. George M. Stratton, writing for President Barrows of California University, says: "The entire university and the community outside the university is responsible. But in a special way this responsibility must rest upon religious organizations of the university and of the university town." Dr. D. Willard Lyon, Secretary of the Foreign Division of the National Council of the Young Men's Christian Association, writes: "The primary responsibility for helping the foreign students in our North American colleges rightly to understand and appreciate the basis of the Christian religion, and loyally to promote the application of Christian principles to international relationships rest, in my judgment, primarily with the Christian forces resident in the educational institutions in which these foreign young men are studying." Dr. Stephen J. Cory, Vice-President of

the United Christian Missionary Society of St. Louis, expresses the opinion of a great majority of those in touch with the situation when he writes: "I would put first Christian homes. I can think of no greater impact on the lives of these people from non-Christian homes. Christian people should consider this an opportunity for world service and take these lonely young people in and accord them the courtesy and influence of a Christian home." Dr. Robert E. Speer sums up clearly the whole situation: "The responsibility for helping these men rests on two bodies, the College and the Church. The influence of the College for good is only a fraction of what it ought to be, and in too many cases it abdicates its function of making full men out of these students. The Church did its duty pretty well by some of the first students who came over, but later, for a number of years, it neglected its task. Now it is being quickened to it again. It ought, by means of Christian homes and local Christian ministers, the agencies of the Young Men's Christian Association and the Young Women's Christian Association and various national instrumentalities, to lay out an adequate and efficacious plan to cope with this situation, presenting at once so clear a duty and so rich an opportunity."

## Difficult Conditions in Brazil \*

BY FRANK L. BAKER, VARGINHA, MINAS, BRAZIL

A SERIOUS condition of spiritual apathy and indifference confronts the evangelical worker generally in Latin America. There seems to be an appalling lack of initiative in investigating the credentials of Christ's ambassadors. There is at times a passive acceptance of the missionary's message as winsome and pleasing without the corresponding personal responsibility and application. The reason is that for centuries, the people have been indoctrinated in a school of infallible pronouncement. The "Church" has spoken in matters of doctrine, and woe to him who would dare to differ or question. The "Holy Mother Church" arrogates the absolute and questionable right to determine what Her subjects shall believe and the final issue is, Believe or be *anathema*.

Under such a regime, individual responsibility before God and one's fellows is dealt a death blow. And once this predicate of free agents is destroyed, the doors are thrown wide open for irregular conduct. A certain individual, whose private and public life was notoriously unbalanced from a moral point of view, was remonstrated with by a minister of the Gospel who tried to awaken his conscience to the tremendous importance of the revealed truth that "It is a fearful thing to fall into the hands of the living God." (Heb. 10:

\* From *The Presbyterian Survey*.

31.) The man made reply: "About this I am entirely unconcerned. I pay the priest to save my soul for me. That is his business and not mine."

Another thing that deters evangelical advance is the open, tenacious hostility of the Roman Catholic hierarchy. This opposition is not a casual, sporadic outburst here and there; it is a well-organized plan embracing all, from the Cardinal to the humblest vicar. A note constantly struck in the Roman Catholic press and pulpit is that American missionaries are spies, advance agents of the United States Government, to get a foot-hold in the country so that the final conquest of Brazil by the Yankees may be assured. Missionary motives are said to be black garments under which sinister aims are concealed.

The evangelical worker in Roman Catholic lands often meets a public mind thoroughly poisoned against the Gospel. When the mercenary motive is not mentioned, he is greeted with a large degree of suspicion as an enemy of God and the Church. Many still believe that there is some mysterious but real alliance between him and Satan. Even when this illusion is dispelled, there is the horror of the Church's power of excommunication which is believed to affect a person's status not only in this life but throughout all eternity. Bibles and tracts must be jealousy guarded, or they will be seized and burned. Attendance upon the church services is a source of constant harassing and threatening and an open break with Rome brings an immediate outburst of malediction and persecution. Friendships are severed, social ties are broken and often complete ostracism follows.

Another influence that directly affects evangelical advance is the high percentage of illiteracy. It is also a problem that is challenging more and more the close attention of the governments, state and federal. All who really love Brazil are concerned. Naturally the vast expanse of territory, the inadequate transportation facilities and extensive isolated reaches accentuate the problem. The difficulty of personal investigation of the claims of the truth limits the number of those who can be reached. Thus among many, the printed page as a mighty aid to evangelical propaganda must be put aside, giving way to the spoken word. On the other hand the great influence of the evangelical school is readily seen. The attendance of students in these institutions is very large and constantly increases. Even with a difficult economic situation confronting the people, the matriculation in mission schools is larger than ever before and more are not accommodated for lack of added space.

Man's extremity is God's opportunity. Like Elisha of old, we too can look up and see through the eyes of faith that they who are for us are more than they who are against us. It is not by might nor by power but by the Spirit of God that the victory shall be won for Christ our Saviour.

# Religion and Anti-Religion in Russia

OBSERVATIONS BY RECENT VISITORS\*

**M**EN have always been divided according to their varied conceptions of God and of man's relation to Him. There are those who say that God, if such a Being exists, is unknowable; others seek to discover Him, but disagree as to His character and powers. Still others accept as final the revelation through Jesus Christ and a comparatively small minority wilfully discard all belief in God and refuse to accept evidence offered to prove His existence.

The great land of Russia, with its millions of men, women and children, is just now in the throes of the struggle between faith in God and atheism. The antagonistic attitude of the Communistic Party, including most of the Soviet leaders, is traceable to the teachings of Karl Marx, the German Jew who was the founder of Communism. The susceptibility of the Russians to this teaching may be due, in part, to misrepresentations of God and His Way of Life, for which some of the religious-political leaders of old Russia were responsible.

Frederick A. Mackenzie, the well-informed, fair-minded British correspondent has recently come to America from Russia, where he has spent the past three years. Mr. Mackenzie, an unusually keen observer who has the facts, declares that conditions have not improved since he entered that country in November, 1921, but in some respects have grown worse. Extreme radicals still control the government with despotic power and make every effort to suppress capital, to destroy private business and to obliterate religion. The intellectual classes are subjected to great oppression and numbers of business people and political prisoners have been exiled to Siberia and the Arctic region. Many of these are merely political offenders, including numerous students and several bishops of the Greek Church. The Soviets have discharged many government workers who used to belong to the upper classes, and these are facing starvation. They cannot leave the country because few permits are granted. Among the victims of Soviet oppression are many Russians who have assisted the American Relief Commission in its work of charity.

The campaign against religion and the atheistic instruction given in the public schools has led to much immorality. Marriage is considered as only a civil contract held lightly by the Communists, and large numbers of men with middle-aged wives are discarding their spouses and are marrying young girls. The divorced wives face much suffering.

Richard Washburn Child is another witness who writes in an

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\* The REVIEW does not vouch for the accuracy of the interpretations put upon the facts quoted in this article.—The EDITOR.

article in the *Saturday Evening Post*: "The Bolshevik program is known. The fact that debts have been repudiated is known, the nationalization of property is known. No one denies the government's ruthless policy of executing great numbers. No one asserts that revolution in Russia has been a loving and tender business; no one denies that it has been bloody. No one denies that there has been a régime of compulsory labor. No one denies a great degree of industrial stagnation. No one denies that there has been a struggle to drive out religion. No one asserts that the institution of the family and old standards of morals have been lifted higher by the new régime. No serious mind believes that there is much democracy left in Russia—in the sense that the majority may control their destinies. Those who would assert that Bolshevism has given more liberty or happiness than Czarism would have a hard time finding evidence to support them."

The ruling class in Russia has changed but the Soviets are as despotic and cruel as the Czar. Deportations, espionage, killings continue. There is no true freedom in Russia. In view of all that is known of Communist rule in Russia it is surprising that even one apologist can be found among people able to think. The Russian communists have filled the world with fear; they seek to blot out the name of Jesus, and in the train of Bolshevism follow famine, pestilence, bondage and wailing. The experiment has demonstrated the futility of the communistic philosophy. The effort to destroy Christian belief throughout Russia is not effective. This is due to the deep roots of religion in the human heart, and not to any sympathy with religion on the part of the Government. It has made the Bible itself a contraband book. The latest report of the British and Foreign Bible Society states: "From Petrograd to Vladivostok the Soviet Republics remain closed to our Society. Before the war about 500,000 copies of the Scriptures were sold annually in this vast area, but during 1923 only 1,800 copies of Russian Scriptures were sold. In the name of liberty and free thought the authorities have issued orders to confiscate all Bibles. On the other hand, we hear pathetic tales of the longings of Russians to obtain copies. The chiefs of the Red Army point to the Bibles and say, 'All that is printed therein are fables and deceit.'"

A writer in the *British Weekly* says: "The Bolshevik régime seems more like the reign of Antichrist than anything that Europe has seen for many centuries. Zinovieff, head of the Third (Communist) International, and one of three most powerful rulers of Russia today, said recently in admitting some young recruits into the party: 'The Communist Party cannot tolerate interference by God in critical moments; for candidates who hesitate to renounce God we have no room.' In *Pravda* (Truth), the official newspaper



of the ruling Communist party, King George, Ramsay Macdonald, and Jesus Christ were recently ridiculed in caricature together.

"Bolshevist persecution of the Church in Russia has been responsible for the death of over eight thousand priests, monks and nuns. The sanctity of the home is gone. Immorality is awful—most awful among the children. Take this as an example of the horrible degradation of the Russian official mind, that in Moscow in one year there were 10,000 cases of abortion procured under official sanction. It is today a criminal offence in Russia to hold a Sunday-school class. The penalty of one year's imprisonment with hard labor is provided in Russia for any hapless teacher who may tell a child that Christ is its Saviour."

Gregory S. Zinovieff, Chairman of the Executive Committee of the Third International, admits that the Communists had gone too fast in their propaganda against existing religious rituals and in their efforts to establish atheism. In a recent pronouncement he is reported to have said: "We shall pursue our attacks on Almighty God in due time and in an appropriate manner. We are confident we shall subdue Him in His empyrean. We shall fight Him wherever He hides Himself, but we must go about such a question as anti-religious propaganda more carefully in the future. Our campaign against God and religion must be carried out only in a pedagogic way, not by violence or force."

This attitude of the Soviet leaders does not have much effect on the peasants. An Associated Press correspondent writes: "In spite of the Communist campaign against religion, the greater part of the population in the larger cities went eagerly to church to celebrate the birth of the founder of the Christian faith." That the Soviet régime intends "to crush not only Orthodox Russian Christianity out of existence, but Methodism, Roman Catholicism and all other varieties of Christianity," is testified by Capt. Francis McCullagh, the British correspondent who cites from the Bolshevist Penal Code, that "the teaching of religious doctrine to persons under age in public and in private schools is to be punished by hard labor for a maximum term of one year. . . . In order absolutely to cut short collective teaching and individual relations with isolated persons under eighteen years of age on the part of ministers of all existing religions on subjects of faith, of religious traditions and of cult, no matter in what place this is carried on, persecution will follow with all the rigor of the revolutionary law."

A more friendly word for the Soviets is spoken by Mr. Edwin Vail in *The American Friend*. In giving his view of "Russia's Mistakes and Successes" he says: "Russia did what all people eventually do who are crushed by a burden of misery. The free advertisement she has received in the press is the kind that is usually given to murderers and bandits, and is not calculated to increase our

respect for the country and its rulers. Of late a number of books have attempted to give a light on post-revolutionary Russia but some, in attempting to gain friends for Russia, give only a rosy side of the story. We must not look at Russia through the colored glasses of our own social inheritance. We must take the detached and historical view which the student of social evolution would take. Diverse views are given by different observers because they observe what they wish to see. There is so much good and so much bad that it is not hard to collect facts to prove any case, provided the facts that do not prove it are carefully omitted.

"The average traveler is agreeably surprised at the conditions he finds in Russia at the present time. He may travel to Moscow in an express train with a diner and comfortable sleeping accommodations. . . . In the shops and stores he can buy most of the necessities and luxuries of the western world. At night he can go to an opera, a Shakespeare play, a revolutionary drama, or a movie. This is the surface but it represents the truth that Russia is on the road to recovery. Poor crops in the Volga Valley in 1923 have postponed the prospects of quick recovery there, and in many places there are starvation conditions where misery is almost universal. But in the Kuban district and the Ukraine there was a fair harvest and in September British and Italian steamers at Novorossiysk and Feodosia were loading up with wheat for Hamburg. This means machinery going back into Russia so that industry may make further advances.

"The Russian Soviet Government has done many stupid things and has made many mistakes as have some other governments. When the Soviets came into power they immediately introduced Communism which connotes, epigrammatically, that everybody will work for everybody. The city factory workers were to produce the manufactured articles; the peasants were to raise the foodstuffs; there was to be an exchange without the intermediary of a profit-eating class. But the factory workers could not produce enough to keep up their side of the exchange. The grain was requisitioned from the peasants, who in turn decreased their acreage. The system broke down completely, and in the terrible spring of 1922 the New Economic Policy was launched, a definite abandonment of pure Communism, allowing a certain amount of private trade, and introducing a state of affairs best described by State Capitalism. Recently a more liberal policy toward private trade has been announced by the Government.

"Bloodshed and destruction were the accompaniments of the revolution. Disorder afforded excellent opportunities for revenge, and the savagery was manifested which comes to light in all races during periods of revolution and war. The leaders of the revolution held that the end justified any means, and they were ruthless in upholding the revolution. At present the government is continually

seeing counter-revolutionary bogies where they are not, and innocent people are put in prison and exiled to Archangel or some other distant place. The Soviet Government is controlled by terror and their courts fail to mete out justice.

"A third mistake of the Communists has been an unjust treatment of the Church. Communists are anti-religious and wish to see the Church go. The Greek Orthodox Church worked hand in hand with the old government for controlling the people and the priests of the Church were for the most part favorable to the old régime. The Soviet Government therefore feared the Church as a stronghold of reaction, and has done everything to weaken it. I attended an interesting debate in a town of 10,000 people where the Communist lecturer invited the local priest to uphold his side of a debate on religion. The fact that the priest was invited to give his views is some indication of tolerance. The debate was not characterized by much wisdom, for the Communist in his attack made no distinction between the Church, religion, and the Bible. The priest countered with a poor argument in the realm of philosophy which his flock accepted although they did not understand.

"Other mistakes of the Soviet Government, most obvious to a foreigner, are the result of a fanaticism which precludes measured judgment, and makes abuses easy. This fanaticism is seen in education where it often takes the form of acquiring a knowledge of Communist theories and ritual. University professors cannot risk expressing themselves, but their melancholy smile and non-committal answers express clearly what they would say. The same fanaticism disfranchises private employers of labor, priests, and anybody the militia choose to put on the blacklist. Those on the blacklist are twice the number of those who vote for the Communist nominees. Although the election machinery is one of simple and direct representation from the smallest unit of the village up to the All Russian Soviet Congress, elections are largely controlled by the Communist Party. As in other countries with a republican form of government, only the interested vote, and the others do not.

"The quality of village government largely depends upon the quality of the men in office. A tyrant in office will tyrannize under any form of government. A good man will be a blessing to the community under any form of government. There are many tyrants in village governments, but they are gradually being replaced by better men.

"Fanaticism is also seen in a strictly controlled press. The Communist Government is as much afraid of counter-revolutionary ideas as the Czarist Government was of revolutionary ideas. Truth that hurts is not tolerated. Continued persecution of the former bourgeois, although abated, is still a fact, but a government which

now feels so secure, should be generous enough to take in former outcasts who are willing to act as citizens of Soviet Russia.

