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A QUARTERLY MAGAZINE

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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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PERSONALS

WILLIAM W. PEET, LL.D., who for forty-four years has been the honored treasurer of the missions and colleges of the A. B. C. F. M. in Turkey, has retired from active service, but is to continue to serve in an advisory capacity. He has recently returned to America from Constantinople where he was the confidential advisor of many American diplomats.

* * *

REV. WATTS O. PYE, D.D., of Fenchowfu, China, who has been speaking in many important centers during his furlough, expects to return to China in August.

* * *

REV. FREDERICK B. BRIDGMAN, D.D., American Board missionary in Johannesburg, South Africa, has returned to the United States on furlough.

* * *

DR. STACEY R. WARBURTON has been appointed to the chair of Home Missions in the Baptist Theological Seminary at Berkeley, Calif.

* * *

REV. JOSEPH CLARK, of the American Baptist Foreign Missionary Society, celebrated in April the forty-fifth anniversary of his arrival in the Congo.

* * *

LEVI B. SALMANS, M.D., Methodist Superintendent of the Good Samaritan Hospital, Guanajuato, Mexico, is retiring after forty years of service. He has been successful in winning souls as well as in the healing of bodies. Mrs. Salmans died on June 17th.

* * *

MRS. CHARLES W. ABEL, of New Guinea, and her daughters, Phyllis and Marjorie, have recently been in America on their way from England to rejoin Mr. Abel in Kwato, Papua.

* * *

SETSUZO SAWADA, the Councilor of the Japanese Embassy in Washington, is an able and earnest Christian man, a member of the Japanese Society of Friends.

* * *

MR. BASIL MATHEWS, formerly editor of *Outward Bound*, the popular missionary periodical published for some time in England, is now in America to attend a conference on Boys' Work at Estes Park, Colorado. Mr. Mathews is stationed at Geneva, Switzerland, as editor of literature for boys, to be published under the auspices of the World's Committee of the Y. M. C. A.

* * *

REV. I. S. PROKHANOFF, of Leningrad, Russia, the president of the All-Russian Union of Evangelical Churches, and director of the first Protestant Theological School in Russia, is now in America to interest Christians in the present opportunity for evangelical work and Christian training in Russia.

* * *

DR. ROBERT E. SPEER, REV. SAMUEL GUY INMAN, REV. W. REGINALD WHEELER and others have recently returned from the Montevideo Congress and their tour of South America.

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DR. WILFRED T. GREENFELL has recently returned to Labrador from his tour of the world.

* * *

DR. JOHN R. MOTT, General Secretary of the International Committee of the Y. M. C. A., has been elected Chairman of the World's Student Christian Federation, the headquarters of which are in Geneva, Switzerland. Dr. T. Z. Koo of China has been elected Secretary to succeed Dr. Karl Fries of Sweden.

OBITUARY NOTES

REV. A. C. DIXON, D.D., pastor of the University Baptist Church, Baltimore, Md., formerly of the Moody Bible Institute, Chicago, and later pastor of Spurgeon's Tabernacle in London, died at his home in Baltimore on June 14th. His widow, who was Mrs. Helen Cadbury Alexander, was the founder of the Pocket Testament League.

* * *

MADAME KANIKO YAJIMA, the well-known Japanese educationalist, the founder and president of the W. C. T. U. of Japan, died in Tokyo on June 16th at the age of ninety-one. Five years ago she represented Japan at the International Temperance Congress in London.

* * *

RT. REV. WILLIAM D. REEVE, D.D., a pioneer Protestant Episcopal missionary in the Canadian Northwest, died in Toronto, May 13th, in his eighty-first year.



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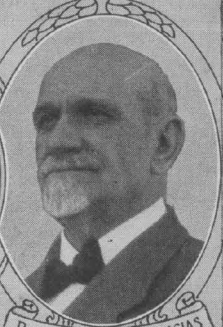
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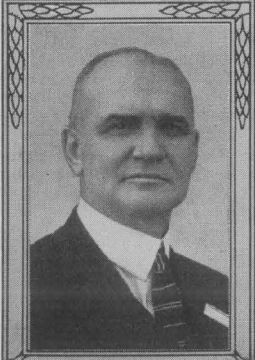
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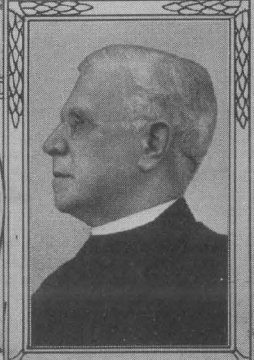
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LEADERS AT THE MONTEVIDEO MISSIONARY CONGRESS

THE MISSIONARY REVIEW *of the* WORLD

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SEVEN

TESTING THE MISSIONARY AND THE BOARD

THIS is the time when recruits are being sent into the field. Church bodies and mission boards are constantly facing the problem of finding and appointing well qualified missionaries to carry on the work of Christ in America and in foreign lands. The problem is more acute and difficult in foreign service than at home. For service abroad, the expense of sending out recruits is greater, the term is supposedly for life, the circle of Christian fellowship is small and the work is that of an ambassador of Christ among non-Christians, laying firm foundations for new churches and training future Christian leaders. At home a mistake in ordaining and sending out a preacher is serious but it may be more easily remedied and young ministerial leadership and influence are less pronounced than among more primitive people.

In former years, the problem of securing suitable recruits was simpler in some respects than at present. Pioneer work involved so many dangers and hardships, and the number of missionaries sent out was so limited, that men and women looked for a very definite call of God before they would volunteer, and felt a very deep conviction as to the necessity for giving the Gospel of Christ to the unsaved. Mission Boards considered long and carefully before they would assume the responsibility for sending these messengers of Christ into the regions beyond. While the experience of outstanding missionaries cannot be regarded as typical, it is illuminating to study such cases as those of Moffat and Livingstone, of John G. Paton and S. M. Zwemer, of Hudson Taylor and Adoniram Judson, of Alexander Mackay of Uganda and Robert Laws of Livingstonia, to see the motives that actuated them and the tests applied to them by mission boards. Today the vast majority of missionary volunteers are no doubt actuated by the same high motives and Boards have equally strict tests that they seek to apply conscientiously, but

the work has so greatly enlarged, the appeal is so much broader, many kinds of work are so much like those in America and the opportunity for short term service is so much greater that some are inclined to apply for commissions who would formerly never have considered foreign missionary service.

The churches at home are also much less a unit in regard to the essentials of Christian faith, training and experience. Colleges and seminaries have grown more liberal in their teaching so that what seems orthodox to one congregation will be denounced as heresy by another. There is now no general agreement as to the true basis for final authority in religion and there has come a change of emphasis, in many quarters, as to the matters of prime importance in Christian faith and life and fitness for missionary work.

It is natural, therefore, that in foreign fields there has been, in recent years, considerable discussion as to the fitness of certain missionaries for their work as messengers of Christ and as builders of His Church. Where workers of varying views are associated closely together in one station or field, they naturally discover their points of disagreement. Those with definite ideas and strong convictions as to Christ and His Gospel may consider that others with different convictions are undermining the work, are building on sand or are erecting a church of wood, hay and stubble.

Most of the mission boards are passing through the fire of such controversies. The disagreements of the Church at home are emphasized abroad. From Great Britain and America, commissions have been sent to the fields to investigate such disputes as the "Bangalore Controversy" in India, the results of missionary education in China and the Kikuyu controversy in Africa. At the recent General Assembly of the Presbyterian Church, South, charges of rationalism among missionaries abroad led to the passing of a resolution that the Executive Committee be instructed to investigate charges of unorthodoxy and to report to the Church court.

The Northern Baptist Convention last year appointed a committee of seven to investigate the policies and practice of the Foreign Mission Society as to the selection of missionaries, to ascertain the truth of charges concerning the lack of evangelical faith of some missionaries and to report its findings and recommendations. This report has now been published and is notable for its emphasis on adherence to the New Testament teachings and for its manifestation of the Spirit of Christ.

While the Baptist committee did not visit the foreign field, they conducted extensive correspondence, interviewed missionaries and secretaries and examined records. Their general conclusion is that the denomination has reason to thank God and should have confidence in the Christian faith, character and work of the vast majority of the Baptist missionaries. The work abroad is being well done by

unselfish, consecrated, Christlike men and women, and God is blessing it with rich and abiding fruitage.

On the other hand, the committee found certain unsatisfactory conditions in the selection of some candidates and the retention of some missionaries. While the Board's policy is to select and send out only those of true evangelical faith in harmony with the teachings of the New Testament, and such men and women as might be counted worthy to lay good foundations for Christian churches in non-Christian lands, nevertheless, the committee discovered in some cases a tendency to underestimate the value of thoroughly sound evangelical views and reports that the Board was not always sufficiently well informed as to what were the convictions of candidates. While soundness of doctrine alone is no adequate qualification, still this is of supreme importance if strong churches are to be built and if reliable Christian leaders are to be trained in these foreign fields. While Baptists and other Protestants believe in the right of the individual to interpret the Scriptures by the guidance of the Holy Spirit, this does not mean that teachers and preachers should be appointed who reject the clear testimony and teachings of the Scriptures.

The committee found that a few missionaries in active service hold views not in harmony with the teaching of the Scriptures as generally interpreted by the Baptists who have sent them out. The statement made by the Board contains the following paragraph:

"We will appoint only suitable evangelical men and women; we will appoint evangelicals and we will not appoint non-evangelicals. And by the Gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Spirit. The only reason we have for accepting this Gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures and the fact that we have experienced this salvation in our own hearts."

A few of the missionaries on the field, if they originally held these views, have given them up and no means have been taken by the Board to ascertain the facts. One missionary, whose belief was investigated by the committee, acknowledged that he had no conviction as to Christ being the Son of God in a unique sense, but "rather He is the only perfect one among countless millions of the sons of God." He expresses no belief in the unique inspiration of the Scriptures; holds that "wrongdoers are not so much sinners as unfortunates," and says that "it is not the death of Jesus that saves us." Another missionary could not affirm his faith in eternal life while a third expresses doubt as to the virgin birth, the miracles,

the bodily resurrection of Christ and the inspiration of the Scriptures.

The Committee also found that while Christian education is greatly needed to train the coming leaders, too much emphasis is placed on education and proportionately too much money is being spent for this branch of the work. They do not report on the employment of non-Christian teachers or on the spiritual results of school and college training.

In conclusion, the Committee recommends to the Convention (1) that more care be taken in the selection of candidates and that the Board send out only those of sound evangelical faith; (2) that periodically the Board take steps to ascertain any change of views in the missionaries; (3) that complaints made by reputable persons, with definite charges, be investigated promptly; (4) that more emphasis be placed on evangelistic work; (5) that the Church as a whole give their hearty confidence and support to the work conducted by the Missionary Society as being truly God's work carried on in harmony with the teachings and spirit of Jesus Christ.

OPIMUM A HINDRANCE TO CHRISTIANITY

WHAT "fire-water" is to the American Indian and "rum" is to the African, opium is to the natives of Asia. While it does not stimulate and excite as does alcohol, it robs the user of self-control and becomes a harmful habit that causes degeneration and is almost impossible to break. It develops into a passion for which the habitual user will sell his possessions, his family, his honor, his very soul. It impoverishes, weakens and destroys. Therefore, it is of great importance that those interested in the temporal, moral or spiritual welfare of men and women shall exert their utmost influence to put an end to the cultivation and traffic in such drugs, except for medical purposes. A great obstacle that stands in the way of such laws and their enforcement is "greed for gold." Those who cultivate the poppy can make more money than by cultivating grain—but it impoverishes the land. Those who sell, become rich—but their traffic destroys the souls and bodies of their fellow human beings. Governments may profit by the tax or the duty collected—but it is at great cost to the nation's strength. In the minds of profiteers the temporal and material outweigh the eternal and the spiritual.

Last year at Geneva, Switzerland, (November, 1924), two conferences, held under the auspices of the League of Nations, sought to adopt resolutions for the legal international control of the opium traffic.

The first conference took up the problem of smoking opium and included an examination of the situation in Far Eastern territories; measures for suppression of illegal production and use of opium;

and a special study of the situation in territories bordering on China.

Eight countries were represented in this conference—China, India, France, Great Britain, Holland, Japan, Portugal, and Siam—and the discussions were marked by sharp disagreements among the delegates.

China recognized the fact that a great recrudescence of poppy cultivation had occurred in her country, but she promised to put her own house in order as soon as present governmental disorder ceased, if the other powers would assist. India, France and Great Britain replied that so long as China illegally produced such quantities of raw opium, control was practically impossible. Japan and Great Britain reached an impasse over the question of certificates, Great Britain maintaining the right to further investigation of those which it had reason to believe might cover illegal shipment, in spite of the fact that the certificate system is a safeguard legalized by the League. Great Britain finally agreed to recognize certificates which could be guaranteed against illegitimate use. On December 5th, an agreement was reached and on December 13th a treaty was drafted declaring that the opium traffic should be a state monopoly, so as to eliminate private profit. Provision was included for restriction of sale to minors, and for the use of certificates of export and import; anti-opium propaganda was agreed upon.

On February 11th, seven countries, Great Britain, France, Holland, India, Portugal, Japan and Siam, after reviving the first conference, signed a treaty and protocol which provided for: reduction of opium production over a period of fifteen years to begin after the producing countries in the East have satisfactorily curbed overproduction and smuggling; abolition of the farming system of the opium traffic, and substitution of government monopolies. Mr. Sze, the Chinese delegate, did not sign this treaty.

The second conference (November 17) was called for "consideration of measures to carry out the Convention of 1912 with regard to (1) the limitation of the amounts of morphine, heroin, or cocaine and their respective salts to be manufactured; (2) a limitation of the amounts of raw opium and the coca leaf to be imported for that purpose and for other medicinal and scientific purposes; (3) a limitation of the production of raw opium and the coca leaf for export to the amount required for such medicinal and scientific purposes."

The American representative Stephen G. Porter placed before the conference the American suggestions for amendments to the 1912 Convention, designed to strike at the root of the world opium evil—production. These provided for the restriction of the production of raw opium and coca leaves to the amount needed for medicinal and scientific purposes. Manufacture of heroin was absolutely prohibited. A central board was provided through which the amount of drugs

required to meet the medicinal and scientific needs of the world could be ascertained and the entire trade in opium and drugs could be continually under review.

Persia and Turkey asked for the consideration of methods to insure that the signing of such an agreement would not deprive producing countries too suddenly of their livelihood. India objected strongly to the American attempt to restrict to an amount needed only for scientific and medicinal purposes.

On February 19th, ten countries, Australia, Belgium, Great Britain, Greece, Holland, Japan, Luxemburg, Persia, Portugal and Siam signed both the treaty and protocol, and provision is made for further signatures, including those of the United States and China, should they reconsider. The treaty, in general, provides for control of production and distribution of raw opium; heroin and all drugs containing heroin are subjected to medical prescription; and a central board of control is provided for through which these and other international provisions to limit manufacture are to be consummated.

By the courtesy of those countries that finally signed the treaty, the United States is given the privilege, with Germany, of assisting in selecting the members of the central board of control of drugs. In the meantime, at least ten nations have agreed upon a further step toward an international ethic.

Christians have still much to do to uproot this evil. While they have a responsibility for urging upon the lawmakers of the nations the adoption of high principles and wise agreements and laws, their chief responsibility is to educate the people as to the evils that accompany and follow the use of narcotics and the better way of life found in Jesus Christ.

AMERICA'S ROVING POPULATIONS

THE westward waves of people still continue to flow. Movements that began before the middle of the last century and which were stimulated when the soldiers returned from the Civil War, are still in progress. Men from the eastern states have flocked to the West and to the Northwest in numbers that are surprising. People from the South are also spreading through the West. The subdivision of farms, as the population has increased, has not been the rule in the eastern states, and will not be in the western states until the land now so abundant is more densely populated. The movement westward has been encouraged by low-priced lands on the frontier. When the prices of land there have reached a certain point, the tide may turn eastward again, for it always moves toward cheaper lands. Intensive farming in the East and in the states from which the people have been departing, may

also cause reflux waves of population. All these changes of population make new Home Mission opportunities.

Fresh accessions of peoples from other lands are constantly coming to America as the raw material which must pass through the process of grace in order to be saved. If those who come from foreign countries are Christianized, and those who are born in America are also born again into the Kingdom of God's grace, the future of the world is safe. In America the worth of democracy is being demonstrated, human liberty is teaching the world the truth of spiritual freedom, and followers of Christ imbued with His Spirit will go forth from this land into other countries and in all continents, to repeat there the process of individual, family, social, industrial, national and international salvation.

One of the effects of the World War was to detain in America for a longer period than usual the people of Southeastern Europe. Under normal conditions thousands of these transient foreigners return to their ancestral homes every year laden with their savings of gold which they distribute as gifts to their people in the homelands, or which they use to establish themselves either on the soil or in business. The period of their stay in America gave our Home Missionaries time in which to impress them with the Gospel, and was perhaps in some instances precisely what was needed to give sufficient strength and inspiration for the tasks that awaited them among their own people. That opportunity is now past, but America still contains a multitude of foreigners, the spiritual care of whom is one of the most important departments of Home Missionary service. The work grows with the years. Increased contributions will further enable us to lengthen our cords and strengthen our stakes. In proportion as the Home Missionary societies are enabled to enter these open doors of Christian service, the dynamic results will be felt among many nations of the earth.

A study of the United States census reflects the astonishing degree to which the population of each state is made up of those who were born in or migrated from all other states. This mixture of population; the tendencies of workmen to migrate; the habit of farmers to sell their acres and move where land is cheaper; the retirement of men from business and their removal to other places and frequently to establish several homes; the habit of those who dwell in the North to spend their winters in the South; the migration of rural communities to the cities; the establishment of summer homes in rural communities by those who dwell in cities; the building up of strong suburban communities; and the improvement of automobile transportation by which people can live miles from a village and yet curtail none of the privileges of life—all these tendencies show how difficult it is to extend our missionary work in the areas within which occur such strange and bewildering mutations

of population. Indeed missionary work seems never to be completed, even within a given area. A historic study of these changes of populations within a certain city shows that sections of the city, which were formerly populated by Germans and Scandinavians, have been successively occupied by several other racial groups, among each of which our Home Missionary societies have carried on. Doubtless the end of such racial swarmings within that area has not been reached. This shows the need for continued Home Mission work even in the older fields. The work will not be completed until those who move in to new areas and those who move out are followers of Christ and like the apostles of old, being "scattered abroad" go "everywhere preaching the Word."

Many will recall the rejoicing with which certain middle western states, at the end of fifty or more years of continual aid from a national Home Mission society, celebrated the advent of the day when such aid was no longer necessary, and promised their increasing gifts to the Mother who had lovingly nourished them from childhood. It is surprising, however, to discover in recent years that some of the most insistent calls for assistance, received by the national missionary societies and boards, have come from those very areas. This is the result of the tides of foreign immigration that have risen higher and higher, a condition which could not have been foreseen. The national societies are again doing some of their most important and effective work in parts of America which were supposed to be forever released from the need of such missionary assistance. In some of the small cities of these states more than fifty nationalities are now living, whereas two decades ago the population was almost completely homogeneous. This is missionary work that cannot be neglected. There is no state, however strong financially, however resourceful in leadership, however independent in its courage at the present time, which may not face the imminent danger of having its work and its denominational life imperiled, without the aid which, in hours of distress and need, the national Home Mission societies are willing and eager to give. C. L. W.

LITERATURE FOR BOYS IN EUROPE

THE boys of Europe, who will form the leaders of the future States, are very susceptible to influences that will mold their characters. The moral, religious and political conditions in Europe are not such as develop high-minded and trustworthy leaders. While there is some idealism manifested in the Youth Movements, it is not the idealism that is based on sound Christian principles or on experience. The old religious influences and standards have been largely discarded. In Czecho-Slovakia, for instance, ninety to ninety-five per cent of the men have no real religious attachment to any church. In other countries, also, they have cast off the old

ecclesiasticism and leadership, but have not attached themselves to any new and better form of Christian institution. The youth of high school age are almost universally impure and many are diseased as a result.