"Another mistake of the Soviet Government is that of propaganda of Communist theories and Communist action in foreign countries. The process of the gradual enslavement of the Russian peasant, through the granting by the Czars of large tracts of land to favorites, has led the Communists to look upon capitalism as synonymous with a system of slavery and oppression. The spectre of starvation and misery caused the Russian revolution, for the people believed that they had everything to gain and nothing to lose by overthrowing the Czar's government. The Communists, although in the minority, were strongly centralized, and so when they stepped in at the opportune moment, they gained complete control. If the American people should ever come to similar depths of misery, they too would rise up and create a new order with or without propaganda. Though there may be no danger in such propaganda in America, it is a great mistake for the Soviet leaders to attempt it in countries of whose institutions and ideals they have only a cynical knowledge."

In pointing out some things to the credit of the Soviet Government, Mr. Vail continues: "The first point to the credit of the government is that it has brought some order out of chaos\* and has replaced a hopelessly corrupt monarchy. Second, the natural resources of the country such as oil, coal, iron, minerals, forests, etc., are now preserved as the common heritage of the people. But the people of Russia cannot sit back and rest assured that all will go well because the resources are in the hands of the government. Politics in business is always dangerous.

"Third, the land is in the name of the Government but the peasants have the use of it. In the worst famine districts the peasant is no richer because of the land because he has no horse to plow it with, but in years to come he will benefit. The system of land division is at present atrociously stupid, as it doles out little narrow strips sometimes as far as five miles from the peasant's hut, and the system of reallotting it at short periods gives no incentive for land improvement. The peasant cannot take pride in ownership.

"Fourth, the Soviet Government has the ideal of better conditions for labor and the raising of the dignity of labor. The ideal has not resulted in material betterment over pre-war days, but that is due to the poverty of the country as a whole. With the accumulation of capital, labor will be better rewarded, and labor's right to the fruits of its labor will be guarded.

"Fifth, the Soviet Government has the ideal of universal education. Too often education is only propaganda, but that will become less and less true as time goes on. In a land where such a large

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\* The Soviets were, however, responsible for creating the chaos.—EDITOR.

percent of the peasantry are illiterate, education comes as a great light, and the people themselves are eager to learn. During the second year of the famine in certain districts the men and women were required to attend school in order to earn their food.

"Most of them passed the final examinations at the end of the month by writing the alphabet, numerals, and signing their own names. When the people are so poor that they can not even provide pencils or paper for the schools, educational progress is of necessity low and disheartening, but the will to learn among the Russian people will finally surmount all obstacles. There is also a great deal of practical educational work done outside the school. From every public place large colored posters stare at you, some with pictures and diagrams for speeding up transportation, some with warnings and methods to prevent diseases such as typhus, cholera, malaria, typhoid, etc. But perhaps the biggest single piece of educational effort was the All-Russian Exposition held in Moscow in 1923. Every section of the country from Turkestan to the Far Eastern Republic had their especially constructed buildings where the products of the country were displayed, the possibilities of future development outlined and diagrammed to the minutest detail. Agricultural economy was naturally given a prominent place. Systems of irrigation were worked out in miniature. The value of machinery was demonstrated and the necessity for its adoption emphasized. Education, which has been the golden key to a progressive future for other countries, will loose the chains of ignorance which bind Russia of the present.

"Sixth, the Soviet Government maintained the ban on vodka put on at the beginning of the war by the Czar's Government.† Under the old régime the peasants had every encouragement to keep themselves drunk and spend all their earnings on vodka, which was manufactured by the government and netted them a large profit. The Soviet Government has set the welfare of the people above the necessity of acquiring revenue and maintains the prohibition of vodka.

"The items on both sides of Russia's ledger must be left for God to balance. The Revolution in Russia has become history, and as Albert Williams ends his book, 'Only fools argue with history.' An air of optimism pervades Moscow. The morale of the Communists, engendered by past suffering and a faith in a betterment of conditions for the Russian people is unbeatable. They are united, and so Russia is united. Everybody obeys Moscow from Vladivostok to the Caucasus. Russia of the future will be prosperous, and a prosperous Russia means a large demand for manufactured goods. It is true that Russia lacks enough men of wisdom, men of tolerance and understanding, honest men, and unselfish men. The people of

† This year the manufacture and sale of vodka have been resumed with permission for a 30% alcoholic content.—Eborra.

Russia have not forgotten that ten million of her people were kept alive during the famine by American food. The basis of friendship and peace between Russia and America has been magnificently laid."

Another view of Russia is that of Dr. Harry F. Ward, the American professor with Socialistic sympathies, who has recently been in Russia, and who declares that the Soviets will not be able to destroy or uproot religion. He says in a recent article:

"The Constitution of the Union of Socialist Soviet Republics proclaims freedom of religion. But the communist party which administers that constitution has declared war to the death against all religion. Strictly speaking, what the Russia constitution guarantees is freedom of worship. It forbids religious instruction of the young except in the home and then not before sixteen years of age. The theory is that youth is entitled to choose its religion, irreligion or anti-religion without bias from its elders. There are, however, some slight signs that the prohibition of organized religious instruction is not henceforth to be rigidly enforced.

"As a general policy the central government does not directly interfere with religion except to see that it is not taught in the schools or universities, and to prevent propaganda for conscientious objection to war by pacifist religious sects.† The other official evidence of its attitude is the famous sign at the entrance to the historic Red Square—'Religion is the Opiate of the People.' The government then stands in this position. Most of the men who compose it have a conviction that religion is a menace to social progress, while at the same time they believe that individuals should have freedom to choose and practise their religion or anti-religion except when it menaces the existence of the state. The government is practically the communist party and this is definitely anti-religious. It will admit no person to membership who believes in God. The statement is current in interested circles that teachers are instructed when a child asks if there is a God to answer in the negative. It is also alleged that in such cases communist teachers are urged to give private advice outside of school hours, and it is certain that some non-communist teachers believe that if they should answer a child's question about the existence of God in the affirmative they would be dismissed.

"There is in Russia a very vigorous anti-religion propaganda. This is conducted by voluntary organizations and also by the League of Communist Youth as one of its activities. The voluntary organizations are subsidized by the Communist party and the activities of the League of Communist Youth are supervised by men prominent in the government. The anti-religion movement has three aspects. There are two organized groups, each conducting a paper under the same name, *Besbosnik*—that is, 'The Godless One,' or 'The Man

† Anti-religious instruction is, however, widely prevalent in public schools.—EDITOR.

Without God.' The one group is subsidized by the Moscow executive committee of the Communist party and the other group is subsidized by the central (national) executive committee of the Communist party. There is also a private publishing house issuing 'atheistic' pamphlets designed for the intelligentsia and for communist organizers. The first group seeks to destroy religion by ridicule. The other group of the anti-religious movement holds that the campaign of ridicule is folly and seek to destroy faith by making science a substitute for religion. They say: 'In fifty years we will make all the peasants in Russia atheists.' Some twenty ex-priests are engaged in this anti-religion propaganda, one aspect of which is conducting an 'atheistic' theatre in Moscow.

"The anti-religious propaganda being carried on through the League of Communist Youth consists mainly of wall placards presenting science in contrast to religion. The government has had to stop anti-religious demonstrations by them on the sacred days of the Greek Church.

"This anti-religion movement in Russia is due, in part, to the nature of the Greek Church—its ignorance, its apathy to the sufferings of the workers and peasants, its position as one of the repressive instruments of the Czar's régime.§ The second cause is the alleged conflict between science and religion. The leaders believe that it is part of their duty to destroy religion and thus make possible the progress of the race. The result of this anti-religious movement will first of all destroy the superstition of the Greek Church. But the soul of Russia will never be satisfied with cold science. Released from superstitions the soul of Russia will awake to true religion. The Greek Church gives no evidence of capacity to endure the attack. The movement in theological education, financed from the United States, has the possibility of supplying in time leaders for a much more vital expression of the religious nature of Russia. The most vitality appears among the sectarian movements such as the Baptists, Adventists, Doukhobors and others. In this section of the religious life of Russia there is a stirring. Negotiations are also going on with the more liberal members of the Communist party for religious freedom for this group that is opposed to war and to capitalism.

"God is patient and long suffering with Russia. The people have suffered much and many leaders, in their blind groping after the light and some new way into the 'Promised Land' of Utopia, have misled their followers into a pit. It is for Christians to point them to Jesus Christ the Living Way."

We give in conclusion the view of the situation by an evangelical Christian worker who was living in the center of Russia nearly the

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§ The Russian Church was at the same time the victim of the Czar's Government and welcomed the opportunity given by the Revolution to throw off the yoke.—EDITOR.

whole of last year and was therefore able to observe conditions on all sides. He writes:

"Our brethren in Russia are suffering from much persecution and other difficulties. The Czar's government counted them as revolutionaries, but the Soviet Government is looking upon them as counter-revolutionaries. Sunday-schools are prohibited; many prayer-houses have been confiscated; the Orphanage and Old People's Home in Balashoff, which the Baptists had bought with their own money, was confiscated and given over to the Communistic Young People's Club, and is now a place where atheism is being spread. The same fate befell the Baptists' Invalid Home in the village of Maslovka. Many preachers are in prison and all religious literature has also been confiscated by the orders of the Secret Police.

In spite of opposition and handicaps, the work of evangelism in Russia is going on. The word of God is not bound and the Spirit of God is at work. Thousands of souls that have been in the bonds of fables and sin are being released and raised up like Lazarus from the grave. Released from atheism, they are praising the Lord; the deaf are hearing, and the dumb are speaking and praising the Lord with new tongues. The Russian Evangelical Churches are missionary churches. The members believe in the Bible and carry their Testaments with them. Many farmers in the field, woodcutters in the woods, and peasants going to town to buy and sell, take their Bibles with them. When there is an opportunity many faithfully witness for Christ. Patience, prayer and the example of a Christlike spirit, and sacrificial service are the methods that will achieve most for the Kingdom of God in Russia."

## Ahmed of Baghdad

*The Story of a Student at the American University at Cairo*

AHMED of Baghdad is the son of a wealthy lumber merchant in Baghdad. The course of his life ran smoothly until his father, according to the Mohammedan custom, married another wife. The treatment which his mother received, growing out of this new marriage, made Ahmed question the whole Mohammedan custom which would permit such a thing to exist. Yet no matter how much he hated the system, he saw no way out, until one day he wandered into a book shop and found a New Testament. The book interested him and he read it. When his father discovered the Book, the boy was punished and forbidden to read it again. The relationship between father and son became more strained until finally, on the death of his mother, Ahmed left home and found his way to Cairo. There he applied for admission to the American University but as he was



not prepared to take up the regular college work, one of the American teachers tutored him at nights. Ahmed's interest in Christianity was discovered, and every influence was thrown around him to help him discover the truth. His interest grew as he studied the New Testament, and after a time he asked to join the Church.

In answer to a communication written to his father, a letter came revealing the bitter and almost murderous attitude of the Mohammedans toward one of their faith who embraces Christianity:

"Baghdad, 15th Ramadan, 1342.

"To Ahmed Et Tai

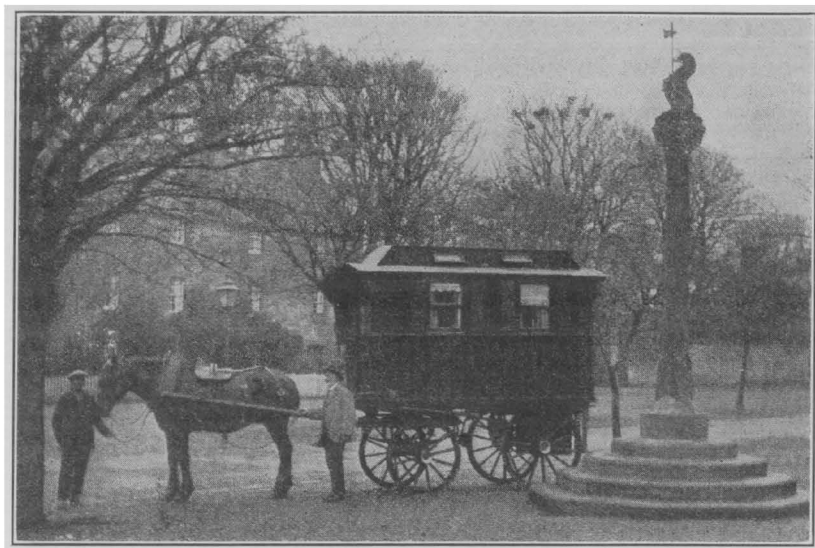
*"Ahmed, you have gone out from the eye of Allah and from my eye and the eyes of all people. Never think of returning to Baghdad. Your four brothers declare that if Ahmed ever returned to Baghdad, they will certainly kill him. As for me, never write to me, and never send me any word in any way whatever. You have disgraced me and debased me before Allah and every one. What shall I do now? By Allah, if my health only permitted I would go to Cairo and kill you. Ahmed, if I do not kill you, say that your father is a liar. Now you have no property left with me, neither of your mother's property nor of my property; I have legally written it all into the name of our brothers, my sons who are Moslems. I have recorded my will in the courts and with the government. And after seven days I shall be starting to Persia to the tomb of Ali Moosa in the city of Meshid. If any letters come from you or the school I shall not consider them at all, nor will your brothers.*

*"Can a Moslem become a Christian? This is what saddens me and saddens any one who has a mind or any sense at all. Allah it is who corrects people. He is the great. Allah grant peace and blessing to our master and prophet Mohammed the son of Abdullah and to the rightly guided Imams. I am guiltless of you, Ahmed, to the day of judgment.* "SALMAN."

The Mohammedan students of the university would have nothing to do with Ahmed after his conversion. The native Christians, who are almost entirely Coptic, are suspicious of every Mohammedan who turns Christian, so even from them his reception is none too gracious.

One evening, two men approached him and asked if he was Ahmed of Baghdad. When he replied that he was, they tried to throw him into the river. Unsuccessful in this, one of them drew a knife and stabbed him in the back, cutting a long gash in his coat but luckily only scratching the skin. His life is in constant danger because some zealous Mohammedan may kill him or his own father may hire someone to put poison in his food. If they kill him no court in Egypt would punish the murderer, for according to the Mohammedan law it is no crime to kill a Christian, especially a "renegade Moslem."

But Ahmed has continued to grow. Last summer it was decided that he was sufficiently trained to be baptized. He has stood firm in the face of all persecutions and has of course renounced all claim to the wealth that would have come to him from his father. Now he has his face set toward the Christian ministry.



Thomas M. Pratt, the children's wandering evangelist of England, whose caravan has a never-failing fascination for young folks, makes the most of the summer months. This photo of him and his gipsy home was taken at Crail, where he spent a time before crossing the Tay.



The "Little Church on Wheels," conducted by Mr. and Mrs. Wm. H. Morgan under the auspices of the First Baptist Church of Boston. (Photograph by courtesy of the "Watchman Examiner.")

ITINERATING EVANGELISTS IN AMERICA AND ENGLAND

# BEST METHODS

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

## IT COULDN'T BE DONE— BUT IT WAS

*The church was located in a little industrial town of only twenty-five hundred population. There were only one hundred and twenty-seven members in the church. The town was a factory town with most of the men on shift work which meant that many of them were always at work, day or night. Even the Women's Missionary Society said "It can't be done," when a School of Missions was proposed.*

*You are not likely to meet more objections and difficulties than Rev. W. O. Benthin met. What he and his people did in St. John's Presbyterian Church of Camas, Washington, should inspire scores of other pastors and churches.*

Of course the preacher put his foot in it. He was so enthusiastic over the possibilities of a church school of missions that he assumed all other missionary-minded Christians would share his zeal. He had studied the success of other churches in popular mission study. He was satisfied that the usual mid-week service combined with what was called a "pot-luck lunch" was a practical move. Assuming that his vision would appeal to the woman's missionary society, he appeared before its members, outlined his plan, and asked for cooperation. To his amazement among the best of the women there was a lack of faith in the proposed venture. It "was too much work"; "the people would not come"; and in general it simply "would not work." The dominie went home with a let-down feeling. When in his study he sat down and thought the matter through he there-

by discovered his mistake: he had tried to sell new goods in the open market without adequately advertising their merits. No wonder that he could not effect a delivery. He had been in that pastorate but a few months, so naturally he could not rightfully expect his personal recommendation to carry much weight.