The literature printed and most widely circulated in many of these continental countries is undermining to morals, to good citizenship and to Christian life and faith. Perhaps the greatest influence can be exerted on the rising generation by the wide distribution of the stories of heroic Christian men of all ages. There is a thirst for literature, but the youth show no power of discrimination between the ideals of such men as Bismarck, Lenin, Luther, Marx, Mohammed, the Pope of Rome and Jesus Christ. In many European countries, there is no Life of Christ published that will appeal to the youth. They have become so unfavorably impressed with the Church and with the representatives of Christ, as they have seen them in established churches, that it is difficult to overcome the prejudice against all things connected with Christianity.

This is a critical time and the Boys' Department of the World's Committee of the Y. M. C. A. has secured the help of the well-known writer of boys' books, Mr. Basil Mathews, formerly of London, to supply attractive and helpful literature of the right sort for the boys of Europe. A magazine, *World Youth*, is published at Geneva and is now distributed in thirty-one countries. The World's Committee expect, as soon as possible, to have editions translated and published in various languages other than English. It also plans to publish pamphlets on the Christian education of boys for leaders, on boys' problems, the development of a true sporting spirit and on Bible study for boys. Many Americans, such as Washington and Lincoln and other famous characters, are idealized by European youth and a series of biographies is being prepared, including the lives of Lincoln, David Livingstone, the Czech hero Mazaryk, Wilfred Grenfell, Theodore Roosevelt and others, preparing the way for a popular boys' Life of Christ.

The evils of intemperance, immorality and communism must be overcome in the present generation, Christian ideals must be interpreted to the youth of Europe so that they will not confuse Christianity with superstition, formalism or capitalism.

The hope for all these countries is in the education of the youth so as to give them a sympathetic understanding of Christ, His teachings and His way of life.

THE INFLUENCE OF POLYGLOT HOME MISSIONS

THE Home Missionary societies of the United States are facing a missionary task of world proportions, in a nation more extensively polyglot than any other country in the world. The foreign-born white population of the United States numbers

over 20,000,000 people and an equal number are of foreign parentage—one third of the population. The foreign language press includes over 1,500 periodicals with a circulation of about 10,000,000. These people of foreign nationalities come from every nation under the sun. They include four million Italians, three million Poles, eight hundred thousand Bohemians, five hundred thousand Hungarians, four hundred thousand Greeks, and an equal number of Russians. The Jews number between three and four million. How is unity to be brought about in the midst of this diversity?

Among these numerous nationalities, our Christian home missionaries are dealing with racial groups, and teaching them more and more to cooperate with each other. Friendships between the missionaries of various nationalities are strong and abiding, although their fathers in Europe have been historic enemies. The love of Christ has constrained these missionary offspring to forget their inherited prejudices. They are being molded together in their devotion to our common Lord. Spiritual processes are going forward, resulting from the consecrated work of our foreign-speaking missionaries, which contain within themselves spiritual potencies and the promise of a brighter day.

In the future the influence of America must more and more be exerted for the spiritual transformation of the other nations of the earth. What God is planning for America and for the world through America's influence, will be helped forward by devoted home missionaries who, in the face of untold difficulties and perplexities, are interpreting the Gospel of our Lord Jesus Christ with fine spirit, self-denial and loyalty.

C. L. W.

ORGANIZED GOOD VS. ORGANIZED EVIL

MANY of the forces of evil are united under the urge of selfish gain or mutual protection, and occupy new fields with ease while they tenaciously hold to their former vantage points. Although the Kingdom of God cometh not with observation and its organized expressions of activity do not reflect its full strength and influence, yet we must do our utmost to solidify our visible positions, while the invisible and invincible forces fight for Christianity with the spiritual weapons of the Spirit. This is seen in all moral crises and in the tidal waves of great reforms. The social implications of Christianity and the appreciation of its saving message are understood by those who for various reasons are not numbered with the people who openly avow their acceptance of Jesus Christ as Saviour and Lord. To attract and attach such people to the fold of Christ is the constant effort of faithful missionaries. This makes it necessary to study the cities and suburban districts anew, to cooperate with other Christian agencies and to occupy new fields as the need arises.

The Congress on Christian Work in South America

BY ROBERT E. SPEER, NEW YORK

Author of "South American Problems," etc.; Chairman of the Committee on Cooperation in Latin America

THE Congress was held in Montevideo, March 29th to April 8th and those of us who had been at the Congress in Panama in 1916 could not fail to be impressed both with the likeness and the unlikeness of the two gatherings. The Panama Conference represented the whole of Latin America, while the meeting in Montevideo dealt with South America alone, the countries around the Caribbean planning to hold a distinct conference of their own in Mexico City or Havana in the summer of 1926. The languages, the atmosphere, the fundamental problems and some of the personalities which entered into the Panama meeting were at Montevideo also, but in at least three particulars the present meeting registered, as it ought, a great advance.

In the first place the largest element in the Panama Congress was from the home churches in the United States. That Congress was English rather than Latin, but at Montevideo the leadership was unmistakably in the hands of the South Americans. The representatives of the home boards were there to serve and help but the President and Chairman of the Congress was Snr. Erasmo Braga of Brazil, the official language was Spanish, and the daily bulletin was printed in Spanish, not in English as at Panama. All the reports of the Commissions at Panama were printed in English only and were presented in English, while at Montevideo they were printed also in Spanish or Portuguese and most of them were presented in these languages. Almost all the evening speakers and most of those who discussed the reports were nationals and used their national languages. It was clear that the national churches were coming to their true place.

In the second place it was encouraging to see the growth of these evangelical churches of South America in strength and competence since the Panama gathering. In most of the South American countries the number of communicant members in the Protestant churches is still small but they are wielding a great influence, altogether out of proportion to their number and have an increasingly capable body of ministers and in Brazil are numerically a strong element. Again and again in the Conference the strong delegation from Brazil made it plain that their churches were not negligible and despised forces in Brazil but had won their place and were wielding their influence in the national life. They claimed more than

80,000 Sunday-school scholars. The Presbyterian Church of Brazil, which is an entirely independent church, reported 150 self-supporting congregations. One of these churches in Rio had a membership greater than all the evangelical communicants in Colombia and Venezuela.

In the third place it soon appeared that the work had grown far beyond the problems of the Panama meeting. Questions which were then uppermost had now fallen into the background, while new problems had emerged revealing the maturer and firmer grasp of the evangelical churches upon their task and the broader and deeper influence they were exerting in the life of South America. In Panama, for example, the outstanding question was perhaps the question of the legitimacy of mission work in Latin America, supposed to be the territory of the Roman Catholic Church, and of the attitude of the Protestant churches to the Roman Catholic Church. Aspects of this question emerged at Montevideo but the movement had already transcended it. The evangelical churches were as sure of their functions and of their rights and duties as their sister churches in other lands. They knew that they were as truly and legitimately a part of the national life of Brazil or Chile or Argentina as any other institutions and that it was preposterous for any one to question their right to be or to receive help from the stronger churches of other lands.

With regard to social problems also the South American churches have made a great advance. They have always been strongly evangelistic. Nowhere have the churches been built more firmly on the Bible, and nowhere perhaps has there been less uncertainty as to the great evangelical fundamentals. None of this has been lost but it has been better understood and the churches are moving forward in brave fidelity to the Gospel to take their proper place in the great social movements which are pervading the whole body of South American life today.

But while the Montevideo Congress was truly South American it heartily welcomed the delegations from abroad. In that it was truly representative of the attitude of South America. Those who think that the evangelical churches of North America and Europe are unwelcome in South America are unaware of the facts. All help from without, economic, moral and religious, is welcome in South America if it is offered in the right spirit and in true recognition of the rights of the South American people. In every way the group from the United States was shown the utmost good will and friendship. This was true in the Congress, and many of us have come back from South America enriched by many new and enduring friendships with the able and devoted men who are leading the work of the evangelical churches.

This was true also outside of the Congress. The only adverse

note charging the American group with intrusion and the effort to impose an undesired thing on South America came from a daily paper and from a weekly periodical published in Buenos Aires by foreigners in the English language. The South American people had no such attitude. The Brazilian Government sent an official representative to share in the discussion of the Indian Problem. The Uruguayan Consul at Sao Paulo came at the instance of his Government to offer all facilities in reaching Montevideo and the President and Minister of Foreign Affairs when we called received us with all the friendliness appropriate. The President of Chile spoke to our American deputation as cordial words as any man could possibly speak, and educational and philanthropic leaders did everything in their power to indicate good will and welcome. Only ignorant people can speak of Protestant missions in South America as an intrusion. They are there at the earnest invitation of the people and are cooperating with the evangelical churches in work more vital to those nations and more desired by them even than commercial development.

The experience of the delegation from the United States, from first to last, was more delightful and profitable than any one could have anticipated. Forty-five members left New York on February 28th on the *Southern Cross* and were joined in Brazil and at Montevideo by others who had gone ahead until our number reached fifty-five. The group on the *Southern Cross* included Bishop and Mrs. McConnell, the Rev. Dr. W. W. Crowe and Mrs. Crowe of St. Louis, Dr. Frank K. Sanders, Dr. and Mrs. D. J. Fleming, Professor H. A. Holmes of the University of New York, a group of fine Methodist leaders like Dr. Brown of Buffalo, Mr. Day of Canton, Ohio, Dr. Barclay and Dr. Hargraves of Chicago, Mrs. Robert E. Speer, Mrs. James S. Cushman, Miss Dabb and others of the Young Women's Christian Association, Dr. L. B. Wolf, laymen like Mr. Bowman and Mr. Gilmore of Chicago, Mr. Fred McMillan of Des Moines, Mr. and Mrs. Lewis B. Alger of Detroit, with Dr. Orts Gonzales, Mr. and Mrs. Inman, and others who made up as congenial a company as could be gathered. At Montevideo they were joined by others like Dr. Egbert Smith of the Southern Presbyterian Foreign Missions Committee, Dr. Mac Gregor, Mrs. Gilmore and Miss Anne T. Reid of the Presbyterian Board, who had been making a deputation visit, Mr. and Mrs. R. A. Doan, Mr. F. P. Turner, Mr. Babcock of the International Committee of the Y. M. C. A. and others. One would like to name everyone of the American company in recognition of the good cheer and help which they gave on every side from the beginning to the end.

The trip on the *Southern Cross* was a good anticipation of the Congress. Meetings were held each day for the consideration of the Commission Reports which were to be presented at Monte-

video and for prayer and fellowship, so that no delegates were better prepared to share in the discussions. As a matter of fact, however, when they arrived at Montevideo and realized how far we had advanced beyond Panama, the American visitors fell at once into the background and rejoiced with sincere joy, knowing something more of the missionary meaning of the words in the Gospel of John, "The friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase but I must decrease."

There was no mistake about the increase. And it was a joy to see the quality of leadership which the Spirit of God has developed in the South American churches. The strongest delegation naturally was from Brazil. There are more evangelical communicants in Brazil twice over than in all the rest of South America, and this group was the outstanding group, with men like Erasmo Braga, Alvaro Reis, Mattathias Gomez dos Santos, and Otoniel Motto. But there were good strong men from the other countries also: Gattinoni, Tallon and Penzotti from Argentina; Figueroa, Valenzuela and Maufras from Chile; Woll from Peru; Ballock, Monteverde and Griot from Uruguay. Capable women also had come, Senoritas Andrade and Barreiros of Brazil, Cortes and Fracchia of Argentina; but it was evident that the woman leadership of the churches needs to be brought forward to the men's. It is strange that there has been so little direct evangelistic work by women missionaries for women in South America.

One of the most interesting things in the personnel of the Congress was the presence of a group of South Americans who represent that company of people not connected with the evangelical churches who are deeply concerned over the spiritual, moral and social needs of the continent, and who are seeking earnestly for help. Gabriela Mistral, the Chilean poetess, a woman of deep devotion and spirituality, who still hopes for life from the Roman Catholic Church, had hoped to come but could not do so. A remarkable little company had come from Chile, however—Dr. and Mrs. Salas Marchant, Dr. Enrique Molino, Dr. Cora Mayers and Senora Berta de Johnson. Dr. and Senora Ernesto Nelson also of Argentina came and remained throughout. Some of these friends had come for a conference on educational work, arranged by the educational missionaries. It was interesting to see their attitude. It was Dr. Nelson who proposed, when the findings of the educational meeting were brought in, that they should be stated clearly and avowedly as relating to evangelical schools. These friends stayed as the guests of the Congress and both gave and received richly. One evening, called "The Evening of the Open Heart," they spoke of their own position and of the present situation in South America. On a later evening the national evangelical leaders opened their hearts in return. On still another

evening European delegates who came from Spain, France, and Italy spoke.

At these evening meetings an attempt was made to survey in part, for the benefit of the visitors, the present-day movements in South American thought and life, under such subjects as "Important Currents in Latin America Life of Today," "The Women's Movement in South America," "The Indian Problem," "Public Health." On one evening Mr. R. A. Doan and Senior Alvaro Reis spoke on "How to Secure for Christ His Rightful Place in the Life of the World." On another evening, ex-President Balthasar Brum of Uruguay spoke of "Latin America's Part in International Friendship." And on the last evening a public official from Paraguay appealed for help for his country; Dr. Salas Marchant, one of the most respected men in Chile, gave thanks for the Congress and pointed out the need in South American education for just those things for which the Congress stood; the Rector of the University of Montevideo sent his greetings to the students of North America; Snr. Mattathias Gomez dos Santos spoke on "Currents of Thought in South America" and Dr. Karl Fries of Geneva spoke on "International Peace," setting forth the larger evangelical view and quoting some one's remark to the effect "If Rome chooses to be sectarian that is no reason why we should not be catholic."

There was a beautiful spirit of friendship and prayer throughout the Congress. All who desired gathered informally at eight-thirty each morning for prayer and at eleven-thirty the whole Congress was led in its devotions with a special devotional address. The leaders of these hours were Dr. H. C. Tucker of Brazil, Dr. D. J. Fleming and Mrs. Speer of New York, Sr. Carlos Auraujo of Spain, Snr. Nemesio d'Almeida and Miss Hyde of Brazil, Dr. Egbert W. Smith of Nashville, Sr. E. Galland of Uruguay, M. Albert Cordier of France and Dr. Charles W. Drees who has been for over fifty years a missionary of the Methodist Episcopal Church in South America.

The family spirit of the Congress was greatly promoted by the fact that we all lived together under one roof, the Hotel Pocitos. It was a good type of the South American summer hotel frequented by the well-to-do people from the interior, and the season had just ended so that the whole hotel was taken for its closing fortnight. All ate together in the great dining hall and it was arranged that the delegates should be moved from table to table, each under a different hostess, until we were acquainted. The meetings of the Congress were held in one of the sun parlors immediately over the sea, so that the music of the surf was ever present and through the windows one looked off over the wide mouth of the Rio de la Plata and the Atlantic Ocean.

The main work of the Congress, of course, was the study and

discussion of the reports of the twelve Commissions, made up of contributions by the missionaries and evangelical church leaders in the different South American countries. These had been printed in English, Spanish and Portuguese and were in the hands of all the delegates before the discussions, so that each topic was taken up with a broad basis of intelligent information and understanding already assured. The subjects of these twelve reports were: 1. Occupation of the Field; 2. Indians; 3. Education; 4. Evangelism; 5. Social Movements; 6. Health Ministry; 7. The Church in the Community; 8. Religious Education; 9. Literature; 10. Relations between Foreign and National Workers; 11. Special Religious Problems; 12. Cooperation and Unity. All the reports were valuable and some of them simply invaluable, presenting such a survey of the present social, moral and spiritual situation in South America as cannot be found anywhere else.

These reports took for granted the reports made at Panama in 1916. They presented a remarkable review of the social and moral developments in South America during the past decade and they contained many new notes. They were made up of contributions from each regional area so that one gets from them a survey of present conditions in each nation with enough of a generalized view of the trends in the whole of Latin America.

The first report gives a summary of the advance in the work in South America since the Panama Congress to 1924.

The number of organized churches in the continent has grown from 856 to 1,283, an increase of 50%. The communicant membership has added 29,029, which is almost one-fourth of the present total membership (122,266), and a 31% increment over the membership of 1916 (93,237).

The total Evangelical community (including known adherents and all under Christian instruction except Sunday-school pupils) has more than doubled. It has grown from 122,875 to 251,196, an increase of 128,321. The number of Sunday-school pupils and teachers has increased from 50,739 to 108,599, a gain of over 100%.

To the staff of national Christian workers 662 have been added. From 1,342 it has grown to 2,004, a gain of slightly over 50%. During the eight years 529 new foreign missionaries have entered the continent—approximately 30% of the present total number of workers from abroad (1,736).

The number of outstations and other places exclusive of residence stations, where worship and preaching are conducted, has grown by 1,296, from 895 to 1,191, a gain of over 69%. The Evangelical centers or resident stations have increased by 98, from 267 to 365, a gain of 37%.

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in order. In Brazil the total Evangelical community has more than doubled, the communicant church membership has increased more than one-third, the number of organized churches more than one-half, the national workers have grown nearly 100%, the ordained Brazilian ministers 33%. Forty-five new central or residence stations have been established. Other places of preaching and worship have grown from 364 to 1,765, an almost fivefold gain.

The report on "The Indians of South America" is the best brief statement on the subject available and in its discussion the Congress had the benefit of the help of Dr. Horto Barbosa of Brazil, a wise and devoted official of the Brazil Government dealing with the Indian population of that country, and representing the most enlightened and benevolent principles of Indian administration. No better statements of educational and social movements are available than the reports of the two commissions on these subjects. This is the first such conference where "Religious Education" has been dealt with in a separate and adequate way. An admirable report was well presented and thoughtfully discussed. The report on "Literature" could show a great mass of achievement since Panama and opened a field where it was agreed that far greater cooperation is possible. The subject of "Relations Between Foreign and National Workers" was treated with surprising harmony and good will and the report sets forth two interesting and diverse methods of dealing with the problem. Mr. Mackay of Peru, representing the Free Church of Scotland, who was one of the most helpful forces in the Congress, had drafted the remarkable report on "The Special Religious Problems of South America," treating of five such problems: "Racial Comprehension," "Contemporary Religious Consciousness," "The Roman Catholic Church," "Minor Religious Influences, Theosophy, Spiritism and Positivism" which have been far more influential in South America than in the United States, and "The Problem of Evangelical Work and Progress." Bishop Oldham presented the report on "Cooperation and Unity," and those principles underlay every report and discussion.

Among the many new notes in the reports not the least notable were the presentation of health conditions and necessities and the clear, true, proportional expression of the social obligation of the Church and its relation to the community. After reviewing the conditions in each geographical area, the latter report set forth a most satisfactory statement on "The Individual Gospel and the Social Gospel" and closed with three sections on "Latin American Feeling as to Some Policies of the United States," "The Secret of the Slow Progress of the Evangelical Work," and "Further Conclusions Regarding the Development of Christian Work in the Future." All missionary students would do well to get a full report of the Montevideo Congress which will contain these Commission Reports and also summaries of the discussions upon them. The report will be issued in two volumes by the Fleming H. Revell Company at the price of four dollars.

This Congress at Montevideo believed that it should be free to express its mind on the various topics before it and it did so in a series of 106 Findings on the subjects of the twelve Commission Reports. A half-day was devoted to each report and then for two

half-days the Congress divided into six sections each of which took up two reports and drafted conclusions upon them. These were carefully studied, revised and coordinated by the general business committee and then the Congress devoted a full day to considering and adopting them. They represent a rare degree of unity of mind and spirit. They are of course only the resolutions of a general conference and are binding on no one, but they embody the experience and judgment of the group of men and women best able to advise us with regard to these things and it is certain that both the churches and missions in South America, and the Boards at home will be guided by the reports of those happy, fruitful days at Montevideo.

One of the last of the Findings urges a common name for the Evangelical churches in South America:

This Congress advises that the Churches should be known under a common name, the denominational name being placed in a parenthesis following, so that the name would read, "The Evangelical Church of Brazil (Presbyterian)," "The Evangelical Church of Brazil (Methodist)," etc.

And the first Finding sets forth the general view of the Congress as to the need of the great field it was passing in review:

South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and overcrowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, make imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are wholly inadequate to the largeness and especially to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent. Especially do we feel that the time has come for increased emphasis on intensiveness in the cultivation of the Latin-American field. That so much of spiritual result has been achieved with so little of material equipment is a distinct evidence of the Divine approval of the evangelical work. We are deeply of the conviction, however, that the providential indications

now point toward emphasis on qualitative rather than quantitative effort. So thoroughly do we feel this that we would look with favor upon the concentration of our extended lines of occupation upon the points where the highest quality of work can be done.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

Some of us had thought in going to Montevideo that the Congress might issue in the establishment in South America of a Continental Field Committee on Cooperation to which a great deal of the work of the Committee on Cooperation in Latin America in New York might be transferred. This latter Committee grew out of the Panama Congress and is made up of representatives of the Boards of the United States and Canada which are at work in Latin America. It arranged for the Montevideo Congress and has acted thus far as the central agency of cooperation in the whole Latin America field. The Congress, however, did not deem a continental committee either practicable or desirable. It believed that Brazil, and the Republics of the Rio de la Plata, and Chile and Bolivia and Peru, and the northern countries had different problems which could best be dealt with by regional committees, while the Committee in New York should continue to act as the central coordinating committee. Accordingly the Congress laid on this Committee a great burden of new tasks in the field of literature, educational and health survey, and in the promotion of evangelism, religious education, interest in the Indians, and cooperative helpfulness. It became clear that the Congress was to be, not the close of a decade which began with Panama, but the beginning of a new day of effort and faith and fellowship in the work of the evangelical churches in South America. The twelfth Commission closed its report with these words:

Interdenominational and international cooperation is possible only when men or groups trust one another and have in their central loyalty to Christ a bond of union stronger than any of the tendencies toward division.

The problems which these advanced steps involve in the field of interdenominational action are not different in kind from those which exist inside each denomination. Interdenominational trust and unity, even international trust and unity, rest on the same principles as intradenominational trust and unity. They all evolve one simple problem: Can the diversity of the body be preserved in the unity of the Head for an aggressive service for humanity?

This is the challenge faced by the Montevideo Congress.

The Congress did not fail. It is for the Churches now, both in North and in South America to meet this test as fairly and as well as their representatives met it at Montevideo.

ECHOES FROM THE MONTEVIDEO CONGRESS

"Lack of trust in God and of confidence in humankind is a contributing cause of the jealousy and suspicion which so often in the past have broken out

into open hostility between nations and races. On the other hand, those who have been in the thick of the struggle for the advance of humanity have been men who have been able to maintain their confidence in God and in their fellowmen. It is in such a spirit of trust and confidence that this Congress proposes to face the vital problems of South America. Pessimism shall have no place in our councils."

DR. ERASMO BRAGA.

* * *

"God is in South American life in a new way. Evidence of this is to be found in the way in which young people are everywhere devoting themselves altruistically to the service of humanity, working with devotion and enthusiasm for popular enlightenment and uplift. Many of these young people do not know themselves as Christians but they have been moved by what is the essential spirit of the Gospel, and they will sooner or later find themselves in accord with those instrumentalities which are doing the work of Christ in South America. . . . Behind institutions, creeds and services, there is a new life that gives the best results in all endeavors, whether civic, political, social, or religious, and it is in this new life that we find encouragement for the future."

DR. JOHN MACKAY OF LIMA.

* * *

"We are here to push out the limits of our life and thought. We are not to add anything to Christ and the truth that has come in Him, but we are to make fresh discoveries in this truth and new demands upon this power. Christianity does not flinch from such fresh examinations. The more we subject it to tests of life and the world, the more we discover that what is needed is there. . . . We are here in this Congress to discover how rich and varied the Christian Gospel is. . . . This is not a correction or enlargement of Christianity. It is simply the discovery of what is already there and waits to be drawn out and made use of now in South and North America alike, and in all the world."

ROBERT E. SPEER.

* * *

"We have assumed without argument the fact of the living Christ. This is the essential which binds us together. We are to make Christ-like men in the name of the Christ-like God. When we try to make clear to one another our theories about Christ we find profuse diversity of view, but we work together on the assumption that the living Christ is with us. . . . Only a Christ who has meaning for the whole creation is great enough to meet the needs of Europe and North America and South America."

BISHOP MCCONNELL.

* * *

"The vision of God, to be a true vision, must be a vision of the Christ. . . . We must look upon the vision which God Himself sees, that vision of the needs of mankind held before us by the Christ. It is to those looking thus upon the needs of men that the truest understanding of God comes. We are to be laborers together with God. . . . If God and men are to work together there is a nobler gaze still, that upon the world in the redemption of which the divine passion and the passion of men merge together in the common task."

BISHOP MCCONNELL.

* * *

DR. ERASMO BRAGA, the President of the Montevideo Congress, is the leader of evangelical forces in Brazil. He is the son of devoted evangelical Christians, a graduate of Mackenzie College, Brazil; a former teacher in the Campinas Gymnasium (a State college), and in the Presbyterian Theological Seminary in Campinas. He is now secretary of the Committee on Cooperation of Evangelical Churches and Missions in Brazil.



MADAGASCAR SECTION IN THE MISSIONARY EXPOSITION IN ROME

Rome's Missionary Exposition

A Protestant View of an Elaborate Presentation of Missionary Work of the Roman Catholic Church Recently Shown at the Vatican

THE chief attraction of the Holy Year in Rome is the Missionary Exposition in the group of temporary buildings occupying that portion of the Vatican Gardens to the west which faces the slopes of the famous Monte Mario.

The plan of the exposition was projected, it is said, by Pope Pius XI himself, and carried into execution under the direction of the Archbishop-Secretary of the Department of the Propagation of the Faith, the general Foreign Missions Board of the Catholic Church. Ten large structures were erected, each measuring approximately 200 feet by 50 feet. Several smaller tributary buildings were also provided to house particular features while one corridor of the Vatican Museum, 400 feet in length, is given over to missionary display.

The Catholic Missionary Societies, which under the Department of Propaganda di Fede are apportioned their respective fields of labor in the various countries, have each their separate and varied exhibits representing these territories. From the ends of the earth these exhibits come, and the total is tremendous. The Franciscans

(known as the "little brothers of St. Francis"), the Jesuits (Companions of Jesus), the Mill Hill Fathers (London), Capuchins, Oblates of Mary Immaculate, the Salesians (followers of Father di D. Bosco), Carmelites, Assumptionists, Foreign Missions of Paris, of Lyons, the Congregation of the Holy Cross of Montreal and Notre Dame, Vincentian Fathers and others—all had their territory to represent and their space in this huge missionary museum.

INTERESTING ROOMS

Of many interesting rooms there might be mentioned especially the Holy Land assignment, the Hall of Martyrs and the Canadian section. The Holy Land area, on a low platform, shows a large terra cotta relief (18 feet by 12) of Palestine from Lebanon to the Dead Sea. This shows in striking detail the places of our Lord's journeyings. Around the walls on supporting stands are models in wood



WAX FIGURES TO SHOW CUSTOMS

of the Church of the Holy Sepulchre, of the Nativity, and the Basilica of Tabor, and further relief maps of Jerusalem, Calvary and Bethlehem. The walls were laden with canvas portraying the Nativity, the visit of the Magi, the Samaritan, etc., while in glass cases are pieces of handwork of the country.

In the Hall of Martyrs are martyr scenes, where more than 100 missionaries surrender to a martyr death. In the middle of the room are cases containing ropes, chains, instruments of torture and execution and pieces of the stained and knife-marked clothing of missionaries who sacrificed their lives. There are the sandals of a missionary in which he traveled the African deserts, parts of a tree-trunk to which another was bound, and hanging from a pillar are sabres used by the assassins in the Boxer riots. A wooden slab is exhibited on which appears the death sentence of a native Chinese preacher. There are also the breviary and sandals of Francis Xavier of India and a statue of the Gregory, who, seeing the Angles "slaves of fair complexion," said, "these are Angels rather," and dispatched preachers to the Isles of Britain.

The Canadian room shows Manitoba and Keewatin, the Yukon, Mackenzie and Athabasca, frontier points of early geography. A statue of Father Marquette, companion of Joliet, a copy in plaster of that in Washington, is in the center. Perhaps no other missionary has been given such prominence unless it be Francis Xavier, whose huge statue stands with cross and rosary, and who is shown

also in a painting as departing from Rome March 16, 1540, receiving the blessing of Ignatius Loyola, founder of the Jesuit order.

The room is filled with native northwest products, wearing apparel, various woods, grains and animals. Photos, mittens, sleds, canoes, skins, spear-heads, snow-shoes, and the like make a great display.

STRANGE COUNTRIES

Many countries are vividly portrayed—India, Sudan, Uruguay, Gold Coast, Borneo, Madagascar, and others.

A monk who had been a worker in the Sudan told of the Mohammedan work, of its difficulty and peril. He said he had some fellowship with Protestant missionaries, depending on their type making fellowship possible, and admitted that others might belong to the One Fold. He pointed out the model of his African hut, showed the tribal amulets, described the Sudan flat-tailed sheep, the native jagged arrows tipped with iron, the hair-dressing of the folk in Madagascar, and models of churches in wood. There are also the life-sized figures of an East African martyrdom of some Benedictine mission workers from Bavaria.

The work of the Mill Hill Fathers in Borneo is set out by canvas, photo, natural product and manufactured models. A large painting portrays Borneo peoples and scenes. Twenty smaller paintings illustrate the devout life of Father Westerwoudt, and around were clustered native goods, dresses, knives, lances, idols in wood, vases, water-buckets, basket-mats, rude boat models, plows or plow-substitutes, arrow-heads, and above, a model of the house in which the missionary lived.



MODEL OF THE CHURCH OF THE
HOLY SEPULCHRE
Made of olive wood and inlaid with
mother-of-pearl.

PARTICULAR EXHIBITS

Certain exhibits impressed their missionary character strongly. A leper compound in Burmah, of the Foreign Missions of Paris, showed a central administration and staff building modeled in wood. About the enclosure were houses for school, a hospital for children, another for women, dormitories, chapel, gymnasium, etc., and a playground.

A Hawaiian leper colony at Molokai is shown at the foot of a mountain wall-picture while houses are made in plaster models. The photograph of the missionary, the books, the building tools of Father Damien are there and the story recounted in little placards.

Some exhibits are exceedingly personal. A Bengal hut, built full size of basket-withes and straw and set out in the courtyard, shows a life-size wax figure of a man who sits smoking a long pipe with a sort of nicotine water-bowl. Near by is his wife with the little black youngster grinding wheat with a wooden stick in a jar. In the midst of this appears a challenge to the worker, from a placard on the wall: "What's yet to be done for Bengal?—15,000 native Catholics, 19,000,000 pagans with but 19 priests, one to a million; 2,200 children in Catholic schools, 8,000,000 yet to reach."

The corridor of the Vatican proper was given over to statistics and models, a bewildering assembly of photos, calendars, charts, graph lines. Records of progress during a decade show 4,000 converts in 1899 and 28,000 in 1923. Then there are models of Chinese boats in a score of sizes, girls' schools, idols, mummy cases, pagodas, temples, and of the chapel-car work in the United States.

GENERAL DEDUCTIONS

Among all this one could not fail to note, however, two things. First, the points of emphasis, and second, the omissions.

The bulk of the labor has been expended on the great museum-like exhibits of the countries, their products and their people. The next stress is laid on statistics, of membership and growth. Lastly emphasis has been put on forms of missionary work. Owing to the fact that missionary task must be of necessity a personal and spiritual contact this could not be easily displayed.

One's thought reverts to what seem to be unexpected Catholic omissions. Perhaps those features most held by Protestant critics as undesirable in Catholicism are the ones that do not appear or are not emphasized as important. Whatever the intention, one wonders if these things might not be permanently omitted, to the advantage of the Church. The heathen have enough of holy water, and have their own prayer devices of beads and wheels. They have sufficient incense and sacerdotal robes and a goodly supply of images and shrines. They have enough of the religion of things and cry out for the contact and power of the Spirit of God.

There was here no display of these material accessories of worship—no figures of the crucifix, no miraculous fountains of holy water. Prayers to the saints or an exaltation of the Madonna, or masses for purgatorial relief do not here appear to be a part of Roman Catholic worship. With less evidence of rigidity and ritualism and an addition of school-work of higher grade the exposition might almost represent the missionary effort of Protestant missions.



REV. I. S. PROKHANOFF IN HIS CHURCH IN LENINGRAD, DECEMBER 29, 1924

The Evangelical Christians in Russia

BY NORMAN J. SMITH, NEW YORK

AMERICA has had religious freedom from the beginning, but until the middle of the last century there was in Russia only one form of religion, that of the Greek Orthodox Church. This was under the despotism of a hierarchy to such an extent that the people for centuries were deprived of the quickening power and influence of the living Christ.

It was only seventy years ago, when the Bible was translated from the old Slavonic language into modern Russian, that the religious revival and reform movement in Russia began. Peasants and workmen, as well as men of the *intelligentsia*, began to preach the Evangelical Gospel and the teachings of Christ, without compromise with the traditions of the Orthodox hierarchy. Souls were converted and regenerated by the Holy Spirit. New congregations and churches were formed, and gradually a national movement came into existence, called in the early days, "Stundism" and later "Evangelism."

Seeing the success of the Evangelical movement, the Orthodox clergy inspired the Czar's government to take repressive measures against the Stundists. Acts of violence, imprisonment and exile

followed, with a strict prohibition against religious meetings, the printing of Evangelical literature or the establishing of religious schools outside the Orthodox Church. Many Evangelical Christians were sentenced by law courts or in administrative process to be imprisoned or exiled because they happened to speak on religious matters with a member of the Orthodox Church. This continued almost to the day of the revolution in 1918. Many suffered and died in exile in Siberia or the Caucasus, faithful martyrs for the Gospel's sake. All these persecutions, however, but fanned the flame which burned in the hearts of these believers, and thus the Evangelical movement grew and thrived.

Rev. I. S. Prokhanoff, of Leningrad, Russia, President of the All-Russian Union of Evangelical Churches, Director of the first Protestant Theological School in Russia, editor of *The Christian*, author of many religious hymns sung throughout Russia, and the leader of the Reformed churches and religious associations, is at present in America on a speaking tour. Mr. Prokhanoff speaks English and in his youth studied theology in England. For the past forty years Mr. Prokhanoff has been a consistent worker for Evangelical religious reform in his country, and is well known in America. A British journal recently referred to him as the most conspicuous figure in the religious life of Russia today. Mr. Prokhanoff has been for fourteen years a Vice-President of the Baptist World Alliance, having been first elected in Philadelphia in 1911, during his absence; yet he comes to America from Leningrad in behalf of the Evangelical Christian Union of Russia. Mr. Prokhanoff has felt it his duty to remain through all the troubles, famines and epidemics which have swept over the country. Frequently he was urged to leave Leningrad during the periods of suffering, but always insisted that the leader of a religious movement must be like the captain of a ship, at his post to the last moment, even unto death. He says that the opportunities of the Gospel in Russia today are unprecedented and he has come to visit the Protestant churches of America and to inform them of the progress of the great Gospel movement in the East.*

The All-Russian Evangelical Christian Union consists of more than four thousand churches and groups scattered from the Baltic Sea to the Pacific Ocean and from the White Sea to the Black Sea. At Leningrad there are nine churches, totaling a baptized membership of over a thousand. The central church, where Mr. Prokhanoff preaches, was formerly owned by the French Reformed congregation. It now bears the name of Dom Spasenia ("The House of Salvation"). The Leningrad Evangelical Christians also use a large church formerly the property of the German Reformed congregation, capable of seating 4,000 people, and filled with hearers at many of its services.

* He may be addressed in care of the Russia Evangelization Society, 156 Fifth Avenue, New York.

At Moscow the Evangelical Christians worship in the church of a very ancient monastery (Sretensky) in the center of the city, and have four other meeting places. In all the cities of Russia, like Kiev, Odessa, Kharkov and Nishninovgorod, there are active congregations, and in even the smaller towns and villages there are groups and congregations of Evangelical Christians, many times with only lay leadership.

The life of these Christians and the spiritual enthusiasm which prevails among them remind an outside observer of the church of Apostolic days. The doctrine is pure according to New Testament teachings. A sincere evangelism, primitive in its nature, permeates the ideals and practices of these earnest Christians. Evangelization is making steady progress, but at the same time attention is being paid to the spiritual growth and education and training of the individuals in every group.

On account of the vastness of the territory, the Evangelical Union is divided into seventy districts. Every church and group is governed by a council of workers, who are elected and re-elected every one or two years. The district organization has for its purpose the promotion of the evangelistic, educational and publication branches of the work.

The Council of the All-Russian Union consists of delegates from the seventy districts and promotes the work of the Evangelical Christian Church throughout Russia. General questions pertaining to the churches and groups are decided at the All-Russian Annual Conferences, but the decisions are not binding, being simply the brotherly counsel of the central organization. Thus unity of the whole work is combined with freedom of every branch.

Every church or group has at least two preachers or evangelists, so that not less than eight thousand active workers are continually at work. Special missionaries are also supported by the district associations and by the All-Russian Union, and travel over the immense territory of Russia, preaching the Gospel of Salvation. The result is a growth of existing groups and the continual forma-



I. S. Prokhanoff with his two sons, Jaroslav and Vsevolod, both of whom are Leningrad University graduates and teachers at the Bible School.

tion of new groups. The work of these evangelists calls for courageous journeying, with much self-denial and the facing of many difficulties and privations.

For the education and spiritual growth of members, a number of experienced preachers visit church after church. Prayer-meetings, Bible study groups and larger Bible conferences are arranged. As far as conditions allow, special attention is paid to the training of preachers and missionaries, for which purpose the Bible School at Leningrad is maintained. This institution was founded by Mr. Prokhanoff in 1913, and from it many workers have already been trained and sent out into the field.

In the beginning of this twentieth century there was established in Leningrad a publication section, from which have been issued during the last twenty years various periodicals, a series of hymn books and many religious books and tracts. This literature has produced a great quickening and reviving influence upon the Evangelical Christians, and has proved to be a powerful means of spreading the Gospel among the members of the Orthodox Church when used in conjunction with the messages from preachers and missionaries. At present, on account of the lack of funds, only the monthly periodical, *The Christian*, is published, while the number of tracts and booklets is far below the actual need for use of missionaries and preachers.

The prospects for the future of Evangelical Christianity in Russia are very encouraging. The spiritual thirst for the gospel message is very great in the people, who lost their faith in the old superstitions and are seeking a true, living religion. As a result the Evangelical meetings are crowded, in many cases people coming from a distance of from twenty to thirty miles.

In many villages preaching in a house is impossible because of the multitudes, so that the people gather first in the courtyard of a house, and then on the village street. After a one-hour sermon, the people ask for another sermon and then another until morning. When the majority have to go away to attend to their cattle and other duties, individuals remain to converse with the missionary on personal questions.

Before the preacher has finished in this village men and women come from the neighboring village, and take him to a new place where the same story is repeated.

When one remembers that in Russia there are 80,000 villages, it is easy to see that several lifetimes would not be sufficient for the preacher to finish his travels.

One district preacher, Mr. Zaharoff, recently told of a visit to his relatives in one of the villages in central Russia, where the people flocked to the house so that he was obliged to come out and preach in the village street. The chairman and members of the *Volispolkom* (village council) came and suggested that a public

debate be arranged in the village hall. The Orthodox priest was invited but refused to say a word. Evangelist Zaharoff spoke on the necessity for every man to believe in God and in Christ Jesus, to accept the gospel message, and to become a living stone in the House of God. After he had finished, the people urged him to remain and preach the Gospel, offering him five churches. This is not an isolated incident, but has been repeated frequently over the vast territory. In some places the priests ask the Evangelical preachers to come to their churches and preach the Gospel.



LENINGRAD BIBLE SCHOOL OF EVANGELICAL CHRISTIANS
Principal—I. S. Prokhanoff (term January 1 to July 1, 1924).

"If the Union Council had a sufficient number of missionaries," says Mr. Prokhanoff, "the miracles of grace would in a very short time be consummated in the greatest Reformation the world has ever seen."

At present the training of missionaries and preachers is carried on by the single Bible School existing in Leningrad, where thirty-seven pupils were in attendance during the past school year. Calls from the field require that more than 300 students should be in continual training at Leningrad, and similar schools should be established in ten principal districts throughout Russia. Lack of funds is at present the only hindrance to an increase in the number of those in training.

The All-Russian Evangelical Christian Union has received permission from the Government to print Bibles and New Testaments, and expects soon to receive permission to publish books and tracts in keeping with the demand. The possibilities of spreading the Gospel through this department are very great, and for the present, must be the substitute for unavailable missionaries and preachers.