Then for a period of a year a program of advertising or educational work to popularize missions was systematically carried on. The little church paper spoke a good word for missions frequently. As time went on even the town paper printed an occasional article on work of this kind. There were many opportunities privately to inoculate the church personnel with the desire to combine a social evening with the Christian study of world problems. Mimeographed dodgers put out by the church for publicity in other matters contained a sentence or two on the increasing interest among the people on the subject of a popular church school of missions. With the advance of the second winter season the pastor again presented the subject to the woman's missionary society. This time the idea was met with tolerance. The attitude was open-minded but there was hardly even faith, not to say anything of enthusiasm. However, plans were immediately entered into to launch the school. The publicity man did his part.

At the very first session there were eighty-three people present, over three times the number that the regular earnest workers of the woman's society usually had present. The church dining room was filled with jovial,

spirited people. After a hearty meal they assembled in three separate groups for study. The juniors were taken to their own little room where experienced workers with children took them in hand. Besides missionary stories they had hand-work and they built missionary houses. Those of high school age were by themselves; their attendance ranged from sixteen to twenty-six per night. They were likewise presided over by two experienced high school workers. They were given subjects for special reports, and a week in advance were furnished with data on the subject. It was gratifying to see how these young folks entered into the subject with zeal and understanding.

The adult division carried out the forum method of study. Besides depending on the textbook for lesson outlines, different persons were assigned phases of a subject for a given night. The group was presided over either by the pastor or a high school instructor. The leader always acted more the part of a chairman than a teacher. Of course there was enough disagreement to awaken interest. Some were sure that the American people were infinitely superior to folks of other lands; others took issue with this view. There was hardly ever any unanimity of opinion as to the best method to pursue to discharge our Christian obligations. These minor disagreements were absolutely essential to the life of the study. Before the conclusion of the course all the expressed views were decidedly Christian. It was indeed a happy sight to see from twenty to thirty adults, a majority of them men, coming out week after week to spend an hour in mission study. At the conclusion of the five weeks' course a set of slides on the country studied were shown.

The "pot-luck" feature had a very large part in making the move popular. When, on the first presentation, the ladies hesitated over the thought of having a lunch once a week for six weeks they were thinking in terms of

the old-time church supper which spells days of solicitation and hours of arduous labor. The pot-luck lunch is simply this—each family is asked to bring only one or two dishes of food, together with a knife, fork, and spoon, and a cup for each member of its party. The church furnished the coffee and its trimmings. When all are there the food is distributed. To be sure some nights the eaters will go short on meat, but what does this matter when there are three pieces of cake plus two of pie per capita? Another night folks will be light on dessert but well supplied with beans. No matter of which course there is the greatest quantity there will always be as much food present as there are people to eat it. The uncertainty of exactly what the bill of fare will be adds to the general interest. If people are particular they can arrange to have certain staple foods there by common consent or mutual arrangement. We furnished paper plates, paper napkins, and paper table cloths taken from table-width wrapping paper. In this way dish washing and laundry work were reduced to a minimum.

To add zest the young life was given free rein. It was the custom always to seat the little boys at the table in the center of the room attended by the pastor and one or two other adults. It did not take much coaching to have these youngsters devise a yell which they shouted lustily accenting "Men's Table! Men's Table! Men's Table!" The girls at a near-by table not to be out-classed soon responded by shouting for the "old-maids." The boys and girls of the high school group sang their school songs and gave yells, while the rest ate. These activities did much to create and keep a cordial atmosphere. The lighter vein in no way detracted from the serious part of the evening when the proper time came. So both in work and play there was something stirring every second.

While there was but a comparatively small amount of detailed dining

room work to do, there was always need for a few useful hands. One year the members of the different church organizations, such as Sunday-school classes, set the tables and waited on the guests. The next year a committee of willing-handed and big-hearted women appointed by the missionary society saw to it that things were always at their best at the lunch hour. Usually young folks waited on the tables. They vied with one another by groups, in seeing which could render the best service, decorate the best, and make the best appearance.

Another big feature was the provision made for the children too small to attend the Junior study. They were taken to a private house where they were cared for during the study hour. This gave the parents opportunity to enjoy the study and no family had to stay at home because of the little ones. We thus made provision for people of all ages. There was never any lack of nurse-maids among the girls to help run the nursery.

Both years we pursued the topics recommended by our Boards. The courses for the several age groups were all phases of the general topic. The leaders for each division carefully outlined the proposed groups to be covered for the five or six sessions and then gathered materials accordingly. There is every reason to believe that the study was as thorough and far-reaching as any voluntary study found in the ordinary church, and much more thorough than many church studies. These courses gave the first direct mission study to many a man and boy. Each year our church thus held before a hundred people the great thought that it has a vital interest and a working program in world-wide problems.

Looking back it is a joy to say that we enrolled people in number equal to sixty-seven per cent of our entire church membership. They came out with a good degree of regularity as the average attendance for each year

is in numbers equal to over 53 per cent of our entire church membership. To appreciate these numbers it should be borne in mind that our church is located in a factory town where men are on shift-work, which means that some of our men are always at work, whether day or night. Our church facilities are so limited that the attendance has taxed our working equipment to the limit.

What of the future of the church school of missions? After the first successful year was past the pastor said to the missionary society: "Last season's work should be a suitable text of the worth of a church school of missions. If our church is to have another popular mission school the initiative this year must come from the missionary society. I will help but will not push it through as I did last year."

The same society that had turned the project down once, and with a degree of open questioning, reluctantly acquiesced the second time, now got under the movement and put it through in a bigger and better way than ever. It now appears that the church school of missions bids fair to become an institution of our church work just as regular as that of the Sunday-school, and Missionary Society.

Popular missions are possible and practical. The idea must first be thoroughly sold. The real goods may then be promptly delivered. Then satisfied customers will assure the business a permanent future.

#### **MAKING A CHURCH INTELLIGENTLY MISSIONARY**

By J. M. DAWSON, *Pastor*

First Baptist Church, Waco, Texas

#### **One in Eight Is a High Percentage**

*When one church exceeds all other churches of the South in making and influencing preachers and missionaries, and follows its gifts of life by unusual gifts of money it is worth while to consider some of its missionary methods.*

Through no responsibility of the present pastor, either for the report or for the fact, the First Baptist Church, Waco, Texas, is said to have given to the world more preachers and missionaries than any other church in the South. Certain it is that of the hundreds of missionaries on the rolls of the Southern Baptist Foreign Mission Board one in eight is a graduate of Baylor University and most of these have held membership in the First Church, which through the years has ministered to the University. This church contributed the first Baptist missionary to Brazil, Rev. W. B. Bagby, and a dozen more who are laboring today in that land of promise. From it went forth Dr. and Mrs. W. Eugene Sallee, of the Kaifeng College, intimate friends of Marshal Feng, the great Christian general of China, and among the most influential Christian missionaries in the Orient today. S. Mosa, who is doing a notable work as a pastor in Nazareth, Palestine, was enkindled in this church, and another member of it took the lead in providing a house of worship for Mosa's growing church, which is building on a choice lot, opposite Mary's Fountain in the city of our Lord. Most of the Baptist pastors in Texas, and many of the leading pastors and officials of mission boards of other states, such as Dr. A. J. Barton of Missouri and Dr. O. E. Bryan of Tennessee, together with Dr. George W. McDaniel, the president of the Southern Baptist Convention, are graduates of Baylor and while members of this historic church have touched its missionary fires. Indeed, its quota of home workers naturally is far larger than that of its foreign missionaries, and they are men and women who have brought things to pass. As a further evidence of its missionary zeal, its contribution to the Baptist seventy-five million campaign fund was among the foremost in the South, being second only in Texas to that of the great First Baptist Church at Dallas, of which Dr. George W.

Truett, once a member of the Waco Church, is pastor, and which has a membership three times larger.

How this missionary interest and missionary giving have been stimulated is a story of education. The prime factor was the long pastorate of B. H. Carroll, one of the giants of his denomination, who through twenty-eight years imparted his world-wide vision, ardent devotion and heroic discipline to his flock. Dr. Carroll, the founder of the Southwestern Baptist Theological Seminary and long president of the board of trustees of Baylor University, was possibly more than any other the builder of the Baptist denomination in Texas, and one of the leaders in the South. During his long life he communicated his missionary vision and spirit to his people. During his pastorate the church became unquestionably first in the denomination in its response to missions, and often did it release its pastor that he might go forth to campaign for missionary causes among the churches. His published sermons even yet furnish the preachers inspiration for missionary addresses and appeals. Does not the abiding fruit of such labor incite the pastors to a more heroic missionary leadership? How many definite missionary sermons do they preach? Have they not discovered that all homiletic roads lead to missions? Do they not see that the greatest of all missionary impacts is a missionary life?

This church has consistently magnified the office of the missionary. When missionaries return special honors are accorded them and the church hears them gladly. Such occasions are emphasized, organized and advertised with a view to the largest attendance. Recently when the Salles came home from China they were given a public reception and on Sunday morning when Dr. Sallee spoke on "The Anti-Christian Movement in China," the building which seats three thousand was packed. Memorable indeed was the homecoming of Dr. Bagby some years ago.

In order to keep the church intelligently missionary ceaseless and insistent circulation of missionary periodicals is undertaken. Unless included in the budget much attention must be given to this constantly. Closely associated are the missionary programs. These are formally provided for in the various church organizations, among the young people, the women and the men. This church has solved the problem of attendance upon the midweek prayer service with missionary programs. During the March week of prayer for home missions the women's Wednesday night program drew so many people that the large audience room overflowed with the throngs who came and were thrilled. All along mission study classes have been fostered with excellent results, but now the church, along with other Baptist churches of the South, is undertaking a week's school of missions. In this school three books will be taught, "Stewardship in Missions," "The Plan of Salvation," "The Social Applications of the Gospel." The school proposes to bring several hundred people, men, women and children together in the evening for an hour of study, followed by a luncheon, after which the study will be resumed for another hour, to be concluded with an inspirational address from real home and foreign missionaries. It is believed that this School of Missions will be quite as successful as it has proven elsewhere, and that it will yield far profounder results than the ordinary inspiration rally meetings in the interest of missions.

One of the greatest incentives to missions this church has discovered is the missionary memorial over and above the budget offerings. It has two with the church extension board—the B. H. Carroll and the First Church Building Loan Funds. It has a large interest in the Annie Jenkins Sallee Memorial College at Kai-feng, China. In several hospitals it has memorial rooms. Just now the women are giving \$25,000 toward a \$350,000

Women's Memorial Dormitory at Baylor University. In this giving it has been found that wise old Ben Franklin's word is true—"An ounce of practice is worth a ton of theory." We learn by doing, says the psychologist. Churches that practise missions will find their interest tremendously quickened by the investment.

Of one thing all may be sure, we cannot expect missionary results without missionary intelligence. There is a streak of reactionism in all of us. It is a part of indwelling sin. It is the persistence of the flesh, the gain-saying of the world, and the subtlety of the devil. The first clause of the Great Commission is "Go ye and teach." It is fatuous to imagine that missionary deeds arise from spontaneous combustion. They are definitely produced. We have divine and supernatural as well as abundant human resources at our command for achieving missionary results. Awake, O Zion, and haste thee to the ripening fields.

#### **METHODS FOR VACATION DAYS**

**SUMMER CONFERENCE DELEGATES.** First of all send at least one representative from your church to some summer conference. If you can send a dozen or more delegates by all means do so. Every summer conference delegate is likely to do much in the missionary advancement of the congregation during the coming fall and winter. There are people who will go at their own expense if you tell them about conference joys and opportunities. There are scores of people in our churches who are really looking for places to go who would find just what they want at some delightful summer conference, but who will never know about it unless more of us take it upon ourselves to talk summer conferences.

Then there are scores of others who should be sent by their churches or by various societies in the churches. In many congregations it would be possible for the Sunday-school to send

a delegate, the Young People's Society to send another, the Women's Missionary Society to send a third, and the Brotherhood to add the fourth. Sometimes all of the expenses may be paid by the church, and in other cases the delegate may pay part of the expenses.

We continually lament the lack of leadership and yet we continue to jog along without making any plans to train leaders.

Have the courage and determination to face your difficulties squarely and to meet and conquer them. Select representatives who have potential possibilities of leadership; arrange for them to attend the best conference in your territory and let the conference leaders know you expect them to give your delegates the help they need.

Another possibility is to enlist the interest of individuals in paying the expenses of one or more conference delegates as an investment in missionary leadership.

Each denomination has its own summer conferences. In addition every church should have some one, of outstanding ability or possibility in leadership, in attendance at some interdenominational summer school or conference.

Among the interdenominational conferences are those of the Missionary Education Movement, for men and women, as follows:

Blue Ridge, N. C.—June 26th to July 6th.

Ocean Park, Maine—July 1st to July 10th.

Silver Bay, N. Y.—July 3d to July 13th.

Asilomar, Cal.—July 8th to July 18th.

Seabeck, Wash.—July 24th to August 3d.

For further information write Missionary Education Movement, 150 Fifth Avenue, New York City.

The women's conferences affiliated with the Council of Women for Home Missions and the Federation of Women's Foreign Mission Boards of North America are listed on page 391 of this issue.

**WEEK-ENDS AT THE FARM OR CAMP.** Some one willed to a Philadelphia congregation a farm house. The pastor and the pastor's wife and some of the members sat down to consider the possibilities of their legacy. Being missionary-minded they considered very carefully any missionary possibilities in the newly acquired and somewhat unusual possession.

Among the other plans developed are week-end conferences of various groups. Sometimes busy young people chaperoned by older leaders go to the farm for a night and a day or two days of conference with a missionary program. A delightful outing is provided in this way with a chance for quiet interviews with leaders and helpful group conferences.

If some one will do the planning and arranging it is possible frequently for groups to go together for several days to some mountain, camp, or shore resort.

Many young business men and women arrange to get away from the heat and grind of the city on Friday or Saturday and return on Monday. Missionary guests strengthen the influence of the party. If there is no special building or camp site available, some one may arrange that a number of congenial people choose the same mountain or shore resort for a week-end; that they meet together for a morning or an evening service. A picnic lunch may be planned and a discussion arranged. Possibly a missionary may be available for an informal stroll. Sometimes interviews along the way, group discussions around a camp fire, and picnic lunches are far-reaching influences in life decisions.

**MISSIONS BY MOONLIGHT.** There is more than a pleasing alliteration here. No virtue attaches to the direct rays of a three o'clock sun on a hot summer afternoon so far as missionary education is concerned. Some time during the summer plan a delightfully refreshing moonlight meeting. The place of meeting may be a porch, a lawn, a park, a mountain, a shore,



or a plain. One or more missionary guests may be in the party. An appropriate Bible lesson may be taken from some of the night scenes of the Bible. The singing of missionary hymns accompanied by stringed or wind instruments may be made a special feature, or there may be special numbers, in addition to the hymns, sung without accompaniment.

The love story of some great missionary will lend itself especially to a moonlight meeting, and earnest discussion of the possibilities of consecrated living will naturally follow under wise leadership. Any regular features of topic study may be introduced.

A box lunch may follow the program, served with a lively discussion of world affairs and missionary opportunity.

**LITERATURE CIRCULATION.** He who lets a friend go away on a summer outing with no piece of missionary literature in his hand or in his baggage knows not the appearance of missionary opportunity when it stands beside him.

Literature secretaries should be busy in the spring and early summer in making up missionary boxes to be taken by vacationists or mailed to them.

When the literature secretary or the president or any other interested worker drops in for a goodbye before a friend goes away she may tactfully suggest that she has brought with her a most delightful book for a companion along the way, or during the vacation. It may be presented as a gift, or as a loan from the missionary library.