THE SOVIETS AND EVANGELICAL CHRISTIANITY

The attitude of the Soviet Government toward the All-Russian Evangelical Christian Union and other religious bodies is revealed by the fact that the foundation for freedom of conscience is guaranteed by the Constitution of the Republic in a clause (No. 13), which says: "For all the citizens there shall be freedom for religious and anti-religious propaganda." Under the Czar's régime no such religious propaganda was allowed. The Government has now accomplished the separation of the Church from the State, although this was a very difficult problem where Church and State have been united for centuries. In France more than one hundred years were required to effect a similar separation. At present all religions are equal before the law. The decree of separation contains one clause which guarantees to every citizen the right to make his own choice of religious forms and beliefs or to reject them all. Another clause strictly forbids persecution or deprivation of any rights for religious reasons. The Government has issued special regulations for the legal registration of the churches, religious associations and their unions.

Religious meetings may be held freely upon the fulfillment of certain formalities required by the Government. Evangelical and other preachers may travel freely in all parts of Russia, proclaiming the Gospel and visiting the churches without hindrance from the Government. Official permission is granted to the Evangelical Christian Union to have its own Bible School at Leningrad and to publish *The Christian*, and circulate it freely, as well as Bibles, New Testaments, and other religious literature.

This general religious policy of the Soviet Government was confirmed by the Thirteenth All-Russian Communist Conference, held at Moscow last June, which passed a resolution strictly forbidding any kind of insult to the religious sentiment of the population and drawing favorable attention to the "Sectarians," that is, to all the Protestant religious organizations, because of their sobriety, industry and general usefulness in the economic restoration of Russia. From this it may be seen that religious freedom exists in Russia in a larger measure than under the old régime.

PRESENT CONDITION OF THE ORTHODOX CHURCH

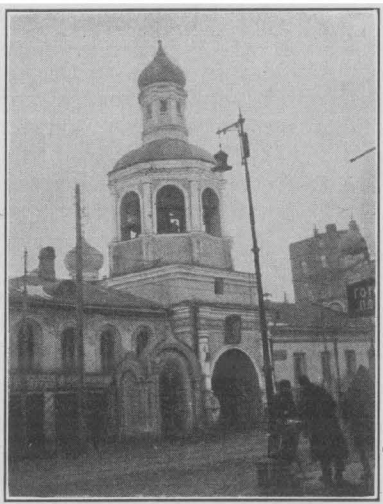
The spiritual powerlessness of the Greek Orthodox Church became apparent at the separation of the Church from the State. The

deprivation of financial help from the Government was not so much the cause of the downfall of the Orthodox edifice as the absence of sufficient spiritual power and ability to guide the Church through the crisis.

The priest, Krasnitsky, endeavored to start a reform movement and formed a group called "The Living Church," while the Archbishop (later Metropolitan) Antonine laid the foundation of "The Church of the Regeneration," and the Priest Vvdensky originated a group named "The Ancient Apostolic Church." All these groups tried to introduce into the church services the modern Russian instead of the old Slavonic language, to simplify the various rituals, to facilitate marriage for certain groups of the clergy, etc. But they were unable to imbue their organizations with the Spirit of Christ which alone could quicken into life the ancient Church. An appeal to these newly formed groups of the Orthodox Church was published by Mr. Prokhanoff in September, 1922, under the title of "The Gospel Call" and 100,000 copies were sent to the prominent members of the Orthodox Church and its clergy. The pamphlet set forth the fundamental principles of gospel evangelism, on which reforming efforts must be based and stated that in Petrograd and

Moscow the Russian Evangelical Union was arranging special joint prayer-meetings on November 2, 1922, to which the leaders and members of all the above mentioned groups were invited to pray for a real Gospel Reformation in the lives of the people. The Metropolitan Antonine, Priest Krasnitsky, Kalinovsky and others, all expressed their sympathy with the idea, and Mr. Prokhanoff was invited to preach in one of the most ancient Orthodox churches in Moscow, which he did on September 17th of that year. This was a fulfillment of his prophecy, expressed thirty years before, when such a thing seemed to be absolutely incredible.

The possibilities for the development of the Evangelical movement in Russia are great. There is scope for thousands of traveling evangelists to respond to the daily appeals received for men who can proclaim the Word of God. But the Union Council can send only a small number. The Council could print Bibles, New Testaments,



The Church of the Sretensky monastery,
the central meeting place of the Moscow
Church of Evangelical Christians.

etc., by hundreds of thousands, having permission from the Government, but they can do little at present compared with these possibilities.

The chief hindrance to the rapid and healthy growth of the Evangelical movement at the present time is the lack of funds. There is plenty of enthusiasm and great devotion to the work, but because of the shortage of money, the mission, educational and publication work is carried on only in a very limited way.

Under present conditions it is impossible to obtain this necessary financial help in Russia; there are no resources available. At the time of this crisis the leaders of the Evangelical movement in Russia recall the very timely aid which America rendered during the famine of 1891-92, and again in the great famine of 1922-23 when famine sufferers, including many members of the All-Russian Christian Union were helped with food sent through the American Relief Association. Whole families were saved from death by starvation through the timely receipt of food from America.

Today there is a greater spiritual famine in Russia for which earnest Christians among the Protestant churches in America should hasten to send relief. The Soviet Government has granted permission for the receipt of such financial help by the All-Russian Christian Union. A great reformation is under way, and the spiritual regeneration of the Russian nation may be accomplished.



THE PLENARY CONFERENCE OF THE COUNCIL OF ALL-RUSSIAN EVANGELICAL CHRISTIAN UNION AT LENINGRAD (JUNE 23 TO 29, 1924)

Christ's View of Nations and Races*

BY JOSEPH H. OLDHAM, LONDON, ENGLAND

Editor of the *International Review of Missions*

HAS Christ a message to nations and races? In a deep and true sense, His message is addressed primarily to the individual. We know of no way to bring about a better world except through the conversion of individual men and women. The Kingdom of God will come only as individual men and women by an individual act of repentance turn from false ideas and selfish ways and by an individual act of faith receive the new life which is the gift of God in Jesus Christ.

And yet, if we reflect on the extraordinary transformation which has taken place in the world since the missionary movement began, it will be apparent to all that Christ has a message for nations and races. Since the day when William Carey, more than a century ago preached his great missionary sermon, we have witnessed the invention of the steam engine, of the steamship, of the automobile, of the airship and the airplane, of telegraphy, of the telephone, and of wireless telegraphy. Accompanying these inventions, and largely due to them, we have seen fundamental changes take place in the structure of society. There has been the growth of industrial revolution with a social order based largely upon capital, and the growing power of organized labor. We have witnessed the extension throughout the world of representative governments, with power passing into the hands of the people. We have seen in the West and now beginning to come in Asia and Africa the powerful factor of popular education. The extensive use of the printing press has come to exert enormous influence. There has been the rise of the highly organized bureaucratic institutions.

The increasing growth of international commerce and international finance has caused every part of the world to become economically dependent upon every other part. The keyword to the situation in the colonies in East Africa today is cotton. Why? It is because the mills of Lancashire cannot get from other sources a sufficient supply of raw cotton so that they have to develop new sources of supply. That is only one illustration of the way in which the fortunes of the different peoples of the world have become economically linked together.

All these new continents of human life and human activity which have come into existence during the past century are just as much a part of the world to which the Christian witness must be borne as are the physical continents of Asia and Africa. The individuals in the world to whom we carry our gospel are members of nations

* From an address at the Washington Foreign Missions Convention.

and races, and the sense of solidarity that they have with those of their own nation and their own race may color the whole texture of their minds.

I do not believe that there is anything in racial differences which need separate men from one another, or interfere with spiritual fellowship and unity, but when these racial differences are associated, as they are in the world today, with different civilizations and different political and economic systems, then we may have in national or racial solidarity, a fact that determines the attitude of men to those of other nations or races. This sense of nationality, or race, may thus come to constitute an insuperable barrier, so that men are unwilling to receive a message from those to whom they are nationally or racially opposed.

A hundred years ago those who were interested in the missionary cause were praying that doors might be open. Today, physically, the world is open to the preaching of the Gospel; but a very serious fact still remains to be faced in that, while the doors are physically open, there may grow up in men's minds that attitude which closes them to the reception of the Gospel. It is of no great advantage to missionaries to be physically present in lands where the Gospel is needed if there grows up through national and racial prejudice a consciousness which closes the minds of these people to these messengers of the Gospel.

What then has Christ to say to us in this situation that touches the missionary cause at its very heart? I can speak here of only two adjustments, two personal changes, which, if we will allow our Lord Jesus Christ to reign over our hearts and lives, will give Him the opportunity of transforming the present situation.

In the first place, if our minds are converted, if, as St. Paul says, we are transformed by the renewing of our minds under the influence of the mind of Jesus Christ, then we shall be delivered from the constant danger of *losing sight of the individual in the nation or the race*.

In the Christian scheme a man is intended to live in human relations with his fellows. Modern life, with its increasing complexity and organization, tends to make us forget this fundamental human and Christian truth. Today we deal with corporations rather than with individuals, with federations of employers, with organizations of labor, with nation over against nation and race against race. There is no more fundamental need of our modern life, than that of humanizing the relations of men with one another. The tendency all the time is to lose sight of the individual Indian in an abstraction which we call India, of the individual Japanese with his human need and aspirations in an abstraction called Japan, of the individual Negro in an abstraction called the Negro race.

If we wish to be Christian, or truly human, we must rediscover

the individual in his unique and appealing individuality; we must see him as Christ saw him, as a human being who has human needs. The only power that can enable us to do that adequately is religious faith. On a naturalistic view of the world the individual has no such value. Human life, like plant life, is plentiful and cheap. The only real reason, if we think it out, why the individual has the kind of value that is attributed to him in the Christian view of things, is because there once lived on this earth a Carpenter who took upon Himself our human nature and conferred upon it an immeasurable dignity. Every individual, no matter to what race he belongs, is, therefore, an object of God's care and God's love, and must be an object of interest and love to those who understand God's purpose. Every individual, no matter how humble his circumstances, how backward his race, is an individual for whom Christ died.

It is this Christian view of things that will enable us to bring to this world situation what it sorely needs, the rehumanizing of the relations of men with one another through the discovery of the individual. That in itself will not solve our racial problems, but it will set to work a new creative force without which no solution will be possible. The only equality that is worth talking about is the equality of men as human beings.

In a family there are differences of gift and capacity, but the members know that they are equal as members of one family. Equality is quite irrespective of differences of gift and capacity. Men are equal as human beings; and this Christian outlook enables us to see our fellow men in their human need and their human potentialities, as those who have been born to become sons of God. Here is a genuine equality within which all differences find their proper place.

Think what an emancipation it would be if we could break free from the prison house into which we shut ourselves by our hates and our prejudices and our fears and could breathe the ampler and freer air of a world in which nothing human is alien to us and in which we live in human relations with all of our fellow men.

St. Paul tells us that the end of the whole creative process, that for which the world is waiting anxiously, is the manifestation of the sons of God. I believe that the sons of God are those who, like the great Son of God Himself, live on earth with their fellow men of every class and of every race in the relation of human friendliness and helpfulness and love. That is what Christ will do for us, if we allow Him to reign over our hearts and minds.

The other change that Christ will bring about in us is that *He will emancipate us from the error of supposing that differences between people are necessarily causes for antagonism.* That idea is deeply implanted in the mind of our time. It must be rooted out. In works of science, we see that it is an utterly groundless assump-

tion, that because men are different they are necessarily antagonistic.

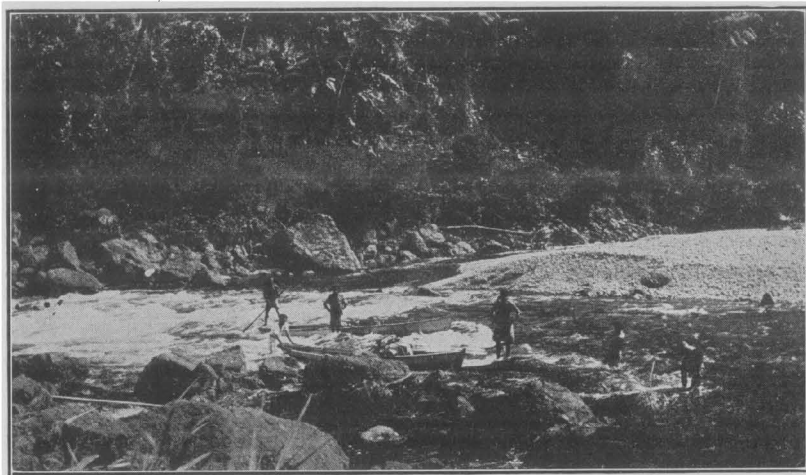
A scientist who has recently devoted several hundred pages to the exact measurements of a human skull, on the last page makes an astonishing statement. After describing the great powers of the Yellow Race this writer says: "With this race (the Yellow Race) so richly endowed, the dominant White Race must engage in the greatest conflict in all its history."

What right had he to such a conclusion? There is no more reason, because the skulls of these two races differ in their measurements, that they should engage in a suicidal conflict than that I should strike my friend suddenly in the face, because I observe that he has dark eyes, while mine are light. Differences need not divide. They may enrich. They may be complementary as in the case of sexes. There is no more reason why races should fight because they are different, than that husbands and wives should always be quarreling because they are different. St. Paul taught us a great truth, when he said that what constitutes a body is that it is made up of different parts. If it were all hands or all eyes, it would not be the body. Christ would help us reach the conception of human society that the different parts are complementary one to another.

Our task is to root out that idea and to plant in its place that truer conception of human society which Jesus Christ taught. We must assist the mind of our time to be captured by the much truer conception of a bewildered and groping humanity, a humanity born to a high destiny, called to sonship of God, but now held in fetters by poverty, by disease, by ignorance and by sin, and waiting for deliverance. If we can plant in men's minds this truer picture of the meaning of this strange and tragic scene of human life, we shall learn to think of all our fellow men as potential comrades in the great fight against these enemies of human life, disease and poverty, and ignorance, and sin. We shall think of them as potential allies in the common search for truth and beauty and goodness, and as companions in that long, upward march toward the City of God.

That is the difference that Christ will bring to us, if we allow His conception of life to dominate our thoughts. By the grace of God we should dedicate our lives to Him to root out of men's minds the false ideas which dominate them and to plant in their minds those truer ideas of human relationship which we have received from our Lord Jesus Christ.

The future of civilization itself depends upon whether we achieve this task, on whether we can, with God's help, make the mind of our time more humane, more Christian, richer in its conceptions of human relationships. The power to do that comes from the fact that we have seen the truth and the glory of God in the face of Jesus Christ, our Lord.



PLENTIFUL STREAMS AND LUXURIANT GROWTH IN FIJI

The Fiji Islands—Today *

A Land Where Christianity is a Hobby and Giving is a Prolonged Delight

BY MARY G. WRAY, CHICAGO, ILLINOIS

Associate Editor of the *Moody Bible Institute Monthly*

LESS than a century has passed since the Fijians were cannibals and their Christianization is one of the marvels of missionary work. Now their national hobby is religion—they talk and sing, think and act the Christian religion.

The Fijians are essentially “children of nature,” without traditions to hamper them or settled forms of worship from which they must break away. When their chiefs were converted the people usually followed gladly, but neighboring tribes were threatened with slaughter if they failed to conform. Thakambau, one of the last of the cannibal chiefs to be converted, was a revolting, blood-thirsty monster with a legendary authority over all the islands. He drove out the early missionaries, but they continued to visit him and preach to him. As more and more of the petty native rulers accepted Christianity, the people became correspondingly restless and could not hide their hatred for the cruel Thakambau, who was at last forced by public sentiment to admit the missionaries. His chief argument against his own acceptance of Christ was: “But I could no longer kill and eat!” At last he yielded and published the manifesto re-

* Rev. and Mrs. Horace E. Weavers, Moody Bible Institute graduates of 1917, have just returned from a missionary post in Fiji Islands, and tell many interesting stories about conditions in these Islands, 300 in number, 100 of which are inhabited. The principal islands of the group are Viti Levu (Great Land) and Vannu Levu (Big Land). The capital is Suva, a modern, cosmopolitan city on Viti Levu.—M. G. W.

quiring all his subjects to become Christians or be slaughtered. He lived, however, to learn that Christians must be tolerant and forgiving.

The 90,000 Fijians are now practically all Christians—at least in name. Their churches are wholly self-supporting, and they contribute to missionary work in other fields. This crown colony of Great Britain contains her most law-abiding citizens. Scarcely ever is a man imprisoned except for non-payment of taxes, due to carelessness or laziness. The residential tax on foreigners, a pound a head, is a source of irritation to the East Indians.

Most of the Fijians go to church and it is impossible to get a man to work on Sunday. Children are well behaved and obedient, and some are already organized as student volunteers. Each village supports a church and a native teacher and pastor. The religious work of the Islands is administered by the Methodist Church of Australia which appoints a supervisor, for whom the natives supply a bungalow.

One of the native virtues is hospitality. Missionaries or tourists are often invited to occupy a native house, the family moving out to make this possible. The Fijians are cleanly in their habits and keep their villages free from rubbish. Every night the street crier goes up and down calling the names of workers and tasks assigned for the next day's village cleaning. The natives, having no ambition to earn money beyond their immediate needs, willingly contribute their labor to the community welfare.

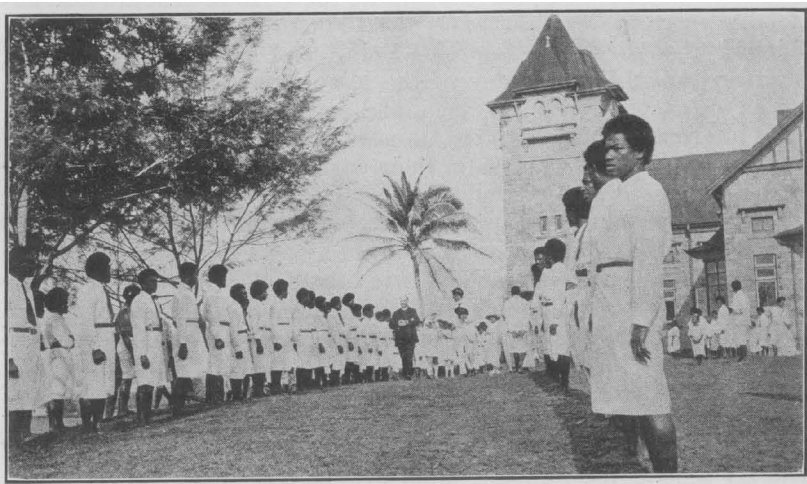
"Community sings" in Fiji long antedate war days in America. Christian hymns are their favorites, and it is common for twilight groups to gather for song on the village plaza. Good singers, with a fine sense of rhythm, they love singing and make their own harmony.

Missionary work in Fiji is now conducted principally in behalf of the East Indians, who maintain their pagan worship and introspective philosophies wherever they live. They are more inclined to disorder than the Fijians, who are gentle and courteous. Any public disorder or law breaking is caused by the Indians, about 60,000 of whom constitute the industrial element. At first they were imported for work in the sugar and pineapple industries, but they now control many lines of business. Every taxi and milk cart driver is an Indian. Some Chinese and Japanese are employed in stores, laundries and gardening, and there are at least 2,000 whites in the islands.

As evinced in their hospitality and general community spirit, the Fijians are extremely generous. If a man is wearing a new coat which another admires, the first promptly removes it from his own back and presents it to his acquaintance. They are great gift-givers, and upon special occasions, particularly at weddings, they heap their gifts at the feet of the honored persons.

This spirit makes their annual meeting, with its prolonged offering, a great delight, sometimes continuing until midnight. The collection is the last feature of the meeting and is a formal procedure, to which groups or individuals respond, as their names are called. The people bring all the money they have, sometimes getting it changed into small coins, in order to prolong the joy of marching up front many times with various groups. Not until the last coins are deposited is the meeting adjourned.

One of Mr. Weavers' most interesting stories is a graphic illustration of the natural generosity of the Fijian augmented by his Christian consecration. Josiah, a native pastor, who contracted leprosy, was sent to a leper colony on another island. Seeing the



CHRISTIAN SCHOOL BOYS IN FIJI UNDER INSPECTION

great need for spiritual teaching and consolation among these people, he wrote to the Chamberlain of the District asking appointment as pastor there. He preached and taught among the lepers, but after some time, under treatment, and because of his splendid condition previously, he was cleared of his leprosy and given his papers for return to his own home. Josiah then wrote again to the Chamberlain, reporting his release, but asking to be continued as the pastor there, since the need persisted. At last accounts he had again contracted the terrible disease.

And these people are only about eighty years removed from cannibalism!

A Remarkable Work in Southwest China

BY SAMUEL R. CLARKE*

For Thirty Years a Missionary in China

THE Miao (one of the non-Chinese races living in southwest China) have no idols and do not worship any gods. They have no temples and no priests, and we never saw them engaged in any act of adoration. They are certainly not Buddhists. They practice certain rites in reference to the dead or to demons, such as a stranger might naturally suppose were acts of divine worship, but they are not acts of divine worship as the term is generally understood. From the earliest times the Chinese have known and worshipped *Shang-ti* as the Supreme Being, and have also worshipped inferior local deities. Many of the Miao have been living in close touch with the Chinese for ages, and some of them, as at present, have intermixed much with the Chinese, but, as far as we know, they have not copied the Chinese in their earlier worship of *Shang-ti*, or in their later worship of Buddhist and Taoist idols.

One very admirable and encouraging characteristic of the Miao Christians is that, when they believe the Gospel themselves, they are eager and unwearied in teaching it to others. The movement among them has spread, not so much in consequence of the traveling and preaching of the missionaries, as by the zeal and persistent testimony of these simple believers. It is thus that the Gospel has spread among the tribes from district to district, and even beyond the limits of Kweichow into the province of Yunnan.

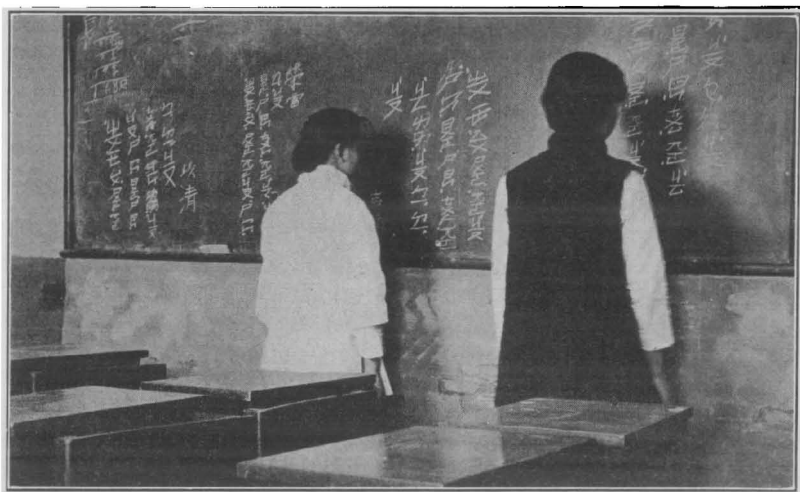
During the summer of 1903 Mr. Adam spent the month of August among the Shui-hsi Miao at Ten-ten. One day he saw a group of men dressed in strange garments, the like of which he had never seen before, but he recognized them as Miao. Some of them had their hair plaited into two queues, one on each side of their head, and others had their hair twisted and done up in front of the head, like the horn of a unicorn. They were very dirty; some of them carried stout crossbows with short stocks, and all were returning from a boar hunt. Mr. Adam inquired from the Miao around who the men were, and learned that they belonged to the Tahua Miao tribe, or "Great Flowery Miao," and that their original home was nine days' journey northwest of Anshunfu.

As the men were tired and hungry, Mr. Adam invited them to rest and set food before them. They told him that their tribe had so increased in numbers that many of their people had migrated to Lan-lung-chiao, more than two days from Anshunfu, and some of them had come farther south to the district around Ten-ten. As the

*Extracts from "Among the Tribes in Southwest China," published by the China Inland Mission, 1911.

men were going away, after their meal, they were invited to attend the service on Sunday. They came, and continued to attend it. One old man, the first of that tribe to hear the Gospel, said: "It is not good for us to keep such good news to ourselves, let us go and tell our kinsmen at Lan-lung-chiao." So this old man at once went there and told the people about the Lord Jesus. His name for Jesus was *Klang Meng*, the "Miao King." The people from that place came down in great numbers to see the missionary, at first several times a month, and later regularly once a month. This they continued doing for more than two years before any of them were baptized. Within three years of the time they first heard the Gospel they had built a chapel for themselves, two hundred and fifty were baptized believers, and hundreds of others were attending the services.

Mr. Adam went to Ko-pu again in October of the same year. During the absence of the foreign missionary the good work went



A SCHOOL FOR MARRIED WOMEN — LEARNING TO READ AND WRITE

on; the number of inquirers increased, and all were growing in the knowledge of God and in Christian character. It was manifestly the work of the Holy Spirit. The believers, not yet baptized, rejoiced in the Lord greatly, and were all on fire to proclaim in all places the grace of God and deliverance from sin through Jesus Christ. They went out two by two, visiting the villages far and near, preaching, praying, and singing, and teaching the people how to pray and sing. Later on, the missionary, when visiting these villages, was delighted at the knowledge of these simple folk, and at their desire to learn more of the Gospel. They would sit up till one or two o'clock in the morning, and sometimes Mr. Adam, retiring at that hour, awoke at daylight to find them still learning to read texts of Scripture or some

hymn of praise; or he would find them earnestly giving heed to one of the Christians as he taught them to sing a new tune.

These simple folk, born and bred in that out-of-the-way corner of the world, had never seen nor heard of such a thing as a magic lantern in all their lives, and the wonder of it can be imagined. The first time it was shown in the large chapel there was a good attendance, but the second time there were several thousands of them, and the place was overflowing. They climbed up the pillars and sat on the cross-trees of the roof, while those in the body of the building were packed like sardines in a tin. While Mr. Adam showed the scenes from the life of our Lord, Paul preached to them in their own tongue, and there was wonderful attention all through. When he came to speak of the betrayal and crucifixion of our Lord, and the views were shown illustrating those events, a great hush and silence fell on the crowd. The preaching deeply moved the hearers, and at the close Paul led them in prayer. Many in the great congregation were weeping, and the missionary could not keep back his tears. When the prayer was ended, they all joined in singing "There is a fountain filled with blood," with the chorus "I do believe, I will believe, that Jesus died for me." And they did believe it.

During that visit Mr. Adam baptized 180 believers, and 240 communicants sat around the Lord's table, in memory of His death and in hope of His coming again. It was a glorious sight, and the heart of the missionary overflowed with joy and praise to God at the sight of so many, who a short time ago were pagans, sunk in immorality and sin, now repentant, pardoned; new men and women, with the love of God and the peace of God in their hearts.

One of them was a man who at his baptism took the name of Noah. When he was accepted for baptism, some of the members were not quite sure of him, and yet did not feel justified in keeping him out of the church. Subsequent events showed that Noah had received the Holy Spirit. When candidates were examined for baptism a number of old couples were brought forward by their sons, and among them Noah brought his father, aged eighty, and his mother, over seventy. Previous to their appearance, Mr. Adam had rejected two old couples, and when he saw Noah's father and mother approaching, he thought they were another couple to be rejected. But he was astonished and delighted, when he came to question them, at their understanding of the Christian doctrine. He began, "Old lady, where are your sins?" "Oh," she answered, "I have none now, they are all passed over to the body of Jesus, and He took them away on the Cross." When he asked her to repeat a hymn, she began to recite the one at the beginning of the book. He interrupted her and said, "Not that one, everybody knows the first hymn in the book; repeat your own favorite hymn." At once she began:

"Jesus, my Lord, to Thee I cry,
Unless Thou help me I must die,
Oh bring Thy free salvation nigh
And take me as I am."

Then before the church members she was asked to pray, and she offered up a prayer manifestly taught by the Spirit. At the close of it the church members all exclaimed, "Wonderfully clear!" The old father was as well prepared for baptism as the mother. Noah's wife, his brother's wife, his nephew and his wife, had all been taught by Noah, and were all very clear in their faith and testimony.

Every candidate for baptism must promise to have nothing to do with whisky—not to make it, drink it, offer it to others, or have it in his house. This is a rule that commends itself to the missionary and to the Christian conscience of the Miao believers. No one ever thinks to question the wisdom of it. Consequently Christian homes and Christian villages are absolutely free from the evils and dangers that attend the drinking of that devilish stuff, and we have not known personally one of these people, once so drunken, to backslide in consequence of whisky. When we think of the evil whisky has wrought among the Miao, to say nothing of other people, a protest against the above rule could only be made in the name of the arch-enemy of mankind.

Another rule, and one that may seem more strange than the other, is that no young unmarried person shall be baptized. This also is a rule that commends itself to the missionary and to the believers. Any one who knows anything of the indescribable conditions in which, hitherto, the young people have grown up, will not be likely to question the wisdom of this rule. Probably, in a few years, when the children have grown up in Christian homes and under Christian influences, that rule will be relaxed. As it is, many of the newly-married couples are little more than boys and girls. The rule in reference to whisky, however, we hope and believe will never be relaxed.

During his tour in 1906, Mr. Adam baptized seven hundred and forty converts. One of the most interesting paragraphs in his diary is the following: "Of the twelve hundred candidates baptized in 1906, we only know of three who have failed in trusting God, and have used the devilman (exorcist) in times of sickness and trial. In one case, the wife's heathen relatives forced the wizard upon the supposed Christian family. How real the work of God is among these people may be judged from the fact that after two years' testing so very few of them have fallen away again to their own heathen practices."

These Miao Christians all seem simple and kindly people, one in heart and mind in their love to God and devotion to Jesus Christ.



TELLING MISSIONARY STORIES IN COSTUME
(See page 547)

More than three thousand children gather in the city park at Asheville, N. C., to hear missionary stories told by Albert Osborne of India. Mr. Osborne has been lecturing in North Carolina grade schools and High Schools on educational conditions in India with the boys and girls of the schools, in costume, assisting him.



THE BRAZILIAN DELEGATES ATTENDING THE MONTEVIDEO CONGRESS
(See page 511)

BEST METHODS

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PLANNING THE MISSIONARY PROGRAM

BY THE REV. HUGH T. KERR, D.D.

In a recent issue of the REVIEW some results of the exceptional missionary interest of Shadyside Presbyterian Church of Pittsburgh were presented. The planning the program from the standpoint of the pastor explains some of the results.

In planning the missionary program for the coming year, one overmastering objective should be kept in mind; namely, the supreme purpose of the missionary enterprise is to bring the world to the knowledge of our Lord Jesus Christ. A good deal is being written in our day concerning the changing motives of modern missions, but there is only one adequate motive to send men to the missionary field and to sustain them, and that is love for our Lord. If, in the words of the revival hymn, "our hearts keep right," the cloud that rises over the missionary world will "wear a rainbow." The supreme purpose, therefore, in the Church's missionary program is to keep the "home fires burning" and to sustain those motives which alone are adequate to reach out unto all the world. First things must be put first. The Church must first of all give itself to the Lord, and, this having been done, the missionary budget will easily follow. Indeed, the missionary budget has little to do with planning the program for the coming year. The budget for the coming year has already been raised on the motives that have been built into the lives of the people by means partly of the missionary program of the year that has just gone.

Missionary Information

The main purpose of the missionary program is, therefore, educational. The people must know the need of the world for Christ, and they can know only by having the information presented to them in such form as will appeal to their sense of loyalty to Him unto whom they owe all things. I look forward during the coming year to the teaching of four or five mission study classes. There are two classes of college students meeting throughout the year, and during half of this period they will be engaged in a study of the missionary textbook for the coming year, "New Days in Latin America" by Webster E. Browning. Early in the fall, a class of one hundred women will meet for luncheon and for the study of this same book. I find it best to follow the regular mission textbooks year by year, and it is wonderful how the information thus gained builds itself into one's missionary equipment.

The subject of Latin America is a rather difficult one because it covers such a wide field and deals with phases of missionary interest which are different from those met with in Oriental lands. We have to face a degraded form of our own religion, and among people who live in widely separated regions of the southern hemisphere. The study of this subject involves careful preparation, and after making a careful selection of special books bearing on the subject, the quiet days of the vacation weeks are utilized for the purpose of mastering the subject. In order to teach the textbook one must pursue a course of wide reading, and this reading forms the basis of a wealth of mis-

sionary information which gradually infiltrates the teaching and preaching. It seems only a short time since we were busy studying the missionary textbook, "The Living Christ for Latin America" by J. H. McLean, and the same subject becomes, this year, of greater interest and can be pursued further. The first business of the preacher, who is building a missionary program, is to educate himself.

Men and Missions

Probably the most difficult task in building a missionary program is to relate it to business men. The women are easily outstripping the men in their grasp of world affairs which has come to them through the intelligent study of missionary literature. Perhaps the best way to relate the subject to men is to hold occasional luncheon meetings and to pursue a course of studies in connection with the Wednesday evening service. There are a great many phases of the missionary problem in Latin America which make strong appeal to business men. Our business interests are pushing rapidly into Latin America, and men are interested in knowing about that great new wonderland. No subject more interesting to men can be found than in such a book as "Ancient Peoples at New Tasks" by Willard Price. The first chapter deals with "The Hand Clasp of Neighbors" and shows us how business relates itself to missions in the republics of South America.

Young People's Groups

As a rule, young people do not like concentration, they like variety. One of the most interesting groups I ever led in missionary study followed through the report of the Des Moines Student Volunteer convention. It was a big volume to handle but it contained a vast amount of interesting missionary material, presented in compelling language, and there was sufficient unity with variety to keep awakened interest. This coming year we shall follow the report of the Wash-

ington Missionary convention, probably grouping the subjects contained in that report, and making a selection of those themes which are most vitally related to the thought of the young people of our day.

In connection with the children of the Sunday-school and with the young people, the art of poster making may be emphasized. One of the most beautiful posters I have ever seen came out of a contest initiated last year, and added much to the interest of the class. Pageantry and plays for Children's Bands are always attractive, and are a means not only of educating children, but of interesting parents and friends.

Opportunity of the Pulpit

Psychology teaches us that the best method of approach is by indirection. Many of the best missionary sermons are not direct missionary appeals. Something in the sermon, an illustration, a quotation, a reference, lights up the sermon and is usually charged with spiritual power. There will be opportunity, during the coming year, for illustrative material taken from the literature of missions in South America. There will be a splendid opportunity to present a message of international peace from the great monument erected in the Andes of the figure of Christ, the pedestal of which bears the inscription "Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain." The need for education and the demand for Bible distribution will receive new opportunity for emphasis. Such a book as Margaret Daniels' "Makers of South America" will make a splendid background for a series of biographical talks in connection with the midweek service, and give an opportunity for prayer without which no missionary program can sustain itself.

The great busy city of Pittsburgh is just now attempting to raise ten million dollars for the Cathedral of

Learning in connection with the University of Pittsburgh. The money is coming in and the project is going forward, but the revenues being received now come as the result of a long process of education and a definite program of publicity. It is only in this way that the missionary program of the Church can succeed. It must be planned and prepared. The words of Jesus might well apply to just this situation: "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish it, all that behold begin to mock him, saying, This man began to build, and was not able to finish." Many of our missionary programs in the local church fail because the pastor has not counted the cost and laid a deep and adequate foundation.

THE FIFTEEN BEST

The Department of Missionary Work of the Epworth League of the Methodist Episcopal Church, South, is meeting with success in its plan for circulating fifteen of the best missionary books. Three shelves or sets of five books are offered to Leaguers, at a price of \$4.50 a shelf.

Romance at the Front.

1. Baldwin: "Sita."
2. Hubbard: "Ann of Ava."
3. Mason: "The Little Green God."
4. Little: "The Lady of the Decoration."
5. Brain: "Love Stories of Great Missionaries."

Stories of Adventure.

1. Chamberlain: "In the Tiger Jungle."
2. MacKenzie: "An African Trail."
3. Riggs: "Shepard of Aintab."
4. Fahs: "Uganda's White Man of Work."
5. Grenfell: "Way Down North in Labrador."

Heroes in Action.

1. Livingstone: "Mary Slessor of Calabar."
2. Keith: "Black Bearded Barbarian."
3. Hubbard: "Under Marching Orders."
4. Paton: "The Story of John G. Paton."
5. Matthews: "Livingstone, the Pathfinder."

Leaders are advised:

Present the "Fifteen Best" plan to your leagues and find out how many would like to read a shelf of books. Divide these into groups of five, and permit each group to decide on the shelf it desires to read. Order the shelf, number the books, and place in each book a list of the names of those who are to read the book. Allow two weeks for the reading of each book. At the end of that time each reader passes his book on to the next on the list and in return receives a book from the one preceding him. The process continues for ten weeks, or until each member of the group has read all of the five books.

WORLD FRIENDSHIP IN NORTH CAROLINA SCHOOLS

With thousands of North Carolina school boys and girls as members of his audiences and a few of them as his assistants, Mr. Albert Osborne has been developing some strikingly successful methods of imparting missionary information to boys and girls and increasing their interest in children of other lands. As the son of a missionary, Mr. Osborne knows India as a friend. He has visited his aunt who is a missionary in China, and has also spent some time in Korea and Africa. On a lovely Sunday afternoon in the early spring, more than three thousand boys and girls of Asheville gathered in city park for his "Story Hour."

His plan of reaching boys and girls with a missionary message includes outdoor meetings in various villages and towns.

During the days of the summer time an invitation to "Come out to the meeting" is much more appealing than one to "Come into the meeting."

"PERSONALIZING" MISSIONARY MESSAGES

In a recent issue of *The Congregationalist* Jessie M. Osgood and Henry J. Condit give some excellent suggestions for making messages from missionaries more personal and real, and

also, for advance preparation by mail for conference presentation:

One of the most perplexing problems in church-school work is to make real to the members of the school that the missionaries for whom they contribute money are actual people. Perhaps a school or church is supporting several missionaries in whole or in part, or is directly interested in their work. All this is vague to the young person, and he does not realize that they live on any spot on this earth, or that they are human.

The map pageant, such as has been worked out at two young people's summer conferences, is a successful means of overcoming this difficulty, because it can be adapted for the use of any church or school. Words here and there would of necessity be changed, and it would fall to the director to put into usable form short biographical sketches of the missionaries to be presented. This article will outline briefly how it was done successfully by mail and with one rehearsal at a young people's summer conference in New York State in 1924.

Since the pageant was scheduled for the first Sunday evening of the conference, it was necessary for the director to secure from the registrar of the conference a list of all the young people who were planning to attend. From her own knowledge of the young people, and from suggestions from the pastors, the parts were assigned by mail (one to each church) with the request that those taking part attend the rehearsal. An additional request was made by mail that the "five" secure costumes as nearly like the suggested model as possible.

With the opening of the conference on Friday evening, the music director called for volunteers for a conference choir to meet one hour earlier than that scheduled for the rehearsal. Familiar hymns were used, and one verse was sufficient to cover the action. The music was used as an interpretation of the pageant rather than as a special feature. Each hymn was sung softly. No books were used, but each

member of the choir had a mimeographed copy of the music.

The pageant rehearsal followed immediately and revealed that the "mail order" selection of "missionaries" had resulted in two misfits. With the exception of these two, all the characters entered whole-heartedly and sympathetically into the impersonations. Later, special attention was given to the weak spots in the speeches of the missionaries. The "speech" was a short biography, to which had been added extracts from letters from the missionaries themselves. It had been the duty of the director of the pageant weeks before to gather from various sources—by interview, by letter, or from personal knowledge—the main facts of the missionary's life. This was given, of course, in the first person, and as an impersonation, by the young people.

After the presentation of the pageant on Sunday night, each delegate was given a large sheet of paper, on which were the pictures of all the missionaries who had been present for the four years of the conferences. In addition to the sheet of pictures, each delegate also received a small outline paper map of the world, to which the pictures of the missionaries were to be pasted after they had been cut out.

The results justified the director for all the work. The young woman who took the part of one of our student summer service workers was so natural in her interpretation of the part, and resembled the character so much, that the audience believed that it was the worker herself who was speaking.

Each speaker impersonating a missionary pinned a lighted candle to a cloth map of the world, after presenting a greeting and some facts about his or her work.

The candle holders were made by a tin-smith at a nominal charge, from pieces of tin $6\frac{1}{4}$ inches long, by $1\frac{1}{4}$ inches wide, with both ends rounded. To make holders bend $1\frac{1}{4}$ inches from end so as to make a projection, to which is soldered a Christmas tree candleholder. At the other end solder

an ordinary pin. This specially constructed candle holder makes it possible to pin the candles to the cloth map.*

PRACTICAL PLANS FROM YONKERS

BY RUTH HUNTINGTON PORTER

The First Presbyterian Church in Yonkers, N. Y., endeavors to carry out a missionary education program for its young people through the Church School and four societies.