Then there are leaflets. It's a good plan to see that every one who goes on a vacation receives sometime during the summer one or more of the best missionary leaflets to be had. They may be mailed one at a time, or attractive pasteboard boxes or even plain manila envelopes may be used as containers for a few choice leaflets and some clippings attractively arranged. An irresistible letter may be

written suggesting that during some quiet vacation moment there may be a chance, that so seldom comes at home, to read.

Vacation time offers an opportunity to interest people in missionary magazines. Sometimes a single copy of your own denominational magazine, or the *MISSIONARY REVIEW OF THE WORLD*, or *Everyland*, sent to some one at a summer address means that the magazine is given a place on the living room or porch table. A reading that would not be accorded it in the rush of home duties, and a regular subscription may follow, at your suggestion.

**IN THE RURAL CHURCHES.** The summer time is often the time of largest opportunity in the country church and the country church is the church of largest opportunity in missionary work. In almost any group of missionaries, the majority are found to be products of the country church.

Get ready for the homecoming of the boys and girls from college. Instead of meeting them with "Young folks today aren't what they were when I was young," let your greeting be, "We are counting on you to help us with our summer plans for mission study. It's fine to have you home."

If there are summer visitors in your community, find among them some one who can add interest to your meetings.

Interest the mothers of your community in inviting as guests, students of other nationalities who are in America. One Japanese woman said recently that the longing of her heart was to spend the summer in some unpretentious Christian home in the country.

Get information about such hospitality possibilities from the Student Secretary of your denomination.

"Spend-the-Day Missionary Meetings," have been successfully arranged by a number of farmers' wives who left home after the morning's work was finished. They provided a picnic lunch for their husbands and

sons, and then went to some neighbors for dinner. Each guest furnished one dish according to a menu previously arranged. After dinner there was an hour and a half for the missionary meeting, with adjournment in time for everyone to be home for the necessary work of the late afternoon.

**OUT-OF-DOOR PAGEANTS.** Many cities and rural communities are including an out-of-door pageant in their summer plans, thereby enlisting the interest of thousands of people. A safe plan is to print on your announcements the date with the statement of a second date, in case of rain on the first.

Choirs composed of members from many churches may furnish the music, and different episodes, or features of the pageant, may be assigned to special groups who can practise together. If there is efficiency in group practice, one full rehearsal will be all that is needed for a successful presentation.

**OPPORTUNITIES FOR PERSONAL WORK.** When our Lord met men and women along the way, He made the most of His missionary opportunity, at morning, noon and night, in the synagogue, at the well, on the shore, in the homes of friends.

There are individuals and groups at every summer resort, from logging camp to a fashionable seashore city, who are practically unreached by any Christian workers. The "hands" on the farm, the "help" in the hotel, the all-the-year-round residents of the mountains—if the Lord Christ had passed along their way He would have found time to tarry with them until He could point out the way of life.

Then there are the hundreds of college students who are working during their vacation at various summer resorts. A discriminating visitor recently remarked, "The greatest possibilities in this conference are to be found in those who are employed to serve it."

On many of our summer conference grounds arrangements are made for special classes for employees.

**GETTING READY FOR THE FALL.** Successful merchants do not wait until September to decide on their fall stock. Fall plans for missionary societies should be in the making long before September first. In the spring and early summer before people go away on vacations, work out your plans for the fall and winter. Give your leaders a chance to be on the lookout during the summer for good ideas for the meetings of which they are to have charge.

### CHALLENGING ATTENTION

"Is this a typical American audience?" asked Mrs. Bascom Copenhaver in introducing her course of lectures on "Race Relationships" at the St. Petersburg School of Missions in Florida.

All over the auditorium hands were raised in answer to her question—hands from almost every state in the Union, for there were delegates from everywhere. Then the pianist played "My Country 'Tis of Thee." As the audience sang, typical America walked to the platform—men and women holding aloft charts which gave these figures:

Italians .....	1,610,109
Negroes .....	11,000,000
Chinese .....	61,639
Jugo-Slavs .....	169,439
Mexicans .....	1,500,000
Porto Ricans .....	1,299,809
Russians .....	1,400,489
Indians .....	341,838
Bulgarians .....	10,477
Japanese .....	111,010
Jews .....	4,000,000
Poles .....	1,139,978
Czechs .....	362,436
Hindus .....	2,507
Alaskans .....	54,899

Only a few words were spoken by the leader, but everyone realized something of the extent of the problems of America in race relations.

A business man said, "I can't do much, but I'll round up a half dozen fellows for that mass meeting."

One of the fellows gave a thousand dollars for missions, another gave his life in service, and all of them became interested in missions.

# Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS  
AND  
FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

## SCHOOLS OF MISSIONS

### DATES AND CHAIRMEN FOR 1925

#### *Affiliated with*

COUNCIL OF WOMEN FOR HOME MISSIONS  
and

FEDERATION OF WOMAN'S BOARDS OF  
FOREIGN MISSIONS

*Bethesda, Ohio*—Aug. 11-14. Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

*Boulder, Colorado*—June 16-25. Mrs. Frank J. Smith, 515 E. 11 Avenue, Denver, Colo.

*Dallas, Texas*—Sept. 27-Oct. 4. Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Texas.

*De Land, Florida*—Feb. 1-6. Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.

*Houston, Texas*—Oct. 5-9. Mrs. J. W. Fincher, 1101 Kenwood Ave., Houston, Texas.

*Illinois-Missouri (Greenville, Ill.)*—June 16-20. Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

*Lake Geneva, Wisconsin*—July 6-13. Mrs. C. W. Peterson, 11132 S. Hoyne Ave., Chicago, Ill.

*Minnesota (Minneapolis-St. Paul)*—June 1-5. Mrs. J. F. Marlette, 419 Newton Ave., North, Minneapolis, Minn.

*Mt. Herman, California*—July 4-11. Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, California.

*Mountain Lake Park, Maryland*—July 29-Aug. 4. Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

*New Orleans, Louisiana*—Nov. 9-13. Mrs. D. Beach Carré, 44 Audubon Boulevard, New Orleans, La.

*Oklahoma City, Oklahoma*—June 1-5. Mrs. Joseph Deupree, 1609 W. 19th St., Oklahoma City, Oklahoma.

*St. Petersburg, Florida*—Jan. 18-23. Mrs. G. W. Cooper, 250 Fifth Ave., N., St. Petersburg, Florida.

*Southern California (Los Angeles)*—June 1-5. Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles, Cal.

*Wilson College, Chambersburg, Pa.*—June 29-July 6. Miss Mary C. Peacock, Torresdale, Pa.

*Winona Lake, Indiana*—June 23-30. Mrs. C. W. Peterson, 11132 South Hoyne Ave., Chicago, Ill.

#### *Affiliated with*

COUNCIL OF WOMEN FOR HOME MISSIONS  
*Dallas, Texas (Negro)*—Sept. 27-Oct. 4. Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.

*Northfield, East Northfield, Massachusetts*—July 6-14. Mrs. T. Raymond St. John, 341 Webster Ave., Long Island City, N. Y.

#### *Affiliated with*

FEDERATION OF WOMAN'S BOARDS OF  
FOREIGN MISSIONS

*Northfield, East Northfield, Massachusetts*—July 14-22. Mrs. Henry W. Peabody, Beverly, Mass.

*Baltimore, Maryland*—October. Mrs. Henry Zoller, 1323 Lanvale St., Baltimore, Md.

*Kerrville, Texas*—July 27-Aug. 1. Mrs. J. L. Brock, Box 411, Bryan, Texas.

*Chautauqua, N. Y.*—Aug. 23-29. Mrs. F. E. Adams, 2033 E. 88th St., Cleveland, Ohio.

\* \* \*

#### *Not Yet Affiliated*

*Mills College, Oakland, California*—June 20-27. Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Cal.

\* \* \*

## HOME MISSIONS INSTITUTE

#### *Conducted by*

COUNCIL OF WOMEN FOR HOME MISSIONS  
*Chautauqua, New York*—Aug. 15-21. Mrs. John Ferguson, 156 Fifth Ave., New York, N. Y.

\* \* \*

#### NOTICE

The 1925 Schools of Missions under the auspices of the Interdenominational Committee of the Central West for Missions will be held as follows:

*Winona Lake, Indiana*—June 23-30  
*Lake Geneva, Wisconsin*—July 6-13

Courses offered will include lectures, normal and study classes on the textbooks "Latin America," "Prayer and Missions," "Peasant Pioneers" and other textbooks.

Forums, Bible classes, platform meetings and inspirational addresses by many missionaries will form the program.

Estimated expense for the week, \$25. For further information write the Chairman of Publicity, Mrs. F. E. Clendenen, 300 S. Taylor Avenue, Oak Park, Illinois.

## FOREIGN MISSION BULLETIN

EDITED BY ELLA D. MAC LAURIN, 25 MADISON AVENUE, NEW YORK

**SOME REMARKABLE NEW BOOKS**

BY LUCY W. PEABODY

In all discussions regarding the Church and our missionary organizations one feature is emphatically and continuously stressed. The Church must come back to a greater emphasis on spiritual power. Our materialistic age has swept the Church along with it and we have given more emphasis to organization and efficiency than to the development of the spiritual life.

**PRAYER AND MISSIONS.**—At this moment comes our new textbook, by Helen Barrett Montgomery, who has given us five remarkable books. Through the twenty-five years of United Study we have not failed to note the great results which have come through the spiritual efforts of our missionaries. Now, for the first time, we are to spend a year in the study and discovery of unlimited power released through prayer which is God's method. He does not excuse us from human effort. He appreciates every strong wise movement for building up His Kingdom but as He sees us losing our vision through the strenuous effort we have had to make to secure what seems to us necessary He calls us back to reconsider this, the mightiest factor, little used. Only as our powers are linked to His greatness can we succeed.

Mrs. Montgomery has given us a vision. In the first two chapters we study the Biblical Practice and Teachings. Then we are led out into marvelous illustrations of answered prayers of our missionaries and our new Christians in the Orient proving that *"nothing lies beyond the reach of prayer except that which lies outside the will of God."*

Thousands of women who cannot join in the study of the book, might find life changed by reading it quietly. We urge this year a great effort on the part of all Boards and leaders to introduce the book, not only among

older women but among young women who have suffered most in the lessening of the emphasis on prayer and who have known less of the earlier movements and history of Boards born of prayer.

Beautiful pictures of pioneers brighten the pages of the book. One reads in the lines of their faces the victories won by devout and prayerful lives. Let us make an effort to double the number in missionary study groups.

**BRAVE ADVENTURERS.**—Our Junior Study Book is by Katharine Scherer Cronk, who is well known to readers of the REVIEW and to the Federation, indeed to all of us who know the work of Summer Schools. She has given us this year a simple, yet profound book for boys and girls which should have a far wider use than in small groups of juniors. If there is any possibility of introducing this study into our Sunday-schools we trust our leaders will find the way. We mourn sometimes the decadence of youth. Whose fault is it? Let us bring to our children today the old, old lessons that God has taught through all the ages. Let us teach them to pray and show them the glory of this service through the lives of great men and women portrayed in the book *"BRAVE ADVENTURERS."* The moral is in the story, not tagged on. The thread of conversation running through the book gives it unity. There will be an interesting pamphlet, "Suggestions for Junior Leaders and Sunday School Teachers," in which Mrs. Cronk has gathered helps from experts in hand work and practical suggestions, together with her own. We hope this book will be taught in every one of our Schools of Missions. There is nothing to take its place. Make this a year of concentration on the Child. Here is the remedy for the faults of our age. Let us stop bewailing our times and begin to correct them with the aid of this book.

There are some beautiful illustrations running through the book, not only halftone pictures, but clever pen and ink sketches preceding each chapter and giving the Key Note.

PRAYERS FOR LITTLE CHILDREN, by Lucy W. Peabody, is the title of our third book which is for very little people. Even a child of two or three years can be taught to pray and enjoy prayer. What are we doing to bring these little ones to the Saviour who blessed children like themselves? In this tiny book are prayers for many occasions, "When I Am Afraid," "When Father and Mother Are Away," "When I Am Sick," "When I Wake Up," "When I Go to Sleep," "On My Birthday," "On Christmas Day," sixteen in all. They have been used with one little four-year-old who calls for them again and again. When asked which he loved best, he said "I think the one 'When I Am Afraid' and the one 'When I Am Naughty.' " If we can teach young and old to come to Christ when they are afraid and when they have done wrong we shall have done something to help this poor old world. There is a book plate with lines for name and age. The missionary prayers may help Primary Teachers.

We are hoping soon to announce a book along the lines of World Peace. We have not the title but the book by several well known authors is in the making. This will be a discussion book containing considerable material and should be used in open forums in every Summer School as a preparation for leaders for similar discussion groups in the community. This will not be a pacifist book, neither will it be a political book, but it will take up the whole question of the possibilities of substituting law for war in a Christian and reasonable way, in God's way. Further announcements will be made as the book progresses.

*Everyland* — THE MAGAZINE OF WORLD FRIENDSHIP FOR GIRLS AND BOYS.—We are rejoicing in new subscribers but there are still not nearly

enough for the amount of work and money we are putting into this magazine, not nearly enough for the Boards. Our special offer for the year, Five Subscriptions for Five Dollars, has been appreciated and we have as a result fifteen hundred new subscribers. There should be at least fifteen thousand more to enable us to maintain the magazine. There is no magazine in the world doing exactly the work of *Everyland* in world friendship, educating boys and girls of all lands through stories and beautiful pictures to respect each other and really to love each other, none that presents home and foreign missions in the same way. The hope of the world lies in this work for boys and girls. What are you doing to help?

We have stories promised by Jean Mackenzie, Margaret Applegarth, Ruth Mason Rice, Janet Gargon, Julia Deane and many other favorites. Short stories and the "EXCHANGE" by Mrs. Cronk and the "BOOKSHOP" by Mrs. Billings.

We are announcing, and trust that this announcement will be made by all our missionary magazines, which have been so appreciative and helpful, our introductory offer of *six numbers for fifty cents*, beginning with the double number, July-August, out June 15th, and extending through December. Here is an opportunity to find out what *Everyland* is. Many will follow with a subscription for the coming year. If we can have your aid in securing a great number of these trial subscriptions we will do the rest. One public library takes twenty-six copies of *Everyland* annually for use in its reading rooms. How about your public library, your Sunday-school classes, boys and girls in your own home, among your relatives and in your foreign, home and city mission fields? The magazine is endorsed by the Foreign Missions Conference of North America and the statement in the Bulletin of the recent Missionary Convention is that the "magazine has no rival on this side

of the water." We would go a little farther than that, and are highly complimented that there is an imitation of *Everyland* in Great Britain which has taken the same name.

We touch in *Everyland* on great reforms, on the needs of our country as well as life in every country of the world, made attractive through stories of boys and girls. It is good for young people from eight to seventeen years. Mrs. Cronk's Exchange calls in the older group, and they have petitioned that the age limit be extended from sixteen to seventeen. Many of our readers are high school students and many are boys and girls in our Junior departments.

Do not fail us on this one children's magazine for all the churches and for all the countries of the world. You have not completed your missionary task until you have assumed responsibility for *Everyland*. It does not involve any Board in expense, only slight effort and frequent notices, and a place on the literature table at all your meetings.

*Prayer and Missions*, by Helen Barrett Montgomery. Paper covers, 50 cents, postpaid; cloth covers, 75 cents, postpaid.

*Brave Adventurers*, by Katharine Scherer Cronk. Paper covers, 50 cents, postpaid; cloth covers, 75 cents, postpaid.

*Prayers for Little People*, by Lucy W. Peabody. Price, 25 cents.

*How to Use*. A pamphlet containing programs and suggestions for the Senior book, *Prayer and Missions*, by Helen Barrett Montgomery. Price, 15 cents.

*Suggestions for Junior Leaders and Sunday-School Teachers*, by Katharine Scherer Cronk. Price, 15 cents.