The missionary program as adopted by the Church School is graded to appeal to the interest and understanding of three distinct groups: The Kindergarten, Primary Department (including ages six to eight), and the Upper Department (ages nine to twenty years). The time and method of presentation in the lower grades is left entirely to the superintendents of the two departments.

The aim of the missionary program in the kindergarten is to create an interest in children outside its own circle through stories and opportunities of taking gifts to the sick and unfortunate at Thanksgiving, Christmas and Easter.

Through personal correspondence the Primary Department has maintained a very live interest in the Church School missionaries, Mr. and Mrs. Ralph M. White, of Soochow, China. The fact that there are two "little Whites," Bob and Phoebe, who are just Primary age, affords an unfailing point of contact. In order to stimulate an interest in children of other lands a map of the world was posted in the room and each time that a story about a foreign child was told a paper doll representing that child was pinned on the country to which he belonged and connected by a ribbon with Yonkers. No attempt at geography was made other than to give the idea of our separation from children of other lands by the big ocean. As a part of this project the following verse was learned by the children:

"We want to send a whisper song,
Across the water blue;
To say to all the children there—
Jesus loves you! Jesus loves you!

"But if they don't quite understand
They'll wonder if it's true,
So we will keep on whispering
Jesus loves you too!"

In the upper grades of the Church School the opening service on one Sunday of each month is devoted to the consideration of some missionary subject which is presented by a particular class, or by a group from one of the four missionary societies. The objects of benevolence supported by the weekly offerings of the School receive particular attention. The most unique program the past year was in charge of a group from the Junior Society, composed of boys and girls from nine to twelve years of age. After a short service of praise and prayer a number of the children, dressed in Persian costume, went to the platform and took their places around an improvised stove such as is used in a Persian home. Each child contributed some interesting story regarding the dress, manners and customs of Persian people and illustrated their talk with models.

The Mission Band, which is organized for the girls between nine and twelve years of age, meets with a director on a weekday afternoon twice a month. A textbook is followed for the programs of these meetings and each child takes her turn in telling the story assigned for the day's lesson. The director presides over the meeting and conducts a brief devotional service. The past year the Mission Band has studied China. They presented a Chinese play, "The Turtle Dove," by Margaret Scott Oliver, and served a Chinese supper.

The Junior Society, comprised of both boys and girls of Junior age, centered its interest around Persia. This group was fortunate in having as a leader Miss Jane Doolittle, a member of the church and a returned missionary from Teheran. The schools and hospitals, the village life and

* The full program used on this occasion was printed in *The Congregationalist* of April 9, 1926.

athletics of the Persian people were studied. Then a trip was made to the Metropolitan Museum of Art to see the Persian exhibit. Maps of Persia were drawn and models of Persian houses and various objects were made. This group served a Persian dinner and thus aroused further interest in that country and its people.

A group of girls of high school age meets irregularly in the homes of the members. They are organized as a Westminster Guild under the care of the Women's Association, and have two directors who act as advisors. The girls themselves plan their programs, and while they have not followed a course of reading or study they have had missionary speakers from time to time. They have entertained a group of girls from a foreign section of the city for a Christmas party and contributed candy to a group of children under institutional care.

In the Young People's Society there is no regular missionary instruction, but from time to time speakers are secured who bring a missionary message. This group appointed a committee to consult with its denominational headquarters regarding work assigned to young people's support. After visiting the New York office and carrying on some correspondence the committee submitted to the society three home and three foreign missionary projects. The society decided by vote to which it would contribute and chose one home and one foreign interest. They set fifty dollars as the sum they wished to raise for this work. Then a blackboard was marked off into squares representing shares of one dollar each. The young people bought up these shares and either paid for them at once or pledged to pay during the year.

Delegates are sent each year from the young people's groups to missionary conferences. These representatives report to the Church School or some society in the church. There is thus kept alive in these small organizations a sense of membership in a larger group and of responsibility for

sharing the support of the world task of the church.

MISSIONARY MESSAGE OF THE PULPIT

A letter was recently received by a Mission Board from a school teacher volunteering to go into missionary service at the close of this year's school term.

What was the influence which resulted in that decision? In a letter to a friend she wrote:

"Last Sunday I heard the most stirring missionary sermon I have ever heard. The pastor made an appeal to this church to find missionaries and to assume their support. He had hung on the organ a large plain white flag, the church 'Service Flag' he called it, and said it should hang to shame the church until it had on it stars for those in service. It broke me all up, and I again offered myself to the Lord, if He thinks I can fill any little corner in Central America. I have written to the Mission Board I am available as soon as this school term is over, if they want me for the field."

A letter from Best Methods headquarters to Rev. G. A. Swanson, the pastor, who preached the sermon brought this information:

"Your inquiry relative to a missionary sermon which I delivered in December 1924 came over my desk this morning, and was a distinct surprise. I cannot imagine how the news could have made its way to New York.

"I preached such a sermon, December 21st, from John 3:16, and entitled it 'The First Service Flag.' It being the Sunday preceding Christmas I naturally proclaimed God's gift in the person of His Son. Availing myself of the service flag idea which became common during the war I said that the original service flag was unfurled when God gave His only begotten Son; and upon that flag there glittered a star of gold. I had hung up a white flag to be unfurled at the proper moment before the congregation. That flag represented the Presbyterian Church, of El Reno, and it has no star of any kind upon it. With this climax I pressed home the truth that the time has come when we must

begin to consecrate ourselves and our children to full-time service in the Master's vineyard. One of our members has recently made application to the Foreign Board of the Presbyterian Church for service as a missionary nurse in Guatemala City. A brilliant young doctor, an elder in the church, informed me several weeks ago that he is planning to give himself to the Lord for any service to which He may call him. Several young men are thinking seriously of the ministry, or to whatever service the Lord would call them. There are others also.

"Most of my preaching is missionary in character. After nearly six years of this there is no reason why folks should not be thinking seriously of the Lord's work. The occasional sermon may impress the passerby, but it is the constant effort that counts in the long run. I have no pet schemes or unusual methods. Quite often I call some young man into my study and we spend the time together talking over the work of the Lord, during which time I press the claims of the Master for full-time service and complete surrender. This I believe counts for much more than anything else.

"The church here has never been a missionary church in any sense of the word. No one has gone out personally and missionary support has been negligible. This, I am happy to announce, is being changed very rapidly. We will not only raise our apportionment for benevolences this year, but will go far beyond. And yet I never press the matter of finances from the pulpit. Some day, and, before long, I hope to be able to announce that our church will undertake the support of its own missionary.

"Back of all this I have a praying people. The Session, numbering fifteen, meets every Sunday morning just before the hour of worship and

all take part in prayer. The spirit of prayer prevails generally among the people, old and young alike. Upon this I rely more than upon all methods and plans of human origin, however interesting such may be.

"I have given you nothing new but it is all I have to offer.

G. A. SWANSON."

ONE HUNDRED YEARS OF VICTORY

In their recent centennial celebration the Methodist Missionary Society of Ontario and Quebec combined the features of praise and prayer, with a review of the work of the past one hundred years and a pre-view of the work that should be done. There were in the celebration also splendid educational features of visualization in an exhibition and a great pageant with eight hundred participants, in Massey Hall, Toronto.

The celebration features the fiftieth anniversary of the Society's missionary work in Japan, with fourteen Japanese exhibits.

Among the other centenary methods used was the issuing of an Extra Centenary Dollar Certificate which was given to members who gave an extra dollar to celebrate one hundred years of victory. A cent a year does not seem a large centenary gift but when hundreds of members add an extra dollar to their gifts the totals soon mount into thousands of dollars.

MISSIONARY HOME, WINONA LAKE

The Interdenominational Committee of the Central West for Missions announces that the rest home for adult missionaries will be open this Summer. This "Missions Home" will be open from July 1st to September 1st and offers free rooms during all of the Chautauqua and Bible Conference season at Winona Lake. Applications should be made through board representatives on the Interdenominational Committee to:

Mrs. Charles Vickers, *Chairman*, 238 S. Oak Park Ave., Oak Park, Ill., or to
Mrs. A. G. Beebe, *Secretary and Treasurer*, 426 Lake Street, Oak Park, Ill., or to
Rev. W. E. Biederwolf, D.D., Winona Lake, Indiana.

Woman's Home Mission Bulletin

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

THE CAUSE AND CURE OF WAR

AN ADDRESS BY PRESIDENT COOLIDGE

Delivered to the Delegates of the Conference, at the White House, January 24, 1925.

Your conference has been brought together to consider the causes and cure of war. In our generation, which has seen the supreme demonstration of the futility and the horrors of war, we ought to be able to count upon an overwhelming sentiment for measures which give reasonable promise of preventing or limiting wars. But, if we may judge by the past, this determined antagonism to armed conflict for settling international differences will grow weaker as we recede from the period of the recent struggle. As our vision of its frightfulness is dimmed, as the edge of its horror is dulled with the passing of time, we may expect a corresponding diminution of zeal for institutions to prevent war. This is unfortunate, but it is the lesson taught by all experience. For this very reason every organized movement to keep alive the realization of war's destructiveness serves a helpful purpose. If for the next hundred years the men and women who fought and suffered to carry on the World War, and who were compelled afterward to struggle and sacrifice to pay for it, could survive to keep alive the proper realization of what war really means, the chance of formulating programs to prevent its repetition would be greatly improved. But those who lived, and saw, and felt, and knew these things will pass on. They will be succeeded by others to whom a distorted picture of glory and heroism will make its appeal.

So it is particularly to be desired that measures be instituted as soon as possible by the men and women who know the truth about war which may save the future from such experiences as have come in our time. If the les-

son of this last and greatest war shall be lost, then, indeed, will this experience have been almost in vain. It is for the generation which saw and survived to devise measures of prevention. If we fail in this, we shall deserve all the disaster which will surely be visited upon us because of our failure.

If in what I have said I have fairly suggested our responsibility, we may now properly inquire, What have we done, what are we doing, to discharge that responsibility? Are the nations, the peoples, the leaders of affairs, the teachers of religion and morals, making progress in the right direction? That question must be answered by us, as Americans, for ourselves. There may be temptation at times to inquire whether others have played their part. But our responsibility is for ourselves alone for doing the part that falls to us because of our place in the world.

It has been said that the peace which ends one war commonly sows the seeds of the next war. I believe that in our policy of readiness to associate in whatever measures would tend to restore, to stabilize, to reestablish security and peace among the nations, we have taken the most helpful attitude that was feasible at the time. I believe that in sponsoring the Washington Conference on Limitation of Armaments, and for considering the affairs of the Far East, we made a genuine and significant contribution toward peace in two of the most troubled areas of the world. I believe that, just as the Armament Conference was a timely and convincing cooperation on the political side, so the Dawes plan was a similarly timely and effective effort for rehabilitation on the economic side. I believe that the next step which we may well take is by way of participation in

the Permanent Court of International Justice. I believe that with our adherence to that tribunal, for which I earnestly hope, it will become one medium in which may gradually be precipitated and crystallized a body of international law and procedure which, by avoiding the dangers that would attend the establishment of a supergovernment, will ultimately command the respect and approbation of the world's public opinion and the cooperation of the nations.

The proposal to outlaw war from this world has been earnestly put forward and supported on one side by those who esteem it a fine ideal. I trust that its discussion may contribute some lasting element to peace.

I am convinced that if our civilization is worthy of its name, then physical force is not the only authority which may enforce an anti-war policy. I feel strongly that public opinion, based on proper information, working through agencies that the common man may see and understand, may be made the ultimate authority among the nations. We shall not all at once be able to set up instrumentalities to accomplish this. But if, first, we can turn the light of more information and better understanding upon the problems of diplomacy, and if then we can adhere to a tribunal of the nations, and can gradually work out a system of international law and procedure deserving the support of the intelligent public opinion of the world, we will have made a great contribution to lasting peace. It will be a triumph of moral rather than physical forces. It will depend upon processes in which the determination of facts and the application to them of sound principles of equity and morals will enlist the respect and command the acquiescence of civilization.

As the corner stone of such a system would stand an international tribunal whose character and abilities would deserve and retain confidence. Such a tribunal would rely for the enforcement of its decrees, not upon armies and fleets and all the related

means of destruction, but rather upon the two most constructive forces in the world. These two forces have lifted society to its present level of civilization. They have eliminated private war and personal feud. They have fixed the rights of property and the rights of man so firmly that civilized people do not longer think of enforcing their rights or protecting their persons through violence. These two forces are the intelligence of the mass of individuals and the moral opinion of the community.

It is not thinkable that these forces are available and adequate to maintain order within the limit of a great state or nation and yet incapable of adaptation to the international, intergovernmental differences which grow into the causes of war. Nor is it believable that a world-wide public opinion which frowned upon war would be defied by any nation, however powerful. The interdependence of peoples and nations becomes more marked with every year. None can stand alone. None dares court isolation. None may risk the ill opinion of civilization.

It is through the establishment, then, of means for formulating and promulgating the honest judgments and matured public opinion of the world that I believe we shall advance toward assured peace. Thus shall we begin the actual outlawry of war. Thus shall we lay foundation for that wider, more intimate, more vital cooperation which at last will make the nations truly neighbors. Thus, without sacrificing the independence of nations or the quality of their varied cultures, we shall guide humanity toward a realization of the noble conception of the brotherhood of man.

"AMERICA FIRST"

Several have asked whether copies of "America First" which was quoted in the March, 1925, issue of the REVIEW might be obtained. It was printed as a poster (18 x 12 inches) by the National Council for Prevention of War, 532 Seventeenth Street,

N. W., Washington, D. C., and may be secured at \$10 a hundred, \$1 for 10, single copies for 15 cents. Hung in a conspicuous place in the church vestibule, schoolroom, office or home, library or club, it will do an incalculable amount of good for the cause of international friendship.

TOWN AND COUNTRY

From the report of the Committee on Town and Country of the Home Missions Council and Council of Women for Home Missions, Edmund deS. Brunner, *Chairman*.

One denomination, the Presbyterian in the U. S. A., has definitely attacked the complicated problem of comity and interdenominational competition. It is conducting a survey of all its aided churches which will make possible a re-evaluation of all its work. It is definitely embarked on a policy of reducing grants. The national staff, which deliberates policies for the Presbyterian Board of National Missions, is committed also to the elimination of fields in which competition of an objectional character appears.

The number of summer schools for rural pastors shows an increase. An increased number of chairs of rural leadership has been established and rural secretaries have taught courses in some seminaries having no chairs. The number of loan libraries has been increased and a largely increased number of college and seminary students have been employed in mission and survey work during the summer. The Boards of the Congregational, Presbyterian U. S. A., and Reformed Church in the United States are leading the advance in this last particular, though other boards are following closely. Surveys have been conducted, especially by the Southern Methodists, whose board also leads in the number of summer schools.

Some change is evident in the emphasis on summer schools for rural pastors and in the attitude toward them. At the outset they were regarded very generally as an emergency measure necessitated by the new conceptions of community responsibility and the broadened pro-

gram of the Church. There is evidence that they are now finding their place as a part of our permanent educational program. Fifteen years after the inception of this type of work, its total volume is still on the increase, though probably now nearing its peak. Some denominations are already lessening their expenditures for this purpose. Others, however, have but recently undertaken it.

During the summer of 1924 six denominations conducted or cooperated in forty-one different schools. This list includes only schools with a minimum term of one week. The schools held varied from one to three weeks, the average being ten full working days. Figures are not available as to the aggregate attendance at these schools, but the attendance induced by the cooperating agencies and as a rule financially assisted by them or other church organizations, was about 3,000. Of these forty-one schools, four were conducted in theological seminaries, thirty-one in denominational colleges, four in state universities and two in connection with summer camps.

In certain denominations there is a growing tendency to hold stated meetings of the ecclesiastical bodies in the summer for a sufficient length of time to permit of some definite educational work. Such assemblies, while not exactly taking the place of summer schools, have actually operated to displace them.

For some reason the mortality fate among rural pastors' schools conducted by state institutions has been very high. Perhaps the chief reason has been the increase in denominationally conducted schools. At least twenty-two such institutions have conducted schools of this type one or more times during the last ten years. Only four conducted them last summer. In certain state institutions winter conferences on rural church work have been conducted instead of summer schools, and in several institutions the rural church work has been covered by the work offered for rural social workers generally.

Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

MISS TETSU YASUI, LITT.D., PRESIDENT WOMAN'S CHRISTIAN COLLEGE OF JAPAN

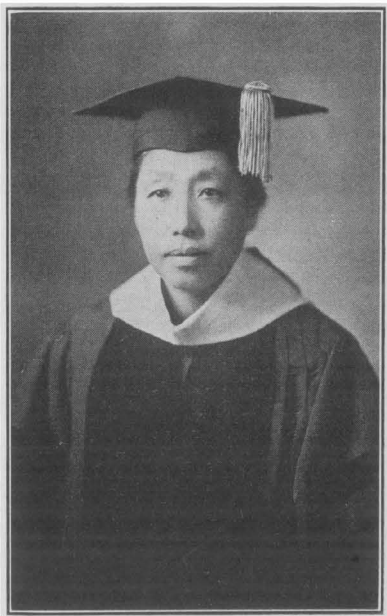
BY AMY G. LEWIS

"If you will remember that we do not 'hire' teachers in Japan and will call on Miss Yasui and invite her to join the staff I think she may be willing to come." So spoke a Japanese teacher at the Aoyama Girls' School to a missionary in 1909 when Miss Yasui had just returned from a second period of study in England. Calling on her at the Peeresses' School in Tokyo where she was teaching, I found a quiet, unassuming, friendly woman who consented to come to teach psychology and pedagogy in our higher department, three years above high school, later merged with the higher departments of other mission schools to form the nucleus of the Woman's Christian College of Japan of which Miss Yasui is today the able president.

Miss Yasui, an early graduate of the Woman's Higher Normal School—the highest government school for women in Japan, then or now—has pioneered more than once since her graduation. She was sent by the Government to study at Oxford and Cambridge and then, in response to the request of the Siamese Government for someone to establish a school for peeresses in Siam, was sent there by the Japanese Government. In this difficult task she was so successful that a school begun with only eight pupils, taught in English, at the end of three years was well organized with 180 girls registered. I once heard Miss Yasui telling her class at Aoyama that she could sympathize with the foreign teachers far from their homes because she, also, had taught in a foreign land. It was after her strenuous life in Siam that she went again to England to rest and to

study at Cardiff College. On her return she was for a brief time at the Peeresses' School and at the Aoyama Girls' School in Tokyo, where I first knew her. Later she taught in the Woman's Higher Normal School in Tokyo for several years.

When plans were being made for the opening of this new college for women in Tokyo, Miss Yasui was



MISS TETSU YASUI, LITT.D.

sought as its leader but, being a very modest person, she declined to undertake the task except as the assistant of Dr. Nitobe, a leading educator and author whose books are in many languages. It was finally arranged that the college should open with Inazo Nitobe, M.A., Ph.D., LL.D., President, and Miss Tetsu Yasui, Dean. However, Dr. Nitobe soon was called to Geneva as a member of the secretariat

of the League of Nations and the actual work of starting this Union Christian College for Women was done under the wise leadership of Miss Yasui.

In 1923 Miss Yasui was the Japanese delegate to the International Educational Conference in San Francisco and prior to the meeting visited missionary and educational leaders in many parts of the United States. Everywhere she was received with cordial appreciation and from Mt. Holyoke College received the degree of Doctor of Literature.

Dr. Nitobe has become the Honorary President of the College and Dr. Yasui since her inauguration June 7, 1924, the President.

It was just seven years ago, April 30, 1918, that the college was opened in temporary quarters in a Tokyo suburb with 84 young women registered. The opening ceremony was most auspicious. The Minister of Education sent congratulations, Governor Inouye attended in person, made a most interesting address and presented to the college fifty trees and some books. The American Minister, Dr. Macdonald of Canada, Baron Shibusawa and Bishop Harris had a part in the program.

After seven years we find the college with nearly 300 students and an excellent faculty of nearly 30 professors and instructors settled in its beautiful new campus of 24 acres at Aogimura, a suburb within the limits of Greater Tokyo. Eight buildings have been erected; more are planned to provide for new students and new departments.