Order from M. H. Leavis, West Medford, Mass., or Your Woman's Board.

Those who wish the story of twenty-five years of United Study with the program for the Authors' Dinner in Washington, may have it by sending postage to M. H. Leavis, West Medford, Mass. Miss Leavis will also send sample copies of *Everyland* to any who are interested.

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## HOME MISSION BULLETIN

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

### ABOUT OUR BOOKS

BY EDITH H. ALLEN

From the report of the Committee on Study Courses of the Council of Women for Home Missions of which Mrs. Allen has been chairman, as well as chairman of the Joint Committee on Home Mission Literature.

And so we come to another turn in the lengthening road of home mission service through the study books. It has been a widening way through

twenty-one years, the last five of which have been under the aegis of the Joint Committee on Home Mission Literature, composed of representatives of the Missionary Education Movement and the Council of Women for Home Missions.

We must take account of the implications of growth; the need of flexibility and power of response to

emerging new circumstances and demands, so that the books at the time of publication may be capable of presenting our most vital thinking and our best realizations. The complexity faced also holds the challenge of our day—a time not at ease with itself but everywhere seeking something more satisfying to the sense of the essentials of a more abundant life.

The Committee believes that to know, love and choose the true, the beautiful and the good, which is the goal of all such efforts, is a social process enlisting the whole of society and the whole of the individual. The Committee has sought to help meet this by giving the best obtainable conception—an ideal of righteousness in human relations—and to secure for these through the books the full pressure of Christian consciousness and dedication.

The educational trend also of our times is in line with its inner wistfulness of seeking a more satisfying course than the ready acceptance of things poured in or the *status quo* of whatever sort, and so we have the college students—the youth out in the stream of life—and the children through their leaders asking that material suited to the quickening of their powers at the place and age where they are, be available. In response to such compulsions the expanded program, with its varied material for the needs of folk of differing ages, apprehensions and approach, has been offered to the constituency. The sales of books during 1924 totaled 149,843. The books for 1925-26 are:

For Adults and Young People:

1. "PEASANT PIONEERS." A study book on the Slavs in America, by Kenneth D. Miller of the Board of National Missions of the Presbyterian Church in the U. S. A., and former director of the Jan Hus House, New York City; author of *The Czecho-Slovaks in America*: Suggestions to leaders will be published.
2. "FROM OVER THE BORDER," a study book on the Mexicans in the United States, by Vernon McCombs, superintendent of the Latin American Mission of the Methodist Episcopal Church in Cali-

fornia. Suggestions to leaders will be published.

For Intermediates:

3. "HIGH ADVENTURE," by Fjeril Hess, Managing Editor of the *Womans Press*, former worker among Slavic industrial workers in America and a member of the Prague Survey group. Suggestions to leaders will be published.

For Juniors:

4. "BETTER AMERICANS, NUMBER THREE," by Herbert Wright Gates, Secretary of the Department of Missionary Education of the Congregational Education Society. The third and last volume in "The Better America Series: Junior Home Mission Courses." General theme of this volume: How home mission agencies have helped in the making of a better America. Since the books of the Better America series are intended for teachers, no separate "Suggestions for Leaders" will be issued.

Proposals for the future include planning a three-year cycle for little children of the primary grade in which will occur no distinction, geographical or otherwise, between foreign and home missions, and indeed no mention of such titles, the thought being to interest the child in his world reaching out from him through the home and the community to the distant unknown places, to other children who are also of the family of the Heavenly Father, thus creating a consciousness of unity and oneness with the children of other opportunities and other lands that will, it is hoped, bear fruit in Kingdom love and service. It is expected that the secretaries responsible for both foreign and home mission service may assist in arranging the details of such a cycle and at as early a date as possible.

Now that the three-year cycle of junior home mission courses in the Better America series has been completed, it has been decided to carry this plan of curriculum building into the intermediate grade and it is proposed to issue in the spring of 1926 the first volume of a new three-year intermediate cycle. The plan is to make the first volume an historical study of the home mission enterprise in a form suitable for the use of boys and girls twelve to fourteen years old.

It is strongly urged that leaders of junior groups continue their use of the Better America series of junior courses, repeating the books with the younger children who have come up into the junior classes and departments. It is probable that no new course book for juniors will be issued for several years. In the meantime it is planned to bring out some new books of stories for juniors to read on themes that are appropriate. Fuller announcements regarding these reading books will be made later.

Perhaps it will not be amiss to reiterate as a motivating influence the whole-hearted conviction of the Committee that back of the turmoil and social restlessness of our times is a very real desire for that which more deeply satisfies—for spiritual realities and values—a craving for more of Christian reality in our national institutions and the more abundant life for the individual; the conviction also that not only is our day restless, it is urgent—it cannot, will not wait to seize something of promise for the fever of its needs. In view of this, the home mission literature, with its immense reach and influence, must not fail of its utmost ministry, not only to those upon whom rests the burdens of mature life and service today, but even more insistently must it reach the youth of our land, saying to them on behalf of the Church and Home Missions, "We recognize you as heirs of America and of the Church's future, and as such would share with you what we know of your inheritance and would see your torch lighted by Him who is the Light of Life and of nations."

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*West Indies*—Rev. C. S. Detweiler.



# NEWS FROM MANY LANDS



## INDIA

### The All-India Christian Conference

THE eleventh session of the All-India Christian Conference which met in Bombay last December strongly protested against the ordinance passed in South Africa, depriving Indians of municipal franchise in Natal. It welcomed the plan to hold a unity conference in Delhi for Indians of differing religious beliefs; it also approved of the All-Parties Conference unitedly working for self-government in India. Resolutions were passed in favor of prohibition of alcoholic liquors and protests were made against the persecution of Christians by non-Christian relatives and neighbors. The place of women in church councils was recognized, and the need of educated, unselfish Indian Christian leaders was emphasized.

### Hindu Sacred Festival

THE annual festival of the god Gurunathan in the town of An-thiyur, South India, gave the workers of the Ceylon and India General Mission a great opportunity to preach the Gospel and to sell many Bible portions. One of them, Mr. Merriweather, writes not only of this opportunity but also of some of the deceptions practised upon the people: "As merit is acquired by the giving of alms, the town is besieged with beggars during festival days. There are holy beggars and crippled beggars, lazy beggars and dirty beggars, and all seated by the roadsides asking alms. The more a man torments himself, the holier he seems to be in the eyes of the people, and therefore the better able to add to the merit of one giving to him. One man is seen lying on a heap of thorns; but when he went for his food he forgot to take away the soft

cushion in the middle of the thorns. A girl had what seemed to be a stick stuck right through her cheeks and on each cheek realistic smearings of blood; but as I was returning home I found her washing off the gum and blood marks and found that she had ingeniously fastened a stick on each side of her face and by sucking in her cheeks made it appear that one stick was stuck through both cheeks. I spoke to her about the deception and she said, 'We must do something for our stomachs.' "

### New Attitude of Swarajists

IT is reported from India, according to the *Continent*, that much of the terrorism and turbulence which have been so prevalent in the land for several years has died down. The present era of better feeling, following some drastic actions in October by the Government, including arrests of scores of agitators, was ushered in during November by publication of a Swarajist manifesto in *The Indian Review*. This declaration, published over the signatures of Mahatma Gandhi, C. R. Das and Pundit Motilal Nehru, was in effect a definite abandonment of the outstanding policy of the Swarajists. It stated that while swaraj or home rule is "the goal of all the parties in India," the country is divided into different groups which apparently have been working in contrary directions, the result being an antagonism which has retarded progress toward swaraj. Accordingly, the leaders recommended that non-cooperation be suspended as a national program. The exception called for by the manifesto is that the people continue to refuse to use cloth made outside of India and make efforts to promote native hand spinning. Swaraj as a principle is widely regarded as on the whole a helpful

movement in India as training for self-government where subservience and dependence on others has been the rule for thousands of years.

### Christian Marriage Problems

**A** SPECIAL committee reported at the meeting of the Punjab Christian Council on a problem which has been stated as follows: "A certain number of Indian girls are refraining from, or indefinitely delaying, marriage. While the number of such girls is small, it is growing to an extent that merits the serious attention of the Christian community. A few Indian Christian girls are marrying outside the Christian community."

Among various causes for this state of affairs the committee pointed out these:

Owing to a deficiency in the supply, there is a relatively greater demand for the services of young women of given qualifications than for those of young men of equal qualifications. This results in the offer to young women of comparatively higher pay. Marriage, therefore, sometimes represents to the girl an actual financial sacrifice.

The average girls' school is of a type superior to the average boys' school, as regards teaching staff, contact between teachers and pupils, and general supervision—it is, in short, more efficient. It follows, therefore, that the girls receive more careful training than the boys of the same social group.

### Ninety Years of Work in India

**A**T Ludhiana, India, in the Punjab Mission, October 15, 1924, a service was held in commemoration of the ninetieth anniversary not only of the Punjab Mission, but of the whole foreign mission enterprise of the Presbyterian Church U. S. A. Dr. H. C. Velte, veteran missionary to India, stationed at Saharanpur, in writing of the ninety years' work, points out that while the Syria Mission is older than the Punjab Mission, the work in Syria was begun by the American Board. It was in 1834 that the Presbyterian Church assumed definite responsibility for the preaching of the Gospel to non-Christian peoples outside the United States. The work at Ludhiana was estab-

lished by Rev. John C. Lowrie. Dr. Velte reviews the outstanding events of the last three decades as the union of Presbyterian churches in India into one church, known as the Presbyterian Church of India; the great revival in 1905 which began in the Khassia hills in Assam and from there spread throughout India; and the adoption by the mission of the "Saharanpur plan" by which the work of the mission is transferred to a board or committee on which the Indian Church and the mission have equal representation. A committee has been appointed by the missions to draw up a program for the next ten years.—*The Continent*.

### Moslems and the Y. M. C. A.

**F**OR two years Mohammed's birthday has been celebrated in the city Y. M. C. A. of Bangalore by the Moslem students of the Wesleyan Mission High School. The celebration took place on Sunday afternoon and caused considerable criticism because the Y. M. C. A. had permitted its auditorium to be used for this purpose. The opposition was not due to a narrow or unfriendly attitude toward Mohammedans but to the fact that Moslems themselves would misunderstand the concession as minimizing the vital difference between Mohammed and Christ.

### Work for Criminal Tribes

**T**HE progress toward not only decent, but even Christian, living which has been made in the Criminal Tribes Settlement is one of the most striking stories told by the Marathi Mission of the American Board in Bombay Presidency. Under the direction of its Madura Mission in South India, half a million people of the Kallar caste are submitting themselves to Christian guidance and instruction. By arrangement with the Government, which pays for the land, buildings and most of the work, while the Board furnishes the missionary oversight and the training of the teachers, seventy village schools have

been opened, by the Madura Mission; while fifty of the more promising children have been placed in boarding schools. Churches are springing up on many sides, and a strong evangelistic work is under way. The Kallars are the hereditary robber caste of South India; hitherto they have considered it honorable to make their living by predatory ways. The emphasis is placed upon agriculture and the trades in order to inculcate hard work and self-support, and the people are responding with surprising alacrity. At Hubli, in Bombay Presidency, a criminal tribes settlement, which has been carried on since 1920 by the S. P. G., now has 2,300 people. Rev. C. M. Edwards writes: "There are three children's homes at Hubli, each managed by an Indian Christian and his wife, and no home contains more than fifteen children. These attend the Settlement day school, and their home life is in a Christian atmosphere. We hope and pray that they may grow up to be leaders of their people."

## CHINA

### Women in China Council

THE China Council, which is composed of one representative each from the North China, Central China, Kiangnan, Hunan, South China, Hainan and Yunnan Missions of the Presbyterian Church and two representatives from the big Shantung Mission, meets at stated intervals to consider the problems which are continually arising in the work of the missions. Heretofore the council representatives have been men, but this year it was decided to include three women. Miss Margaret Moninger was elected from Hainan, and was able to attend the council sessions because unsettled conditions in Hainan since the death of Rev. George D. Byers have made it necessary to discontinue for the time much of the mission work. Mrs. Margaret A. Frame, principal of the girls' high school at Tengchow, was the second woman member, and she also sat

through the council sessions. The third woman, Miss Harriet R. MacCurdy of Hwaiyuen, was not able to attend. During the council meeting, however, it was felt that perhaps the action in coopting these women members had been too hasty and was not entirely legal, as changes of this kind usually have to go down to the missions and be voted upon during the year. So not until the votes are counted next year will the women delegates know whether or not they are full members of the China Council.—*The Continent*.

### Value of "D. V. B. S." in China

THE important work being done in certain places in China by the Daily Vacation Bible Schools has occasionally been reported in the *Review*. It has now been officially announced that over 100,000 illiterate boys and girls are enrolled at these schools in China, 40 per cent of them being from bandit homes. These little Orientals not only crowd the schools but have shown their gratitude by contributing the equivalent of \$175 United States money, that children in their own and other lands may share their privileges. This unselfish offering so touched the heart of a New York business man that he sent in his check to duplicate the gift. The work of the Association has a firm foothold in China, as evidenced by the fact that the natives themselves have paid half the cost and 6,460 Chinese students have volunteered as teachers. There are now 2,072 such schools in China, held in mission chapels, mission schools and even in Buddhist and Confucian temples. The reports of the Association show that among 60,000,000 Chinese children for whom there are no educational facilities, the Vacation Bible Schools have done much to reduce illiteracy and improve social conditions.

### Evangelism in Prison

THREE Chinese evangelists from the various chapels in Peking visit the model penitentiary outside one of

the city gates every Saturday afternoon. The chaplain at the prison, whom the Chinese call "Teacher of Morality," is a very earnest Christian, a former army officer under General Feng, the Christian general. When the evangelists come to the prison the prisoners are gathered in their workshops to listen to the thirty-minute sermon. After the service the preachers are allowed to talk freely with individual prisoners. There are 500 prisoners and seventy guards, all of whom are supplied with New Testaments by the Pocket Testament League. Many are members of Bible classes and recently seventy-six asked for baptism. That a man is confined in a prison in China does not necessarily mean that he is a criminal. Many men in the model penitentiary are there for political reasons, having in some way offended the "powers that be" in China. Others are young men who have been led astray. But some of the most desperate characters serving a life sentence in the prison are among those who have been converted.—*The Continent*.

#### Hallelujah a Password

IT has been reported from China in *World Dominion* (London) that when at the end of October General Feng made himself master of Peking, a lady who wanted to enter the city was stopped by the soldiers of the "Christian Army." In her perplexity a brilliant idea came to her; she shouted, "Hallelujah!" and the guard immediately stood to attention and let her pass. "Those who know the Chinese," comments the narrator, "will agree that the story is probably quite true. There is a serio-comic element in the Chinese make-up which is altogether delightful, and possibly the soldiers appreciated the humor of the situation."

A further illustration of this trait in Chinese character may be found in the following story: Some wrongdoers were wanted by the Chinese yamen runners in a certain district.

Suspicion attached to a little group of men who were found on the doorstep of a chapel. These people, when interrogated, declared themselves to be Christians, and the policemen were somewhat nonplused for a moment, because they did not wish to get into trouble for arresting Christians, who were usually supposed to be good people. But their native ingenuity came quickly to their rescue, and, ordering the suspects into the chapel, they requested them to conduct a service. The result was so grotesque that the yamen runners marched the whole group off to prison without further delay.

#### Buddhist Nuns Baptized

MISS E. K. SAUNDERS, C. M. S. missionary in Canton, reports that early last year four Buddhist nuns, one of whom was an abbess, were received into the women's school, Canton. They had heard of Christianity through the faithful preaching of a Bible woman working in the country district in which their convent was situated; and when opportunity presented itself these four women came to the school, while three children, who were also being trained as nuns, went to the C. M. S. Victoria Home, Kowloon. Most of the nuns had been in the convent since babyhood, and had known no other life. "The day they came to us," writes Miss Saunders, "will not easily be forgotten. Dressed as men, their heads closely shaven, strict vegetarians—one wondered how long would be needed to change the habits of years. . . . On November 23d we had the joy of seeing three of these women confess Christ's Name in baptism before a crowded congregation in our Chinese Church of Our Saviour."

#### Bible Students in Y. M. C. A.

OUT of a total membership of 26,000 in the Y. M. C. A.'s of China, 17,000 are enrolled in about 1,000 Bible classes. In the City of Han-chow there are 2,100 enrolled for

Bible study, and out of that number 1,800 attended every session during the year. The churches received 1,300 students from Y. M. C. A. Bible classes for baptism last year. China's first Y. M. C. A. was formed in Tientsin in 1896, because in those days that was the only Chinese city with modern schools. A debating society was organized first among a group of students. Many of China's leading statesmen today first learned to speak in public in this little Y. M. C. A. The next move was to establish a Bible class consisting of eight or nine members. Out of that number the first gave his whole time from 1900 till 1910 to fighting scientifically the opium curse. No. 2 became a famous engineer. Four of the others became the first chairmen of the National Committee and of the Associations in Tientsin, Hongkong and Shanghai respectively.

#### Cooperation in Szechwan

**REV. ARCHIBALD G. ADAMS**, of the American Baptist Mission at Kiating, Szechwan Province, writes to the *Christian Century* of the cooperative missionary work that is being done in that far-inland city: "Three missions, representing as many denominations and nationalities at work in this one city, have been organized into a Christian council for over two years, and have done a lot of work together. Besides union meetings once a month, with bi-monthly communion services together, we have monthly business meetings and our sub-organizations, like the pastoral and educational committees, have fortnightly meetings. Every year we conduct a union evangelistic campaign. Jail visitation is done together, evangelistic work during heathen festivals is conducted in unison, fire and famine relief by co-operation, publishing sheet tracts is a union task, and now we are together inaugurating a campaign against the planting, selling and smoking of opium, which has of late made serious inroads. To line their pockets the

military of our city are importing opium to sell openly on our streets. No one dares raise a voice in protest, only the Christian Church under its foreign protection, but even then the Christians fear persecution at the hands of soldiers. With a mountain of difficulty like this before us we need to combine our Christian forces, and do more than we have. Naturally we look with eager eyes for the day when our churches at home will vision the terrific world need of today and unite their forces to combat what we can never overcome divided as we are into so many and often hostile camps."

#### JAPAN-KOREA

##### Christianity in Japanese Schools

**TEN** years ago nothing seemed more improbable than the opening of the Japanese government schools to Christian influence. They were sedulously guarded against all religious teaching. Today the schools are openly and gladly accepting Christian literature. Fourteen hundred of them, all above primary grade, with an aggregate enrolment of 400,000 students, are receiving and reading with the full knowledge and consent of their principals some 50,000 copies a month of a Christian paper, the *Myojo* ("Day Star"), published by the Christian Literature Society of Japan. The demand for the papers is steadily growing year by year. This society has found itself obliged, from sheer lack of funds, to limit its efforts to the higher grade schools and some few primary schools who were fortunate enough to get on the list. Other appeals come in from many of the more than 25,000 primary schools, but are met with the disheartening reply, "impossible." To meet this difficulty a committee, headed by Bishop Tucker of Kyoto, decided to see that every primary school in the country had at least one chance to read and consider Christ's message to the world. This committee has offered to send a few copies of the *Day Star* each month to every principal who

wishes to read them himself, or to distribute them to his staff. The committee has now completed the first circularization of Japan's 25,000 primary schools and more than 1,800 applications for the paper have been received—an average of 150 schools a month! Clearly a great opportunity is offered and yet the treasury is quite empty. In each of the 25,000 schools is a staff of educated men and women teachers who will mould the characters of the rising generation. They can teach only what they know, and the great majority know little of God, and Christianity is a mere hearsay to them. To send the paper to these 1,800 schools costs more than ¥90 (\$45) per month. The only resources are the regular contributions of friends who sympathize with this form of missionary endeavor.

Make your check payable to the Rev. J. J. Chapman, Treasurer, Karasumaru Dori, Shimotachiuri, Kyoto, Japan.

#### **Manhood Suffrage for Japan**

**B**OTH Houses of the Japanese Diet passed on March 29 the Universal Manhood Suffrage bill by large majorities after heated debates and after a compromise had been reached by joint committees of both Houses as to amendments, thus averting a Cabinet crisis which had been impending.

Both Houses took a standing vote. In the Upper House there were only three dissenting votes, but in the Lower House the Seiyuhonto Party, in a block, opposed the bill. The suffrage bill, as passed by the Diet in what will be recorded in Japanese history as an epoch-making session, extends the franchise to about 14,000,000 voters, whereas scarcely more than 3,000,000 persons have cast their ballots in any previous election in Japan. As finally adopted, the bill grants the franchise to all male subjects of 30 years of age and above, excepting persons who have been convicted of crime or are dependent for support upon private or public charity. In the case of peers, the

heads of families receive the franchise.

#### **Gospels for Tokyo Schools**

**T**HE remarkable opportunity that came to the National Sunday-school Association of Japan to give Christian teaching in the public schools of Tokyo was described in the REVIEW for May, 1924. Already one hundred schools are supplied with instructors but they cannot go oftener than once a month. Money to support more secretaries would enable more schools to be reached and more frequently than once a month. Recently 12,000 copies of nicely illustrated Gospels and Acts printed in Japanese were contributed by a friend through the London Scripture Gift Mission for distribution among the students in the public schools of Tokyo. These were given to the representative of the World's Sunday-school Association, Horace E. Coleman, the Educational Secretary in Japan, who recently returned to Japan after having completed his furlough.

#### **Memorial to Dr. Hepburn**

**A**T A meeting of presbytery in Japan in the spring of 1924, the late Dr. Uemura told of a man in Yokohama, a classmate of his, whom Dr. Hepburn had befriended and had recommended to a foreign business firm. The young Japanese embezzled and was put in prison. Dr. Hepburn helped and trusted him after he was released, and later he became a wealthy man. The Shiloh Church in Yokohama, the first Presbyterian church in Japan, which was burned after the earthquake, is being rebuilt at a cost of \$125,000, and \$75,000 of the amount has been given by this same man as a memorial to Dr. Hepburn.

#### **A Missionary Horticulturist**

**T**HE Board of Foreign Missions of the Presbyterian Church in the U. S. A. sent D. N. Lutz to Korea in 1921 to teach agriculture in connec-

tion with the Pyengyang College and Academy. Since his arrival he has given his time to language study and to the study of agricultural conditions. One of the first things to attract his horticultural eye was the apple orchards in northern Korea. Twenty-five years ago Dr. Swallen began to plant apple trees in Pyengyang. Soon the bare hills of the mission compound became a garden in early spring, and a still more beautiful sight in autumn. The Koreans were not long in following our example, especially the church officers. Now scattered over the province are hundreds of orchards giving much promise for the future. But within late years a disease similar to black-rot has threatened to wipe out these orchards. Mr. Lutz has given much time to the study of this disease which he believes can be controlled. By request he went to the country in February and gave practical instruction for four days on the care of trees, and other subjects, to fifty farmers. This extension work, so valued by the Christian farmers, bids fair to become the most pressing and possibly the most important part of Mr. Lutz's work.

## ISLANDS OF THE SEA

### Filipino Graded S. S. Lessons

FOR the first time in the history of Sunday-school work in the Philippine Islands, group graded lessons have been printed in the Tagalog dialect. Rev. A. L. Ryan, representative of the World's Sunday School Association and also General Secretary of the Philippine Islands Sunday School Union, in sending to headquarters copies of the lessons for the first six months of 1925, wrote: "This is a small beginning, but we hope that it is an omen of better and larger things to follow. The special children's lessons on the group graded plan are already meeting with a very favorable response from both missionaries and Filipino workers. These two Journals in Tagalog and Ilocano are used in the Methodist, Presbyterian and United Brethren

fields. We confidently expect that this experiment will serve as a wholesome incentive to the other missions, so that eventually we shall have group graded lessons extending throughout the Islands."

### Two Missionary Heroines

KUSIAE has been for more than seventy years a famous name in the records of the efforts made by the American Board to win the South Sea Islands for Christ. The Misses Baldwin remain in charge, under the Woman's Board, though it has been Japanese territory since the war. They run a boarding school of sixty-five boys and girls, the highest school in Micronesia, a little coral stone church, and several chapels. Three quarters of the Kusaiens are Christians. These two educated, cultured women have worked there fourteen years since their last furlough. One sister built the cement reservoir and a typhoon house for the protection of the school. They have translated and printed Scriptures, hymns, and school books with type enough to print only one page at a time. They have never taken a dollar of salary, and have even paid many of the expenses of the work themselves. Their spirit in their work is shown in the following quotation:

Whoever comes here must not be simply a teacher. They must be those who love Christ and their work for Him so much that they are not oppressed by the isolation. We never think of it for we love the people and have so many things that we have to do that there is no time left to be lonely.

### Hawaiian Prohibition Debate

EIGHT students, representing eight races in Hawaii, recently competed in an oratorical contest on the subject of Prohibition, which attracted wide attention and interest. The first prize, \$100, was won by Francis Sato, a Japanese, whose subject was, "Why the Prohibition Law Will Stand." To Kim Fau Chong, a Chinese, was awarded the second prize of \$50 given by the W. C. T. U. for an oration entitled "World-Wide

Prohibition." The third prize was won by Dorothy Anderson, who spoke on "Prohibition's Challenge to Americans." It consisted of \$25 given by the service men through the army and navy Y. M. C. A. The contest received wide publicity in the newspapers, and the *Star-Bulletin* commented: "As always, this contest vividly illustrates the poly-racial citizenship of Hawaii and the brightest promise of Hawaii's youth. Looking at the names of the speakers one sees representatives of Anglo-Saxon, Portuguese, Hawaiian, Japanese and Chinese blood. All of them are students at territorial high schools or academies. One question asked by almost every tourist is, 'Do you think that the young Orientals here can be made into good American citizens?' The answer is clear to anyone who attended the oratorical contest."

#### **NORTH AMERICA**

##### **Child Marriages in America**

**T**HAT there are now in the United States close to 700,000 persons who were married when they were under sixteen years of age or were married to children under sixteen, is the appalling fact brought out by recent investigations made under the direction of the Russell Sage Foundation. The Foundation has just completed a study of the whole problem of child marriages which extended into 90 cities and towns, and reports are now being issued which discuss the details of the problem and present constructive proposals for remedying the situation. According to these reports the worst conditions exist in small towns and rural districts.

First among the remedies proposed by the Foundation's report are the passing and enforcement of a minimum marriageable age law. The report says that this should not be less than sixteen, whereas in many states it is still at twelve. Other proposals are that five days' notice should be required of intention to marry—a requirement now made in eight states—that the exploitation and commercialization of marriages should be

prevented as far as possible, that combined action of the states should discourage hasty marriages across the state border, that the fee system of marriage licenses should be abolished and licenses issued by salaried officials, that better requirements should be made in proof of age and greater care exercised in the scrutiny of affidavits, and—a very important provision—that there should be a harmonizing of the different state laws in which a minimum age is required. "The minimum marriageable age," says the report, "should not be lower than the minimum working age, and the compulsory school attendance age should fit into both these others."

##### **Interdenominational Conference**

**T**HE third annual conference of the Interdenominational Foreign Mission Association of North America is to be held from July 25th to August 10th, inclusive, at Stony Brook, Long Island, New York. Further information may be had from Rev. Joseph B. Davis, 113 Fulton Street, New York. This Association, of which Dr. Henry W. Frost is president, includes fourteen independent, evangelical missions, working in Africa, South America, Central America, China, India and Ceylon, and Japan. Their total annual incomes were approximately \$1,500,000 last year. They support over 1,700 missionaries who are working among about 43,000,000 non-Christians. In a large number of these fields, pioneer work is carried on among peoples unreached by other evangelical agencies.

##### **Student Y. M. C. A. Declaration**

**T**HE following statement of the purpose of the Student Associations, which was adopted at the International Convention of 1922, is the basis on which over 700 Student Associations are carrying on their work. Membership in a College Association shall be limited to those who declare themselves to be in sympathy with this statement of purpose, and willing to make it their personal program of allegiance and service.



1. To lead students to faith in God through Jesus Christ.
2. To lead them into membership and service in the Christian Church.
3. To promote their growth in Christian Faith and Character, especially through the study of the Bible and Prayer.
4. To influence them to devote themselves in united effort with all Christians to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

#### **An Information Service**

**A**N INFORMATION service for foreigners has been established at 119 West Forty-first Street, New York, to "interpret America to the immigrant to America." This service cooperates with clubs, libraries, social settlements, churches, societies and other agencies by supplying them (at ten dollars a year) with bulletins on laws affecting aliens, American customs and with other helpful information. A monthly "Interpreter" is also published, containing articles and stories relating to the foreign-born and an "Editorial Digest" of articles from the foreign language press in America. Among the bulletins published are those dealing with immigration bills, the quotas, naturalization, requirements for immigrants, schools for immigrant students, Easter, Thanksgiving and Christmas customs, etc. These papers are a great help in promoting friendly understanding between Americans and their foreign-born brothers and sisters.

#### **New York Lutheran Unity**

**T**HE New York ministerium, the New York synod, and the evangelical synod of New York and New England, the three bodies in which the various Lutheran churches of the state of New York are gathered, have agreed upon a tentative constitution for a merger. The constitution is to be sent to the pastors of the 365 Lutheran churches that are members of the three present bodies. After a period of study it will be voted on. If adopted, the merger will be completed.

#### **Interracial Student Groups**

**A**N INTERESTING feature of the Interracial Movement in the South has been the organization of interracial student groups in a number of college centers, by which white and colored students are brought together at regular intervals for the exchange of views and the promotion of understanding. The results have been gratifying in every case. Misapprehensions have been cleared up, knowledge has taken the place of rumor and preconception, and confidence and goodwill have supplanted suspicion and prejudice. The following story shows how the plan works: At an early meeting this year of the Atlanta group, made up of students from three white and three colored colleges, the question of higher education for Negroes was raised. One white student very frankly said that he did not believe in it; he thought it unnecessary and undesirable. He was asked to bring in at the succeeding meeting a paper in support of his view, while a colored student was asked to prepare a paper on the other side. With much interest the group looked forward to the expected debate. At the next meeting of the committee, the white student was called upon for his paper. He replied, "I haven't any. When I began to look into the subject, I found I was wholly mistaken. My views are completely changed."

#### **Jewish-Christian Communion**

**C**HRISTIANS of all denominations were invited by the Hebrew Christian Alliance of Chicago to enjoy a unique communion service in the Auditorium of the Moody Bible Institute on "Holy Thursday," April 9, 1925, at 7:45 P. M. Rev. Solomon Birnbaum, president of the Chicago branch of the Hebrew Christian Alliance and director of the Jewish Missions course at the Moody Bible Institute was to preside, and addresses were to be delivered by Rev. Max I. Reich, the Alliance president, and Rev. James M. Gray, D.D., presi-

dent of the Institute. The Institute choir furnished special music and Hebrew and Gentile Christians together surrounded a communion table.

#### **Buddhists in Salt Lake City**

**F**IVE thousand Japanese in the intermountain district of Idaho, Wyoming, Nevada and Utah, find their rallying place in Salt Lake City. This, the center of Mormon domination, is also the home of a magnificent Buddhist temple, and is the center for Buddhist activity for the four states. Rev. K. Tajima, Presbyterian missionary, traveled a total of 1,500 miles last year by automobile, train, horseback and by foot. In a village 10,000 feet above sea level in an isolated district he found a Sunday-school pupil who sang lustily, "Oh, how I love Buddha, oh, how I love Buddha, because he first loved me." A Japanese Buddhist said, "The children of the intermountain states will be Christians if the Christian Church wants them." Even Buddhist parents want their children in Christian Sunday-schools.—*The Continent*.