If we were presenting the college instead of its president there would be much to say of the work of women who have wrought here to secure funds for this and other colleges for women in the Orient and of missionaries who have served as trustees and teachers, but we present this sketch of President Yasui that the Baptists, the Methodists in Canada and the United States, the Presbyterians, the Disciples, the members of the Reformed Church in America, who are cooperat-

ing with Christians in Japan to build up this college may be reminded that in her they have one of Japan's most distinguished leaders in higher education for women and a woman of sterling Christian character. Those who have worked closely with President Yasui for years and those who have met her but once recognize her simplicity and frankness, her dislike of all pretense and sham.

Formerly Miss Yasui wrote and lectured much, but during these years of the founding of the college she has given herself unstintingly to her students. From many I have heard of the deep personal interest she shows in the individual. It is no formal and professional attention that she gives but a kindness and sympathy so genuine that she wins the devotion of her students.

I quote from President Yasui's inaugural address:

"Now let me tell you briefly the educational principles, hopes, and aspirations of this College, . . .

"First, our education is to be Christian, with its strong emphasis upon character building. I think that the greatest fortune each individual as well as each nation can acquire is character. To have the Perfect One as our ideal and to endeavor to identify ourselves with Him is to ennoble our character, raise our standard of life, and recognize spiritual qualities in life. The perception of these spiritual qualities makes us respect others as well as ourselves, and brings us to the first step toward education. Under the Supreme Teacher, teachers will respect the personalities of their students and seek to develop their own characters as well as those of their students, while students may become sincere not only in the pursuit of knowledge but also in the building of their own personal characters."

The other women's colleges in the Orient for which we have campaigned in recent years are in charge of women from America or England—splendid leaders, with many American teachers on their faculties, but we believe that no one of them has a

stronger Christian leadership than the Woman's Christian College of Japan.

THE WOMEN'S UNION CHRISTIAN COLLEGES IN FOREIGN FIELDS

By MARGARET E. HODGE

Vice-President of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Less than two years ago these colleges were rejoiced to learn that the campaign for them had secured \$2,917,740.84 from friends in America. It is a joy to peep at the new campuses with their adequate buildings arising from the magic of the gift.

India. Madras has dormitories, a science hall and a beautiful chapel, in addition to the old buildings which were on the property when bought. It is also "mothering" the new Teachers' Training College. Its sister colleges are Westfield in England and Mt. Holyoke in America.

Isabella Thoburn at Lucknow, has moved to its beautiful new site, "Moon Garden," has erected some of its buildings, and has largely increased its undergraduate body and its spiritual power has grown. It is now the Woman's Department of the University of Lucknow. Its sister colleges are Goucher and Northwestern.

Vellore Medical School has built on its city site, two hospitals, a nurses' home and two residences. It also owns a beautiful large site out of town given by the Government. The administrative, instruction and residential parts of the College will be here. Plans for these buildings are under way.

Japan. The Woman's Christian College, started in small rented quarters in 1918, today has its beautiful new home in a suburb of Tokyo. The campus of twenty-four acres, costing \$135,500 has trebled in value. The new dormitories accommodate two hundred of the three hundred students enrolled. The other buildings are the Athletic Social Hall, Junior College Hall and two residences. Vassar and the undergraduates of the

Presbyterian Colleges in the United States have adopted Tokyo as their sister college.

China. Ginling in Nanking is using her new recitation and science buildings and four dormitories which house 23 faculty and 133 students. The central building, the gift of Smith alumnae, houses the athletic, musical, social and religious activities. Faculty residence, chapel and library are soon to be erected. Its sister college is Smith.

Yenching is still in its old Chinese palace in Peking, but a number of buildings have risen on its new site outside the city as a part of the Christian University. It hopes to move in the fall. Coeducation in certain classes and the closest cooperation are in effect but not complete coeducation. Its sister college is Wellesley.

The North China Union Medical College has moved from its old home in Peking to Tsinan and has united with Shantung Christian University. This is perhaps the most complete instance of absolute union in higher education that has yet taken place, the women and men of the staff being on an equal basis, the women students being not only in the medical department but also in the arts and theological departments. Residences have been erected and a fine new hospital will soon be under way.

Each of these institutions is definitely Christian. A great majority of their graduates are professing Christians and a record of the work of the alumnae shows how they are living up to the motto of Madras: "Lighted to lighten."

Since the close of the campaign the Joint Committee has reorganized under the name of the Cooperating Committee of the Women's Union Christian Colleges in Foreign Fields. The officers are Mrs. W. A. Montgomery, Chairman, and Miss Elizabeth R. Bender, Secretary. Miss Florence G. Tyler, the Executive Secretary, gives full time to the work with headquarters at 25 Madison Avenue, New York City.

NEWS FROM MANY LANDS

ISLANDS OF THE SEA

The Cullion Leper Colony

REV. FRED JANSEN, the Protestant missionary to the six thousand lepers of the Philippines, on the island of Cullion, is supported by the American Mission to Lepers. He writes: "This leper work is a real bond among us all. We are so cheered by having fellow missionaries of every evangelical denomination behind us, and a number of the small independent Philippine churches as well . . . In spite of many hindrances, there has been a steady increase in interest, and one hundred and eighty-six have joined the church on profession of faith in the last thirteen months. It is an all-week church; every day, upstairs and down, there is generally something going on."

The attention of the American people has been drawn to the Cullion colony by the announcement on April 23d that Governor General Wood is appealing for \$1,000,000 in the United States for the leper colony on the Island of Cullion. These lepers are but a small fraction of the 2,000,000 lepers in the world. Send your gift for the physical, social and spiritual improvement of lepers to the American Mission to Lepers, 156 Fifth Ave., New York (Fleming H. Revell, Treasurer).

Y. W. C. A. in Hawaii

IN ITS recent \$350,000 campaign for a new building, the Honolulu Y. W. C. A. had the warm cooperation of all civic and commercial organizations in answer to a proclamation issued by Mayor John H. Wilson in February, and the amount was oversubscribed in three days. Governor Wallace R. Farrington of Hawaii, endorsed the Y. W. C. A. appeal, saying that its service was

vital to women and girls of the territory. The Honolulu Association has a membership of 3,000, representing nearly fifty occupations, nineteen creeds, and twenty-five nationalities. "It is common knowledge that steamers now have matrons, that men and women traveling steerage are separated, that wharves are well lighted, that policemen are on duty and a rest room on the pier is provided," says Le Roy Blessing, secretary of the Honolulu Automobile Club, "but it is not common knowledge that the Y. W. C. A. is responsible for this work." The appeal marked the twenty-fifth anniversary of the beginning of Y. W. C. A. work in Honolulu, and a new building is urgently needed to house the present activities. A daily average of nearly nine hundred members and visitors use the old building.

NORTH AMERICA

Church Army Evangelists

THE Church Army is a Church of England organization, which has made a specialty of "marching crusades for the purpose of intensive evangelism." On the invitation of several American bishops, twenty-two of these Church Army men arrived in New York City May 25th for a three months' trip, chiefly in the New England States. There will be two columns of eleven men each, working independently from Monday to Friday, but always reuniting for weekend work in one of the larger centers. Most of the distance is to be covered on foot. On the day of their arrival the *New York Times* said:

The evangelists are well-educated young men who are enthusiastic about their work and are prepared to rough it. They traveled in the third class on the steamship and for that reason they were detained on the Car-

mania for the night and will pass through Ellis Island today. They carry their kits upon their shoulders like soldiers and sleep on the floor in their blankets.

Men's Church League

THE interdenominational conference of men, held by the Laymen's Church League in Columbus, Ohio, (May 8th to 11th) had about 300 delegates from twenty-five states and the Province of Ontario, Canada, including representatives of twenty-three denominations.

It was voted that the Men's Church League is to be merely a general clearing house for all organizations of active laymen who are members of Evangelical Churches, and who desire to pray and work together for the greater spiritual efficiency of the Church of Christ. Without interfering in any way with existing organizations in the denominations, this league will offer opportunity for a fuller, richer spiritual life among men, through consideration of their common spiritual problems. The General Committee of the new League will consist of representatives of the Laymen's Church League, each national organization of men in evangelical denominations, and each national interdenominational men's organization in the United States and Canada. This General Committee will not have any employed secretaries for the present. The League commended to the special consideration of Christian men everywhere the banding of themselves together for prayer and active personal witnessing, including an effort to get the New Testament into the possession of every person willing to read it.

Presbyterian Foreign Board

THE annual report of the Board of Foreign Missions, presented to the General Assembly, shows that the total contributions for the year were \$4,430,028.74. This is a larger amount of money than in any previous year except when the great deficit was raised in 1923-24. It did not, however, meet the budget, which was \$5,-

283,840. If the total amount had been given it would have enabled the Board to provide several hundred thousand dollars additional for new missionaries, missionaries' residences, schools, hospitals and other property. The total contributions by the national churches in the various mission fields during the past year amount to \$2,308,594.

The Italians in America

OF the forty-four million living Italians, about six million reside outside of Italy—3,365,000 of them in the United States of America. New York City alone has over 803,000 Italians and other centers are Philadelphia, Chicago, Boston, Newark, San Francisco, Providence, Rochester, Cleveland, New Haven, Jersey City, Pittsburgh, Detroit and Paterson, New Jersey. About 70,000 live in Canada.

Among these people, American Protestant Christians have established about one hundred and seventy-five churches with over sixteen thousand members. The largest work is done by the Baptists (North), the Presbyterians (North), the Methodists (North), and the Protestant Episcopal Church, but ten other denominations also report Italian evangelical churches.

Mormonism Highly Organized

THE efficiency and thoroughness of the Mormon organization are described by a Utah pastor, who writes in *The Presbyterian* of a little girl who each day during the vacation attends some class, which is held under the auspices of the church, which helps keep the older people at work, and at which she is instructed as to the prophet Joseph Smith, the gold plates, the only true church, or some other distinctively Mormon fundamental. As school opens for fall sessions, every week she will attend her religious class in the public school building, just after school hours, and be taught by one of the school teachers, all of whom are Mormons.

Her older brother will take his instruction in the Mormon religion during school hours in the theological seminary. Ward teachers are appointed for every block in the city, and once a month these teachers go their rounds, calling, exhorting, instructing, rebuking, as the need may seemingly be. Quarterly a stake conference is held, which includes the faithful of perhaps half a county, and semi-annually the general conference is held in Salt Lake City, at which gatherings thousands congregate from all parts of the Mormon domain. At these gatherings, instruction is given the people by the prophet, the apostles, the presiding bishop, and other leaders.

Chapel Car Work

GREATER demands than ever before are being made for the services of the missionaries in charge of the chapel cars now in operation by the American Baptists. Numerous meeting-houses have been built as a result of this work, and many churches each year are stimulated in their evangelistic and missionary undertakings. These Home Mission and Publication Societies have now seven cars, the names of which are significant: "Evangel," "Emmanuel," "Glad Tidings," "Messenger of Peace," "Grace," and "Herald of Hope."

An International Week-End

FIFTY foreign students learned something of American home life at a recent week-end conference. Their hosts, members of a Y. M. C. A. boys' division, who entertained the students in their homes, gained a clearer understanding of the points of view of other nations. This conference, arranged by the students themselves, is one of a number of similar meetings in different parts of the country, designed to give opportunity to discuss the ways and means toward more friendly relations among races and nations. It was decided that some things which prevent such relations

are mutual reserve, fear and distrust, and a mutual feeling of racial superiority. Indifference on the part of Americans was also said to be a difficulty. It was suggested that foreign students should be received at our ports of entry by Y. M. C. A. representatives in order that their first impression might be one of hospitality. The students were urged to discourage any violation of American immigration laws by their own nationals. On Sunday the visiting students spoke to Bible study classes in the churches of the city.

Hampton-Tuskegee Campaign

THE effort of these two great institutions to raise \$5,000,000 for endowment is making good headway. From private donations \$1,500,000 was obtained, and thereupon \$1,000,000 accrued to the fund from the General Education Board, which had pledged that sum on the condition that the trustees of the two institutes raise an equal amount. An additional \$2,000,000, offered by George Eastman, head of the Eastman Kodak Company, is now at stake. Mr. Eastman's offer is contingent upon Hampton's and Tuskegee's success in raising their \$5,000,000 endowment fund exclusive of his pledge. Mr. Eastman's \$2,000,000 is the largest single offer ever made to the cause of Negro education. If the \$2,500,000 balance of the \$5,000,000 is raised by December 31, 1925, Mr. Eastman will give at least \$2,000,000 more, on conditions that will ultimately mean a still larger sum. Thus the success of the whole campaign for \$7,000,000 for Negro education depends on the raising of \$2,500,000 during the current year.

Southern Interracial Meeting

AN intensive anti-lynching campaign, the promotion of the study of race relations in colleges and schools, and efforts for more adequate school facilities, better housing and general welfare of the colored people of the South, were among the major

objectives set for the coming year by the Southern Commission on Interracial Cooperation, in session in Atlanta, April 22-24. Sixty representative men and women of both races—bishops, secretaries of great church boards, educators, Y. M. C. A. executives, business and professional men, and women prominent in church and club circles—were present from all over the South, all the states except Arkansas being represented. The Commission's keenest interest was centered on suppressing lynching. The marked decrease in lynching during the last three years was ascribed largely to the mobilization of Southern women against it, to the condemnation voiced almost unanimously by the press, and to special anti-lynching legislation in certain states. The Commission determined to push the crusade more vigorously than ever.

A Useful School in Alaska

THE Sheldon Jackson School, conducted by the Presbyterian Church in Sitka, Alaska, reports the following types of community service for the year:

- (1) Red Cross course of instruction for village women conducted by the school nurse.
- (2) Visitation by nurse in village attending upon the sick.
- (3) Bible class in Sunday-school for adult natives outside the school.
- (4) Mission Sunday-school held in Bureau of Education building with a Sheldon Jackson teacher as superintendent and boys and girls from the high school as teachers. There are over seventy enrolled in this school.
- (5) Cooperation in public entertainments.
- (6) Social events to which members of the community are invited.
- (7) Athletic events arranged with teams from various communities.
- (8) Cooperation in services held in the village for non-speaking English natives.
- (9) During the year the superintendent has done what he could to supply the vacant pulpit in the native church and render pastoral services.

LATIN AMERICA

Little Salvador

THE smallest state of Central America is Salvador—a country smaller than New Jersey—with a population of about 1,200,000 people.

These are of mixed Spanish and Indian stock. Their government is fairly stable and the educational system is unusually good—with elementary, normal and advanced schools and night and day classes. There are also schools for the workingmen. The country was conquered by the Spaniards in 1526 and became independent in 1840, adopting a constitution in 1864. About one half of the people are Indians, and only five per cent are of European descent. Life is primitive and the natives live largely by raising sugar, rice, cotton, cocoa and balsam. Roman Catholicism is dominant. Bible circulation is opposed by the priests and many of the people are irreligious and superstitious. The American Baptist Home Mission Society entered this field in 1911.

South American "D. V. B. S."

THE first Daily Vacation Bible School in Argentina was held last January in the Theological Seminary of Buenos Aires. Most of the children were reached through the Sunday-school recently organized in that institution. The Seminary is new and is located in a section of the city where no religious work had been conducted. The attendance at this initial D. V. B. S. averaged 27 and all were children who were not being reached by any church. A young Bolivian was the superintendent of this school, a graduate of one of the mission schools in Bolivia, who was attending one of the secondary schools in Buenos Aires. The song and story hours and the hand work period were all carried out most efficiently. Bible stories and instruction in the Book were given and some of the parables were dramatized. The play activities were also under general supervision. This new type of school has awakened great interest and next year several such schools will be in operation. In December a similar school was begun in San Sebastiao, Brazil, and though handicapped by poor accommodations and Romanist opposition, accomplished good work.

The Printed Page in Peru

IN a report on Christian Literature presented at the Montevideo Congress, John Ritchie of Lima, Peru, called attention to the need for a book on Protestantism and progress. He said: "Here is a great subject from which the South American cannot escape: the Protestant nations are prosperous and progressive beyond all comparison with the Papal nations. However the fact may be accounted for, it is there before his eye." In discussing the use of literature in missionary work, he said: "The printing press has been persistently employed for a number of years, for the steady and broadcast distribution of the gospel message, with the result that today there are regions of Central Peru ready for the harvest, where the evangelist only needs visit the place and gather together a congregation."

Thirty Years in Brazil

THE joy of seeing the fruit of his labors has been experienced by Rev. Dr. Morris, Protestant Episcopal missionary in Brazil, who writes: "Bishop Kinsolving and myself, the only two left now of the original four Virginians that started this work, had a rare experience in Rio Grande. We, who more than thirty years ago landed at this port unknown, inexperienced, friendless, where we had no followers and no sympathizers, who, in the thought of the few friendly English, who knew us, were engaged in an impossible and useless task, sat in a beautiful church, crowded with an intelligent, devout, enthusiastic congregation, surrounded by eighteen brother clergy (all Brazilians save three), and took part in the solemn ordination to the priesthood of two of our own sons in the faith. It is an experience which few men have enjoyed, and that night when in the presence of a congregation that packed the splendid church nineteen persons, mostly adults, received the apostolic rite of laying on of hands and a great sermon was preached by the Rev. Severo de Silva,

rector of our church in Pelotas and a former member of my own Sunday-school in Santa Maria, needless to say our hearts were full."

EUROPE

England's Drink Bill

THE National Commercial Temperance League, an English organization of business men, addressed to some 100,000 business men throughout the country an appeal, quoted in the *Christian World*, which points out that there are 1,000,000 unemployed, that £1,000,000 is spent each week on unemployment relief, and that £1,000,000 is spent each working day on intoxicants. To turn this last outlay to more productive channels, and so provide work for the workless, the League asks business men to agree to drink no intoxicants (as beverages) throughout 1925; or, if they will not promise that, at least to promise to abstain during Lent (February 25 to April 11). A neat card places the facts and the appeal before the recipients, and they are asked to sign one or other of the promises, and return the card to the League's headquarters. The card emphasizes that this is a "patriotic appeal to reduce unemployment," and an apt quotation is made from the King's Speech to Parliament, that "economy in every sphere is imperative" to restore industrial and commercial prosperity. To sign the card means "true economy and real patriotism." From another source come these figures: "The drink bill of Great Britain last year increased by \$40,000,000. The national beer bill was two and a half times the milk bill. Since the Armistice the nation has spent seven times as much for drink as for doles and poor relief. The estimated expenditure for intoxicating liquors was £315,858,000, of which about one third was for 'spirits.'"

Belgian Gospel Mission

THE work which is being carried on in Belgium under the leadership of Mr. and Mrs. Ralph C. Norton is

already familiar to readers of the REVIEW. Mrs. Norton reports: "We have seen a most satisfactory growth in the work this last year. God has sent us ten new workers and a number of new posts have been established. Then, too, He enabled us to purchase a building for our Brussels headquarters at a very reasonable price and in a very desirable location in the heart of the city. When it is completed we believe it will be just what we have needed, housing all the activities of the mission offices, book store, Bible school, dormitories and church hall, seating some five or six hundred people. The Mission is now at work in thirty-two centers, and is conducting two Bible schools in which both French and Flemish are spoken."

German Prohibition Movement

A NATION-WIDE drive with the ultimate object of putting Germany in the dry column was launched on May 10th with a series of addresses from pulpits of all denominations. The leaders of the movement, according to the *Christian Observer*, say they hope to have 15,000,000 votes pledged to the cause before September. Women figure prominently in the movement, one of the strongest contingents in the prohibition army being the evangelical women's league, with more than 1,000,000 members. Failure to secure prompt and efficient legislation through the national parliament and local diets has prompted the leaders of the movement to adopt the local option device, as a quicker method of gauging public sentiment as regards prohibition. "Germany spends 2,500,000,000 marks annually for beer, wines and liquors, which is anything but flattering, when it is recalled that the Dawes reparation loan amounted to only 300,000,000 marks," one of the dry leaders remarked by way of reflecting on the financial effect of prohibition on Germany's public and private economics.

Russians Eager for Testaments

D. A. DAVIS, Y. M. C. A. Senior Secretary for Europe, in a letter concerning a recent trip to Latvia, writes that when the work of the Y. M. C. A., which had been carried on for Russians in Germany, was closed out, many thousands of Russian New Testaments left in the storehouse were sent to Russian clergymen for distribution. He says: "The Archbishop of Riga told me with tears in his eyes that, except on Easter day, he had never seen such crowds of people pour into the Church as came to receive from his hand a copy of the New Testament. Mothers crowded in and lifted up their children that the children might, with their own hands, receive a copy of this rare and sacred book. He said that in some towns, even of 30,000 people, a copy of the New Testament could not be secured at any price, and that even those copies which could be secured in Riga, the capital of the country, cost so much that it was impossible for the poor people to buy them. Many families who for years have longed for a Testament have finally had their great desire satisfied."