#### **Week-Day Religious Education**

**E**FFORTS are being made in seven states by all denominations to make it possible for public school authorities to dismiss classes so that pupils whose parents wish it may receive religious instruction in the church of their choice during school hours. This plan of week-day church schools is in operation in twenty-three states on public school time. In certain other states, however, legal authorities have declared that school boards and officials do not have authority to dismiss pupils for such instruction. Bills therefore have been presented in the legislatures of Pennsylvania, California, Washington, Idaho, North Dakota, Indiana and Oklahoma, seeking to remedy this situation and to permit such use of public school time if the denominations in the communities unite in ask-

ing it. According to Rev. W. A. Squires, director of Week-day Religious Instruction of the Presbyterian Board of Christian Education, from 85 to 100 per cent of public school pupils are enrolled in week-day religious schools when permission is given to have them during public school hours. If the religious schools must be held after the other school has been dismissed, the attendance is much smaller. Catholics, Jews and Protestants in most communities unite in giving this extra religious instruction.

#### **Training Indian Leaders**

**T**HE Tucson Indian Training School, conducted by the Presbyterian Board of National Missions at Escuela, Arizona, has an enrollment this year of eighty-four girls and seventy-eight boys. "Our normal capacity," writes Mr. Walker, "is seventy-five boys and seventy-five girls. So we are overcrowded. But it is hard to turn boys and girls away when they come begging to be received, and their rejection means that they are denied all opportunity for self-improvement. One feels like an executioner when he turns down such pleas, but this has been necessary in more than a score of cases this year." He continues: "The impact which this school has made upon these Indians was gloriously demonstrated in a four-day camp meeting which I attended. I have never heard such good singing, such prompt and numerous responses in testimonies of Christian experience . . . . The mental capacity of the Indians there was best shown by the Indian interpreters. They would listen to a sermon given in English and after a thirty-minute sermon had been finished they would give it in Indian hardly omitting a single detail."

#### **Chinese Lose Faith Here**

**T**HE importance of winning for Christ the Oriental students who are in this country has been emphasized recently in the REVIEW. A new

view of the question, to the effect that Chinese Christian students lose their faith while in the United States, is given in a widely quoted dispatch to the *Boston Transcript* from a correspondent in Peking, China. He quotes Y. M. C. A. secretaries and church workers in that capital as so discouraged on account of the effect of American church life on Chinese studying in this country that "they are considering the desirability of working at home rather than abroad during the years immediately ahead." It is reported as the consensus of opinion among missionaries in Peking "that far more students go to the United States as Christians and return non-Christians than leave China non-Christian and return Christian." A graduate of Hartford Theological Seminary, Mr. C. S. Chang, at present working in Peking, is quoted as saying that it would be difficult for him to name ten young returned students in the Peking district who are taking active part in Chinese Christian enterprises.

## LATIN AMERICA

### Touring in Southern Mexico

AT THE annual meeting of the Mexico Mission of the Southern Presbyterian Church, Rev. Mr. Williamson told of riding many days on horseback through his territory, a large part of the state of Guerrero. On one trip with an agent of the American Bible Society, the supply of Bibles, tracts and Scripture portions was exhausted long before they reached all of the villages they had planned to visit. Nearly everywhere they were warmly received. In many places seed sown many years ago was bearing fruit, though in some instances sadly in need of watering. One congregation had not been visited in more than twenty years. At another place a man eagerly procured a copy of the New Testament and said, "This is the book my father told me about and wanted for many years, but died without being able to find." Mr. Williamson passed through dis-

tricts almost untouched by Spanish civilization or the Roman Catholic religion. In one section he counted tribes speaking five distinct dialects and few of these people could understand Spanish. In another district were a good many villages, inhabited solely by the descendants of African slaves, and most of these were "as black as any Negroes who ever picked cotton on a Southern plantation."

### Work for Mexican Cavemen

REV. E. B. VARGAS, presiding elder of the Chihuahua District, Mexico, under the M. E. Church South, writes: "For some time the District of Chihuahua has been feeling keenly the need of opening work among the Indians. They number something like from thirty to forty thousand and live just like the wild men of centuries ago. Due to the shortage of money in the Mission Board, we were not able to start the work last year after the Conference adjourned at Saltillo, as it was necessary to employ two workers instead of one. But we knew that the Lord was able to help, and so we prayed earnestly that he would open the way, and during our district conference in Chihuahua, we met to pray over the matter, and the workers determined to open the field of their own account. We immediately secured a Mexican Christian lady to start a small school in the mountains and to visit the caves where the Indians live, as preliminary work which will be carried on until we are able to intensify this missionary activity."

### Brazilian Sunday-Schools

IN Brazil, the Sunday-school is for the whole Church, men, women, young people and children, and it is more and more coming to be considered as the Church engaged in the study of God's Word. It is also being increasingly looked upon as the Church's greatest agency for evangelizing the whole country. Herbert S. Harris of the World's Sunday School Association recently said: "I

attended in Sao Paulo, the inauguration of the ninth branch Sunday-school opened by one of the leading city churches. In a small town in the state of Minas Geraes, country-seat of a large district, the only church existing there has a definite policy of evangelizing the entire district through the Sunday-school. It has eight branch schools scattered over leagues of territory, to which the young men helpers go out on Sunday mornings, usually on horseback, each one riding from one to several hours a Sunday to care for this important work. We are seeking to feature and promote this type of work wherever possible, but find in Brazil as everywhere, that the great need is the preparation of more and better trained teachers."

#### **The Bible in Costa Rica**

MRS. H. S. STRACHAN writes from San José, Costa Rica: "The students in their vacation evangelistic work have been richly blessed of God. In one place where two of them were selling Bibles and talking to a group of people the priest came along and entered into an argument with them. They were able to answer him so wisely, refuting his arguments from the Word, that he finally remembered he had an engagement, and left rather hurriedly. The feeling of those present was all in favor of the two *evangelicos* with their books, but the immediate outcome was that a teacher who heard the discussion rode after the boys to get a Bible from them and got the only one they had left. She is now in San José and professes to be deeply interested in reading the Bible. She is one of a group of rather remarkable women who are the intellectual leaders here in the capital. God has given us many links with others of that group and we have always felt it was for a special purpose."

#### **Worship Both Sun and Saints**

**A**LATIN-AMERICAN Christian, writing in the *Life of Faith* of the hostility to missionary effort

shown by certain Indian tribes, goes on to describe this strange state of affairs: "In other parts of Central America there are other Indian tribes, less hostile perhaps, but equally pagan in their belief and outlook. Even among the 'Christian' Indians the greatest confusion prevails. The worship of the sun goes hand in hand with an external observance of Roman Catholic ceremonies. A traveler actually saw, in a Guatemala town, an impromptu altar erected on the very steps of the Roman Catholic church, where a pagan Indian priest was burning incense to the sun. The worshippers went on into the church when their sun-worship was over and paid their homage to the saints within."

#### **EUROPE**

##### **Spanish Protestants Unite**

**A**N INTERNATIONAL Spanish Evangelization committee has been formed in London, consisting of representatives of the seventeen Protestant missions now carrying on work in Spain. These missions are projected from England, Scotland, Ireland, France, Holland, Germany, Sweden, Norway, Denmark, Switzerland and the United States. Through the new committee they hope to co-operate in support of the Federation of Evangelical Churches in Spain. "In a country where evangelical work is so small," says the *Christian Century*, "every move, however slight, toward an amalgamation of the Protestant forces must be hailed with delight. It is said that churches of Presbyterian, Wesleyan, Anglican, Lutheran and American Methodist antecedents are included in the new body."

##### **The McAll Mission at Nice**

**T**HIS long-established evangelical agency in France is represented at Nice by Pasteur Malan, who writes: "We have had many encouragements in all branches of the work; a second meeting on Sunday evening has been begun. Our audiences are very cos-

mopolitan, including French, Italians, British, Dutch, Danes, Norwegians, Swedes, Poles and Russians. Many are only on the wing, but we trust that not a few take away with them precious seeds of truth that will mature even to eternal life. Whether in the meetings for mothers and girls, the schools, the evening Bible classes or general meetings, always one feels the same spirit of brotherhood. I do not know how it is elsewhere, but at Nice the *Conference* is the order of the day, everywhere and among all classes, among working men and idlers. Here, the cooperation of the pastors of Nice is assured to us; in the hall of *La Missionnaire Populaire* they all meet fraternally, which is a good thing in itself and which procures for us a splendid variety of speakers."

#### Swedish Royal Proclamation

FOR the first time since the kings of Sweden began to issue their annual thanksgiving messages, three hundred and eighty-one years ago, the proclamation of King Gustaf is being widely circulated throughout the entire civilized world. The cause is that this year the royal message is devoted to the Universal Christian Conference on Life and Work in Stockholm next August. The history of this annual message dates back to 1544, when the King of Sweden issued, for the first time, a proclamation to the nation fixing special Sundays for thanksgiving and penitence. The entire document is read on New Year's day from all pulpits of the Kingdom. This year's proclamation, after naming four Sundays for special observance, continues:

"With the object that the Spirit of Christ should reign more fully in the hearts of men and in the lives of peoples, chosen representatives from the greater part of Christendom will gather in Stockholm, after profound preparations during several years, for the Universal Christian Conference on Life and Work, in August, 1925, if so be God's will. The Lord make His face shine upon the meeting so that the way may be discerned and the will strengthened with one accord to walk in the way of love. May the Church and congregation of Christ in our

land help in the undertaking with faithful prayer."

#### Poland's Y. M. C. A.

THE formal transfer of the Y. M. C. A. in Poland from American to Polish administration, which took place recently in the Warsaw Y. M. C. A. building, was the occasion for a memorable ceremony, attended by the President of Poland and many other of its notable citizens. Paul Super, National Secretary for Poland, says: "After the Great War the American Y. M. C. A. conducted work for the Polish Army at nearly a hundred points, employing in this work fifty-two American secretaries and expending \$1,700,000. All this war work has, of course, been discontinued and the enterprise now is on a civilian basis officered and directed by Poles. The name of the Association in Poland is, in common parlance, 'Polska Y. M. C. A.' and more formally 'Związek Młodzieży Chrześcijańskiej.' It begins its new status with some 7,500 members in seventeen cities and many thousands of friends in government, university, civil and military circles. Seven American secretaries remain in Poland as technical advisors and instructors in the work of the Association, loaned as an expression of the cooperation of the American Y. M. C. A. with the Polish movement."

#### Czech Clerical Compromise

SOME of the religious and political problems with which Czechoslovakia is struggling were described in the March REVIEW. The situation was considerably complicated by a recent "pastoral letter" issued by Slovak bishops. This forbade Roman Catholics from joining Socialist and other clubs, which were called "anti-religious." Inasmuch as the Socialists comprise the largest political party in the country, but have admitted clericals into the present coalition government, it looked for a time as though the action of the bishops would force the end of the coalition, and a struggle for control of the government on a straight clericalism issue. The cler-

icals, to restore peace, now agree to a lessening of the number of Roman Catholic holidays and admit the right of the Government to prosecute such priests as may attempt to enforce the bishops' pastoral. The Government, on the other hand, agrees not to prosecute the bishops for having published the letter, since those ecclesiastics make public a statement that they had no disloyal intentions in so doing.

## AFRICA

### Bureau of African Languages

AT THE January meeting of the International Missionary Council, J. H. Oldham presented a minute adopted December 5, 1924, by the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, transmitting to the Council the following resolution adopted by a meeting of representatives of societies working in Africa which had been held in London to consider the possibility of forming a Bureau of African Languages and Literature in London.

This meeting is of opinion that the problems arising from the multiplicity of African Languages demand the attention of the Missionary Societies working there.

We desire, in view of the many interests involved in the situation to suggest consideration of the formation of an African Language and Literature Bureau — efficiently staffed and with an office in London — in which Governments, Missionary Societies, Scientific Societies, Literature Societies, Chambers of Commerce and others might cooperate.

We commend the matter to the attention of the Societies and suggest that the secretaries consult with the Mission Houses as to the possibility of financial support for such proposals.

And we request that this resolution be communicated to the officers of the International Missionary Council with a view to raising the matter with the American and Continental Societies working in Africa.

It was agreed to receive this resolution with sympathy and interest and to authorize the officers to explore the possibilities of organizing such a bureau and to confer with the Mission Boards concerned and with other interested bodies.

### South African Campaign

EARLY in February there began in Bloemfontein a united missionary campaign for South Africa. The itinerary as arranged was to carry the campaign into most of the larger towns in the four provinces of the union, during the months of February, March, April, May and June. In July it will pass into Rhodesia. "If this tremendous opportunity be taken advantage of to the full," says the *South African Outlook*, "these six months may come to be looked back upon as the beginning of a new era in our land." All the principal churches are taking part in the campaign, which announces as its twofold aim: "First, that every Christian in South Africa should have a new vision of his or her vocation which is surely first and foremost to be a witness by life and work and word to the Lord Jesus Christ, and second that each may receive a renewed will, and indowment of the Spirit, to fulfill this splendid obligation and trust."

The leaders of the campaign are stressing the Christian aspects of the race problem. They say:

There is need that this obligation be brought home to all of us in a new way—to our young children in their attitude towards their native nurses, to our school boys and school girls in their spirit and manner of speaking of, and to, the other race, to mistresses towards their servants in the home, to farmers, store keepers, merchants, manufacturers, toward their native employes. We cannot be loyal to Christ unless we accept, not the world's, nor the average South African's, but His, standard.

### Luebo Christians Build Church

A NEW evangelistic administration building has been completed during the past year by the Southern Presbyterian Mission at Luebo, in the Belgian Congo. This contains offices for business purposes, a room for the local session and an assembly room for evangelistic meetings. A new church building has also been erected, a handsome brick structure, which the natives call a "temple." Mr. Crane says of this building, "the construction of Solomon's temple was at-

tended by scarcely less enthusiasm than the construction of this building. It seats about seven hundred people. The whole enterprise was initiated and financed by the natives, not one cent of foreign money having been given for its construction." The total contributions of the Luebo Church for the year was about 31,500 francs, equal to more than \$3,000 of our money. In addition to this about 1,000 francs has been subscribed for the erection of another church on the station compound. Luebo station has suffered even more than the other stations from the exodus of laborers to the railway labor camps and will suffer in the future from the large increase in the wages that will have to be paid to native laborers on account of this railroad competition.

#### A Zulu Sermon

REV. F. B. BRIDGMAN, of the American Board, says that many of his Zulu helpers are "born preachers." and tells the following incident to illustrate the statement: "One day I went with an evangelist, Zakeu, to conduct a service. There was a noisy war dance going on near by, and it was 'up to' Zakeu to catch the attention of the crowd. How would you preach the Gospel under such circumstances? Zakeu said: 'Men, I as I came in yonder gate I saw a baboon, a pet belonging to the compound manager. I walked up and said, "Good morning, Mr. Baboon." The baboon sat up and appeared to say, "Good morning, sir." I threw a stone, and the baboon threw a stone. I walked back and forth, and the baboon walked back and forth. I made a grimace, and the baboon made a grimace. I scratched my head, and the baboon scratched his head. Then I said, "Mr. Baboon, you are a man! You can do anything I can do!" You are angry when the white men call you baboons; and yet are you not living the life of baboons when you are not recognizing what God has put in you that is divine, and when you do not take what God has sent you through

the white men, and when you do not listen to what we bring you from Jesus Christ?" Thus he drove the message home."

#### Faith Cure in Madagascar

THE National Geographic Society has issued from its headquarters in Washington a bulletin on the subject of Madagascar, which it says, is "the scene of one of the most successful missionary activities in the world." "There are about 3,500,000 inhabitants in Madagascar," says the bulletin, "and fully 500,000—one seventh of the entire population—are estimated to be at least nominal Christians. The remaining 3,000,000 Malagasies constitute a rich field for further Christian work, for many of them are intelligent and nearly all are peaceful. But among the less intelligent natives there is a vast amount of superstition and a complex welter of pagan practices. Most of the pagans among the Malagasies believe in a Supreme Being, but with the additional idea that His contact with the world is through the countless ancestors of the race. Some tribes have adopted fatalism from Arab sources. Some pray to the sun and moon and stars. One pagan sect abominates medicine and witch doctors. Its followers believe that disease springs from seeds sowed like tares in a field by devils, and that faith alone will cure. Another interesting tenet among these people is that those who do not pray and work will suffer famine; and as a result the followers of the sect are among the best workers and constitute one of the most prosperous groups of the islanders."

#### Nationalism in Moslem Parley

IT IS announced from Cairo that the All-Islam conference which was to have been held in that city in April to settle the question of the Caliphate has been postponed for twelve months. The postponement is regarded as equivalent to abandonment of the project. Even Egyptian politicians are now busy showing how

indifferent they are to the proposed meeting, although it was called with the probable idea of settling King Fuad in the vacant office. The whole situation serves to show that the prevailing spirit of nationalism is being felt as much within Islam as in other parts of the world, and that the bonds of that faith are not strong enough to bring men together in the face of their nationalistic suspicions of one another.—*The Christian Century*.

## THE NEAR EAST

### Armenian Prays for Turks

**W**HILE Rev. W. P. Hancock was in Basrah, en route to his station at Hamadan, he saw two Turks baptized, and received out of Islam into the Christian Church on confession of their faith. The most impressive part of the service was when Dr. Van Ess invited an old Armenian convert of the mission to come up and offer prayer for the two kneeling Turks. The Armenian then walked to the back of the church and led a group who knew Turkish in singing, "O happy day that fixed my choice on thee, my Saviour and my God."

### Hebrew University in Jerusalem

**T**HE Institute of Jewish Studies of the Hebrew University was opened in Jerusalem in January. The principal address was made by Dr. J. L. Magnes, formerly rabbi and head of the Jewish community in New York City, but now administrative head of the Institute. The university itself was formally inaugurated at a ceremony conducted on April 1st by Lord Balfour, in the presence of many distinguished representatives of European and American universities. The *New York Times* spoke of this inauguration as being "important mainly as an appeal to the Jewish world to help this meagre beginning to develop into something more imposing . . . All that the Hebrew University now has to show is a site on Mount Scopus, the northern extension of the Mount of Olives, with some buildings—formerly a private house built by Sir John Grayhill—in

process of enlargement and adaptation; the beginnings of a microbiological and bio-chemical laboratory and some lecture rooms. The teaching activity at present is confined to three professors, lecturing six hours a week. Lectures are given free in the late afternoon, and the students, about 100, are drawn in the main from the school teacher class. The subjects taught are Palestinian Topography; an introduction to the Talmud, and Biblical versions and elementary Greek."

### Bahai Preacher Baptized

**B**ISHOP LINTON, of Persia, writes that when he was preaching in Yezd at Whitsuntide, a Bahai preacher who was present was much impressed, and went home and read the gospels. "One day," says the Bishop, "as he was reading Luke 9: 61, the words, 'Lord, I will follow Thee, but first let me say farewell,' got right home to him. He decided to come to see me, but I was at Isfahan, 205 miles away. He set out on a bicycle, without saying farewell to his wife, because of our Lord's words. He had a puncture after going twenty miles and had no repair outfit with him, so he walked fifty miles more. At last he had to return, partly because his feet were swollen and partly because the guards turned him back. So he came back to Yezd. At Yezd he got the repair outfit and started once more. He did not say farewell to his wife, but he made arrangement with C. M. S. Mission to support his wife during his absence. Then he cycled seventy miles, but again he had a bad puncture. At last he got a seat in the post wagon to Isfahan. There he received instruction from me and was baptized in the presence of several Moslems. He is now in Yezd in his old school and boldly witnessing for Christ."

## GENERAL

### World Christian Endeavor

**I**N CONNECTION with the forty-fourth anniversary of its founding, the World's Christian Endeavor



Union reports the following figures, which are quoted in the *Christian Century*: "Great Britain, with 4,506 societies and more than 150,000 members ranks next to the United States in Christian Endeavor statistics. Third in the number of societies is Australia, where every one of the six states is well organized, and where mammoth conventions indicate the deep interest in the movement. Societies in New Zealand and Tasmania are united with Australia in the Australasian union. Germany follows Australia with 1,453 societies, an increase of 142 over last year. The German union employs five field secretaries and seven provincial secretaries. There are some 2,000 Christian Endeavor societies in China, about 1,200 in India, and hundreds of others in Japan and Korea. Some of the largest societies in the world are reported from central Africa, while the Boers have a strong union in South Africa, and the English-speaking union in the same region is very vigorous."

#### World Conference in Stockholm

**T**HE first announcement in the REVIEW of the Universal Christian Conference on Life and Work, to be held in Stockholm August 9-30, 1925, was made in the August, 1924, issue. The first plan for this great gathering dates back to 1920. The international committee which has arranged the program decided in 1922 that it should include the following groups of subjects:

- (1) The Church's Obligation in View of God's Purpose for the World.
- (2) The Church and Economic and Industrial Problems.
- (3) The Church and Social and Moral Problems.
- (4) The Church and International Relations.
- (5) The Church and Christian Education.
- (6) Methods of Cooperative and Federative Efforts by the Christian Communions.

These reports have already been prepared, each being the work of a commission of experts and thoroughly revised by an editorial committee.

Dr. Frederick Lynch, chairman of the Committee on Ecumenical Conference of the Federal Council of Churches of Christ in America, announces: "The Protestant communions in all countries have officially appointed their delegates and the five hundred are making their plans to go. The enthusiasm in Great Britain is as great as in America, while the great Lutheran bodies of Scandinavia are making preparations on a lavish scale to entertain the whole conference."

#### Achievements of Protestantism

**I**N a recent address by the President of the Protestant Federation of Victoria, Australia, he stated the following points gained by Protestantism as against the declared policy of the Papacy:

1. No nation today would enforce the inquisition policy of torture and burning.
2. No nation would recognize the Pope's right to dethrone its rulers.
3. In no country would the Pope dare to release people from allegiance to their rulers.
4. No nation accepts Pope Leo XIII's doctrine that it is a crime to grant equal rights to all religions.
5. No country would send an army to maintain the Pope's temporal power, as France and Austria did in the past.
6. No Pope today would dare to lay an interdict upon a country for the supposed offences of its rulers as they did in other days.

"While these statements are true," the speaker said, "it is also true that Rome is not working today with sixteenth-century methods. Her aims are the same today as in that gloomy age, but her methods of achieving them are strictly up-to-date. Many thought Rome would lose out when the Great War was finished because of her pro-German attitude; but the real facts go to prove that she is in a stronger position in Europe today than she was before the war. She is losing extensively in some quarters, but gaining tremendously in others. The influence of the Vatican in the world of politics was never greater than it is today, even though France is talking of withdrawing its representative at the Vatican."

# THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these columns will be sent on receipt of price.—THE REVIEW.

**Fifty Years in Foreign Fields, China, Japan, India, Arabia.** Mrs. W. I. Chamberlain. Illustrated, maps, xv, 292 pp. \$2.00. New York. 1925.

The gifted wife of the Secretary of the Foreign Mission Board of the Reformed Church in America has done a difficult piece of work in a very creditable manner. She has given her Church and the general reading public this concise and interesting record of the personnel and achievements of fifty years (1875 to 1925) of varied service in foreign mission fields, rendered by the women of her Church. Many writers would either have penned a stupid chronicle of fifty years, or would have selected a few bright stars in their missionary galaxy, a few pieces of exceptionally interesting work, a dozen of their most successful stations, which would have given a wrong impression. Each task has its shadows, as well as its bursts of light and glory. Mrs. Chamberlain has given us a fairly complete record of the years preceding their Jubilee, with details enough to awaken real interest. We do not recall any history of the missions of any church in which this method has been more successfully followed.

The story is an important one. It begins with the clarion call of the China pioneer, David Abeel, fostered by Mrs. T. C. Doremus. The foundations were laid on which anticipatory societies and auxiliaries did their faithful work for half a century before the Society was formally organized. The formal history from this point is treated by decades and Missions, so one may easily find what one is seeking in a given field or period. The beginnings were small, with less than \$2,900 received in 1875 and only six missionaries sent out, but succeeding decades advanced until in 1924

the receipts were \$207,075 and the missionaries numbered sixty.

One of the best features of the volume must have caused the author much thought—it consists of the summaries which follow the detailed statements of each decade of achievement. There are a large number of half-tone pictures of important buildings and scores of portraits of prominent missionaries—incidentally these latter reveal the changes in woman's fashions by decades. Full as the volume is of information, we wish that Mrs. Chamberlain had given some summary of special missionary families, that have given many of their members to the mission field. The history is a semi-de luxe volume, evidencing faithful research and a happy emergence from the dust of archives to a living setting of jewels of that small but remarkably missionary church.

H. P. B.

**Catholic Medical Missions.** Edited and compiled by Floyd Keeler. Illustrated. 222 pp. \$2.50. New York. 1925.

This brief survey of Roman Catholic and Protestant Medical Missions is issued to educate American Catholics who practically began their independent work for foreign mission lands five years ago. Though during half a decade their "general mission idea here in the United States has grown and spread one thousand per cent," and while a goodly number of evangelistic and educational workers are already on the field, medical missions are taking their first steps in the pathway of rapid extension. The Catholic medical missions treated here are mainly an account of what the older European missions have done in Eastern Asia, India and Africa. But the volume is forward looking and makes definite requests

for aid in "proposed institutions," sixteen of them in the India chapter, for instance.

This volume is in substance a report of progress of investigations made afield by Monsignor Joseph J. McGlinchey, D.D., and three other Fathers, to the Medical Mission Board of the Catholic Hospital Association of the United States and Canada which began to be effective in 1922-23. The chapter on "Non-Catholic Medical Missions" shows how strong an argument is derived from Protestant Missions. Pages 46-55 present an argument familiar to Protestants but new to Romanists. Since the Church forbids those in Holy Orders to practice medicine or surgery, except under rigid restrictions, and where justified by extraordinary conditions, it is not surprising to read that hundreds of Roman Catholic missionaries would be alive today, if they could have had recourse to ordinary and efficient medical service. Incidentally, it is interesting to note that the author is a convert from the Protestant Episcopal Church, and their leading medical missionary, Dr. Margaret Lamont, is a converted medical missionary with a quarter of a century's experience in Asia.

H. P. B.

**The Two of Us in Africa.** Dicie M. Rittenhouse. 8 vo. 219 pp. \$1.50. New York. 1925.

In fine spirit, though in some places with large demands on credulity, the author of this race-relations story tells how two little girls, black and white, came to understand one another in Africa. It is a pleasing story that children will enjoy and one from which they will learn that character counts more than color and training is more decisive than birth. In Christ all races are united.

**God Wills It.** William Stearns Davis. 8 vo. 552 pp. \$1.50. New York.

This republished story of the Crusades is full of romance and thrilling adventure in harmony with the ideals of Christian character, honor and

bravery accepted by the knights of the Middle Ages. It is refreshing to read such a tale of virile Christianity as an antidote to the trashy and low standard popular fiction of the present day.

**Religion in Russia Under the Soviets.** Bishop Richard J. Cooke. 12 mo. 311 pp. \$2.00. New York.

Bishop Cooke of the Methodist Episcopal Church is more temperate in his characterizations of Soviet anti-religious activities than is Captain McCullaugh in his volume on the "Bolshevist Persecution of Christianity." The Methodist Bishop describes briefly, but clearly, the principal events in the Russian Orthodox Church from 1917 to 1924. After presenting the historic background of the present struggle, he tells of the Bolshevik attacks on the Church, the Reign of Terror, the effort to establish a Soviet church and the anti-religious laws and propaganda of the Communist Party. Bishop Cooke believes that Russia will live to be a powerful state; that the Orthodox Church will survive and be purified and that if the Soviet Government is to survive it must change radically, so as to become more enlightened and less radical.

**Stewardship for All of Life.** Luther E. Lovejoy. 12 mo. 144 pp. 75 cents. New York. 1924.

We hold in trust, not only money and talents, but life itself. Therefore, Dr. Lovejoy rightly urges the devotion of the physical and mental life, social instincts, business abilities and all resources to the service of God. This is a comprehensive and practically helpful text-book in the Life and Service Series.

**Japan from Within.** J. Ingram Bryan, M.A., M.Litt., Ph.D. 228 pp. New York. 1924.

This is a thoughtful inquiry into the political, industrial, commercial, financial, agricultural, military and educational conditions of modern Japan. The author has had exceptional opportunities for acquiring

first-hand information since he was for sixteen years a professor in Japanese colleges and universities. He was correspondent for leading London and New York newspapers and was decorated by the Emperor of Japan with the Order of the Sacred Treasure in recognition of his services to Japanese education. He is at present Cambridge University Extension Lecturer in Japanese history and civilization. He rightly stresses the urgent need of a better understanding of the Japanese by the English-speaking peoples of the West, but he vigorously combats the common idea that there is some mystery about the Japanese which makes it difficult if not impossible for other peoples to understand them. He declares that "after sixteen years in Japan, studying the people, their institutions and civilization, from every point of view at close range, my only solution of the mystery is to deny its existence. It is undoubtedly true that Japan is very much misunderstood; but the cause can be ascribed to nothing more mysterious than mere ignorance. If we take the same trouble to know all about Japan that would be necessary in the case of any other nation, Japan is quite as easily understood."

Americans need this kind of a presentation, especially at a time when the relations of the two nations have been so gravely affected by the recent Immigration Act which Congress passed against the protest of the President, the Secretary of State, and sensible men everywhere. A. J. B.

**Christianity for Today.** John Godfrey Hill. 12 mo. 139 pp. 75 cents net. New York. 1925.

Today men are inquiring anew into the nature, requirements, foundations and results of religion. Dr. Hill offers this as a study-book for such individuals and classes, with chapters on Religion, The Christian Life, God, Jesus, Man, The Bible, The Church, The Kingdom and Eternal Life. Dr. Hill was educated in Boston University, Harvard and the University of Chicago and represents a modernist

viewpoint. He does not seem to have reached clear convictions on many important matters, for he makes no clear statement of belief and does not give the foundations of faith as to the deity of Christ, His atonement, resurrection, the authority of the Bible, etc. These studies cannot be expected, therefore, to establish strong and clear faith in the younger generation.

**Model of a West African Hut.** Marjory Palmer. 2 shillings. London. 1924.

Realism marks this method of teaching missions to children. The model supplies an excellent background that will appeal to a child while the descriptive booklet gives the teacher and parent just the material needed to awaken interest.

**Twin Travelogues,** with Paper Doll Cut-Outs (China). Welthy Honsinger. New York. 1924.

These colored cardboard pictures, to cut out and play with, are very attractive for small children and may be used successfully, with the text, to teach useful missionary lessons.

**Documents on Christian Unity, 1920-4.** Edited by G. K. A. Bell, Dean of Canterbury. 8vo. 382 pp. \$2.50. New York. 1924.

The Dean of Canterbury is a leader in the extensive preparations being made for the coming World Conference on Faith and Order. This book contains details of correspondence with the Vatican, Cardinal Mercier of Belgium, the Patriarch of Constantinople, the Swedish Bishops, and representatives of various church bodies in Great Britain, the United States, Europe and Asia. As one reads some of these documents, the complexity of the problem of Christian unity becomes more apparent. Clouds obscure the fair dream of unity, but heavenly winds may rise to blow these clouds away. The Christian statesman studies such documents as these with keen interest and cures his deepest doubt with the reflection that surely the Master's prayer, "that they may be one," shall not fail of eventual fulfillment. C. C. A.