AFRICA

Africa's Claims and Needs

THIS was the title of an address delivered at Hampton Institute on Founder's Day by Orishatukeh Faduma, a native Nigerian, who is a graduate of the University of London and of Yale Divinity School. He said in part:

"The great need of Africa is a dynamic civilization. She needs, for the twofold benefit of herself and the world, a larger supply of modern spirit from without as well as an outlet for what is already in her possession. If Africa is to be regenerated it must come largely through her sons and daughters who are being trained and fitted for service and responsibility. . . . The time for Africa's mental, spiritual, and material emancipation is ripe. Her sons were never more eager to be taught on modern lines than now. The barriers of the great Atlantic, foreign climate, inadequate means of support and for education, as well as rigid immigration laws prevent many a patriotic student from attaining his desire to benefit

his country. I am not one of those who are prophesying or advising the return of all American Negroes to their ancestral land. But I am praying and hoping that the hearts of the students in all the schools will be so filled with the Christian missionary spirit that they will give the very best in service to Africa for the sake of Africa and for the sake of Christ."

Portraying Christ to Moslems

REV. STEPHEN VAN R. TROWBRIDGE, Field Secretary in Egypt for the World's Sunday School Association, says that the deepest need of the work is "faith-filled, prevailing prayer for the inner life of the secretaries on the field. To portray the character and to reproduce the habits of the living Christ in these predominantly Moslem communities, we need the spark of fire which comes only from secret and intimate friendship with Christ, from hours spent in the mystery of His presence. We need today the heroic concentration and the saintly nobility of soul of Henry Martyn. Moslems are not impressed by the amount of work some missionaries are able to do; but they are very deeply impressed when they discover such men as our present Bishop of Egypt, Bishop Gwynne, spending hours in the early morning in personal communion and prayer, or when they find such a man as Forman of North India holding such perfect control of his temper and willingly forgiving those who have done stupid or unkind acts. I was asking an Egyptian recently regarding the secret of Dr. Harpur's remarkable influence with the Moslem patients in the Old Cairo Hospital. He replied: 'Dr. Harpur treats plowmen and laborers as though they were men of consequence. *And Christ did the same.* Naturally, they love the doctor.' And I may add, 'Thus they make the first approach to Christ the Saviour.'"

Education for the Gold Coast

SIR FREDERICK GORDON GUGGISBERG, Governor and Commander-in-Chief of the Gold Coast Colony and its dependencies, in his

recent annual report, declares education to be "the cornerstone of Government's main policy." The report points out the importance of such questions as thoroughness, provision of secondary schools with standards of university preparation for young men and young women, the university, co-education for boys and girls, teachers of the highest possible quality, character training with religious teaching as a part of the educational plan, organized games as a part of school life, and school courses which give special attention to the health, welfare and industries of the locality. It has also been decided that these schools should be supervised by a staff of efficient African inspectors, and that, while English will be given, the lower schools will be taught in the vernacular. There is to be "cooperation between the Government and the missions, and the latter should be subsidized for educational purposes," with the corollary "that the Government must have ultimate control of education throughout the Gold Coast."

Problems of Kru Christians

DECISIONS reached by the Kru Coast district conference of the Liberia Mission of the Methodist Episcopal Church show some of the difficulties of these African Christians. The issuing of licenses, or the renewing of old licenses, was refused to exhorters and local preachers who cannot read and write. The conference took action on the status of choir girls who run from one husband to another, and on the matter of Kru Christian women marrying men who already have other wives. Such conduct is forbidden and punishable by expulsion from the church. The conference also strictly forbade all male members of the Methodist Episcopal Church within the bounds of the Kru Coast District, to put away the former wife in order to marry another. The penalty for that offense is expulsion from the church. One of the high lights of the sessions was the

afternoon on which the matter of Christian tithing was presented, when twenty-six Kru Christians, thirteen of them new members, took their stand before the conference, pledging to tithe their incomes until death. It is planned to use the income derived from these tithes to open another preaching charge on the district and support a Kru preacher, thereby starting real home mission work on this foreign field.

Stanley's Bible in Uganda

THE British and Foreign Bible Society calls attention to the fact that just fifty years ago this spring Henry M. Stanley had his first conversation with King Mtesa, and translated the Ten Commandments into Luganda. Urged on by Mtesa, he, with the help of Dallington, pupil of the Universities' Mission, made a translation into Swahili of an abstract of the Scriptures. On April 14, 1875, Stanley wrote his famous letter to the London *Daily Telegraph* which led the Church Missionary Society to begin its work in Uganda. After the abridged Bible was completed, Mtesa called his chiefs together and said: "I have listened to it all well pleased, and now I ask you, shall we accept this Book or Mohammed's book as our guide?" To this they replied: "We will take the white man's Book." "But alas!" says a writer in *The Bible in the World*, "for the frailty of promises made in ignorance. Not in this manner were the Baganda to be won for Christ. . . . Events proved that only through blood and anguish could the Church be established in Uganda. But today, after less than half a century, the Christians of Uganda number half a million."

Thirteen Days to a Doctor

THE Northern Provinces of Nigeria, which is one of the biggest and most important of the British Crown Colonies, contain a population of more than 10,000,000 people. Dr. W. R. S. Miller, a missionary of the Church

Missionary Society in the Zaria Province, which contains 400 towns, in an impassioned appeal for helpers, draws a dark picture of the ignorance and suffering in the province. A boy of sixteen with his whole arm torn away from the shoulder and a resulting wound revolting to describe, walked thirteen days' journey to Dr. Miller, there being no nearer place to which he could go for medical assistance! The boy arrived just alive, after having been driven out of village after village because of his disgusting condition. He is now cured, well and happy, among others of his own people in the C. M. S. compound at Zaria.

THE NEAR EAST

In Palestine Today

REV. S. B. ROHOLD, F.R.G.S., of the British Jews Society, writes from Haifa, the chief port of entry into Palestine: "Every one is ready to listen to the missionary or colporteur, whoever he is, when he has something to say in favor of the Bible. The people here in Palestine—it matters very little who they are, Moslems, Christians, Jews or Be'hais or Druses, or even Bedouins who cannot read—are ready to listen reverently to anything we have to say on behalf of the Book. There have come in a new kind of people, known as the Zionist-Halutzim (advancers, fore-runners, pioneers). They are mostly young men and young women from Russia, Rumania, Poland, Galicia, Czecho-Slovakia, and Hungary. Over 40,000 have settled here since the Armistice. They belong to what we can honestly call the better class of Jewry. They are 'idealist' in every sense of the word. They have not come to the land to acquire wealth or possessions, they have come with the idea of rebuilding Zion. All kinds of false statements have been made about these men; for example, that they are irreligious. They do not hold to the ancient form of Judaism, as they have found it barren and insufficient to satisfy the longings of their hearts, but they are not irreligious."

Moslems at a Mission School

A MISSIONARY of the Church Missionary Society in Palestine writes as follows: "As I sit, I can hear the Moslem call to prayer from the minaret of the mosque. The mosque and tomb are guarded by a clan of several hundred Moslems, who have enjoyed certain privileges for generations. Years ago they were specially fanatical and were considered dangerous neighbors. Now, instead of curses and stoning, friendly greetings are the order of the day; and of late years a number of their boys have been coming to us for teaching. The *muezzin* whose duty it is to sound the call for prayer from the minaret of the mosque, was among those who sent a son to the school."

A Strategic Generation

BARCLAY ACHESON, after pointing out the fact that new social, educational and governmental institutions are being attempted today in every part of the Near East, says of Near East Relief: "The fact that there are tens of thousands of children in our care at this moment and in this place, seems to be a God-given opportunity for exerting a constructive influence at a strategic moment. These children are in reality the cream of this generation. The weaklings are dead. Only the physically strong and the mentally alert survived the recent cruel processes of elimination. . . . America can make a tremendous contribution to this renaissance period in the Near East and to the construction that is already under way."

Girls' School in Baghdad

ONE form of the joint enterprise begun in Mesopotamia by American Reformed and Presbyterian missionary boards is a school for girls in Baghdad. Mrs. Ida Staudt writes that the enrolment of forty includes a group of Jewish girls—descendants of the Jews who were carried captive to Babylon by Nebuchadnezzar—be-

side Armenians, Assyrians, Greeks and three Protestant Baghdadians. Several Moslem families have expressed their intention of sending their daughters when the school is in a separate building from the school for boys. "They are lovely girls, with such abounding and refreshing eagerness to absorb all one can give. We carry three classes, have three teachers and are very busy. But teaching is a joy and a privilege when one can enrich lives like these. Everything is interesting. One of the things that is of abiding interest is how racial and religious barriers are being broken down by these close contacts."

INDIA AND SIAM

Slavery Abolished in Nepal

THE Maharaja of Nepal—a native state on the northeast frontier of India—issued early this year a remarkable manifesto intended to set free the 51,000 slaves in his kingdom. The Committee of the Anti-Slavery and Aborigines' Protection Society says: "Not within living memory has such a remarkable step been spontaneously taken by any ruler with regard to slavery. The appeal of the Maharaja of Nepal to his people is an exhaustive argument and declaration of nearly 20,000 words. The document falls into four main parts: (a) The lessons of slavery in history; (b) The economic fallacy of slavery; (c) An indignant condemnation of the crime, and a warning to slave traders; (d) The Government's proposals for abolition. The economic arguments, supported by statistical tables, are marshalled with convincing effect, but throughout the manifesto it is the plea of abolition on moral and religious grounds which arrests attention." The Maharaja refuses to reconsider in any way his decision ultimately to eradicate slavery; the only point for discussion is procedure, and how long the process is to take. "The point for consideration now," the document states, "is whether the system of apprenticing freed slaves for a period of seven years would be

preferable, or whether you would prefer a wholesale and immediate emancipation to come into force on a pre-determined date." It is stated that he has personally set aside fourteen lakhs of rupees (about \$450,000) to carry the measure into effect.

Bishop Thoburn's School

IN order to commemorate the birthday of its founder, Bishop James M. Thoburn, long a conspicuous figure in Methodist missions, the Calcutta Boys' School this year established the practice of awarding the honors and medals for the preceding year on that day, March 7th. A large company gathered to honor the memory of the Bishop, and to show appreciation of the prize-winning students. Miss Ava F. Hunt, about to start on furlough after a full term spent in the Calcutta Girls' High School, distributed the awards, and Rev. G. A. Odgers, M.A., Principal of the School, read his report, a few salient features of which were as follows: "Today is the eighty-ninth natal anniversary of the great Christian statesman, who in 1877 opened in his home the small day school which grew into the Calcutta Boys' School. In the forty-seven years that have passed since that God-inspired action was taken 3,013 names have been written upon the student roll and the school has grown from a small class to an institution with an annual enrolment well over two hundred; from an unhouseed orphan to a substantial member of society, owning property conservatively valued at Rs. 12 lakhs. The first staff was the Bishop's housekeeper. The present staff numbers five graduates, nine certificated teachers, three matrons, the prefect, and the Principal's secretary."

An Intelligence Test

REV. WILLIAM C. FAWELL, missionary of the Methodist Episcopal Church, reports that an adaptation of the Binet Intelligence Test has been used in one of the schools for boys conducted by the mis-

sion in the Punjab, in order to break down the old fallacy which India has held for centuries that only Brahmins are capable of intellectual development and should receive education. Sixty boys, selected at random from some nine hundred in the schools of the Methodist Episcopal Church in the Punjab, were given seventy-two individual tests. The lads were from Hindu, Mohammedan and outcaste families, and most of them the children of parents who had never been to school and could neither read nor write in any language. According to Dr. Fawell the average intelligence shown by these boys was just as high as the average intelligence shown by sixty boys from Brahmin families put through the same tests. Dr. Fawell says that the results of these tests should do much to break down the theory of superiority of the Brahmins through which that class has maintained itself in intellectual power for ages.

Tamil Bible Revision

THE Tamil New Testament, translated by Bartholomäus Ziegenbalg (1682-1719) was the earliest printed in a language of India. The first edition of the Tamil Bible published by the British and Foreign Bible Society was dated 1840. This Bible is now undergoing revision. The revisers are the Rev. L. P. Larsen, D.D., of the Danish Mission and Principal of the United Theological College, Bangalore, and Mr. G. S. Doraiswamy, Tamil Literary Secretary of the Y. M. C. A. Both of these gentlemen have been released from their duties in order to devote their whole time, at the Bible Society's expense, to this important work.

Missions and "Movies"

THE character of many of the moving pictures displayed in India is, in the opinion of the *Indian Witness*, a serious obstacle to the spread of the Gospel. It says: "The missionary community should give this matter serious attention. It is well known

that the pictures are nearly all produced in the very lands from which most of the missionaries in India have come. How seriously this fact interferes with the objects of missionary work, has perhaps been realized by few. The progress of the Christian faith in India is not bound up with the prestige of the so-called Christian lands, but there can be no doubt that the opinion of the Christian religion held by many is determined largely by their judgments of the effects of Christianity in those lands where it has held sway longest. When the Indian in Calcutta, Bombay, Delhi or any other city sees vile or suggestive pictures and knows that they have been produced in America or in Great Britain it is natural for him to suppose that he is beholding that which is typical of the social life of those lands."

Home Mission Board in Siam

ONE of the new things in Siam the past year has been the organization of a Board of Home Missions by the Siamese Christians. This was set up in August, and consists of four Siamese pastors, a young Eurasian city evangelist, a woman worker from Sumray, a teacher from Wittaya Academy and two foreigners, Dr. George McFarland and Rev. Paul A. Eakin. Mrs. Eakin, in writing of the new board, comments upon the fact that the two foreigners chosen were both born in Siam, and only one, Mr. Eakin, is connected with the mission. The Siamese planned the enterprise very quietly, letting the missionaries know about it only when all arrangements were practically complete. The fund with which to start their home mission work they raised among themselves.—*The Continent*.

CHINA

Missionary Colleges in China

THERE are now eighteen missionary institutions of college grade in China, with a total of 3,450 men and 451 women students. Of these, 2,430 or 62.2% are classed as Christians and

1,030 as non-Christian. Eight of the colleges are for men, three are for women and seven are co-educational, with a small number of women. About one fourth of the students come from Christian homes. The enrolment has nearly doubled in the past four years. Of the 3,320 graduates, 5% (168) are in the Christian ministry, 11% (355) are in social and religious work; 25.3% (840) are teaching in Christian schools, 6% (199) in other schools, 11% (383) are in medical work and 12% (403) are in business.

Of the 817 members of the faculties, over one half are Chinese. There is no record given as to the Christian standing of the faculty members.

Buddhist Revival in China

ENCOURAGING as are the results of Christian effort in China, a writer in *China's Millions* points out that there are "unmistakable signs of an attempt to revive Buddhism. New and sometimes gorgeous temples are being erected, and hundreds of neophytes are being initiated into the Buddhist priesthood. There is also a revival of Buddhist literature. The printing presses of China are turning out many new books, as well as new editions of the old classics, which formerly were only to be found in the libraries of well-endowed monasteries. Scholars of high repute are also lending their pens to propaganda, and booklets and placards are being distributed in the Chinese saloons of the river steamers and in other places where men congregate. Opposition is sometimes the surest evidence that Christianity is a living and active faith. And such efforts to revive Buddhism are less regrettable than a spirit of callous indifference would be, for indifference is one of the most difficult attitudes of mind the missionary has to encounter."

Feng's Soldiers Meet Tests

DR. DANIEL MacGILLIVRAY, one of the best-known medical missionaries in China, recently told

the following incident: "The doctors of the Union Medical College and Hospital in Peking needed, for some of their patients, pure blood for transfusion, but found few willing to volunteer, and fewer still whose blood was free from venereal taint. When Marshal Feng heard of it he called for volunteers from among his troops, and almost one hundred men stepped forward with alacrity. 'But,' said the scientific men, 'their blood must stand bacteriological tests.' 'No fear,' said the Marshal, 'apply your severest tests.' The result was that practically all were discovered to have pure blood, thus showing that the Marshal's men were clean livers."

Another Christian General

GENERAL CHANG CHIH CHANG, one of the Christian officers of Marshal Feng, is now tuchun or governor of Charhar, with his capital at Kalgan, 200 miles north of Peking. In an interview granted recently to Rev. Carl Soderbom and Rev. George T. B. Davis, he stated that the acts of Marshal Feng which led to the stopping of civil war last year were entirely directed by his desire to do the will of God. "From the beginning of its career," he said, "the Christian army had not dared to take a step without divine sanction." General Chang finds time in spite of his heavy military and administrative duties to carry on an extensive evangelistic program. He has been planning to send out into several provinces of China evangelistic bands composed of officers of his army. His plan's fulfillment awaits only the sanction of Marshal Feng. But this Christian general's concern for the salvation of souls is not confined to his public preaching. The story is told that one of his first questions to one of the foreign consuls in Kalgan was whether he was a Christian. When the reply was a bit dubious, he asked whether he had ever examined the doctrine.

Rescued by Brigands

SOME seventy miles west of the Peking-Hankow Railway, there is a place called Kiahsien, where the English United Methodist Church is at work. The brigands sealed its walls and took full possession of the city. They signalized their entry by butchering hundreds of the inhabitants. After a month's occupation they left, and a few days following, the place was visited by the London *Times* correspondent. In vivid language he describes the awful effects of brigand occupation of the city, and then continues: "The most remarkable and outstanding fact in this dreary story of murder, rape and wanton destruction is the way the mission compounds have remained intact and the missionaries unharmed; and while the native Christians have been spared suffering and death, their heathen neighbors have experienced the tortures of hell. The Kiahsien mission station was the only place in the city where there was any order, where murder, rape and pillage were not the rule of the day. In the chapel and schoolrooms were crowded over 500 persons, men, women and children, shut in day after day. Finally, the chief of the brigands with a bodyguard of his soldiers, escorted these Christian people out of the city. This to me appears as much of a miracle as Peter's escaping out of the prison, as related in Acts 12."

Prominent Christians

T. Z. KOO, in an address at the recent student conference in Manchester, England, paid high tribute to the strong and growing influence of Christianity throughout China. Among other things he said: "A great banker from the West, after several years of residence in our country, made the observation that if one is to study the new constructive movements which have arisen in China in recent years, one will find some Christian influence responsible for all of them. On first hearing, this sounds

very like an exaggeration. Yet, if we are to look at the different professions of life in our country today, we will find in their foremost ranks leaders who are Christian men and women: P. W. Kuo and Chang Po Ling in the educational world; C. H. Wang, Associate Judge in the International Court of Justice, The Hague, and L. N. Chang in the legal profession. W. W. Yen and C. T. Wang, once Prime Minister and Minister of Foreign Affairs respectively, are both sons of pastors; General Feng Yü-hsiang, in spite of much nonsense written about him in the British press, is a Christian in military life; Dr. Mary Stone and Dr. W. L. New, Chairmen of the China Medical Association, are prominent in the medical profession."

A Magistrate's Methods

DR. GUY W. HAMILTON, Presbyterian medical missionary in China, sends this interesting study of Chinese character: "Since the terrible earthquake in Japan, and the lesser shocks experienced in Peking, unscrupulous characters have sought to capitalize the fear and credulity of the peasantry throughout the country. Literature and reports have been industriously circulated by a society claiming inside information, and citing the calamities in Japan and elsewhere as the beginning of tribulations mentioned in the foreigner's Bible which presage the end of all things. They set the day of doom and offered immunity from the terrors of the Judgment to all who would pay the price of initiation into the society. The magistrate at length took a hand to stop the robbing of the gullible people of his district, and placed those responsible under arrest. His Excellency told the get-rich-quick promoters that they are to be guests in the local jail until the date indicated in their prospectus as the day of doom, and if their prophecies turn out true he will order their names canonized along with those of the other benefactors of the country; if, on the

contrary, they prove bad guessers, they will serve out long sentences at hard labor."

A Chinese Y. M. C. A. Leader

DR. DAVID YUI, general secretary of the Y. M. C. A. in China, is described by P. Whitwell Wilson, the British journalist, as "100 per cent Chinese." Educated at St. John's University, a mission college at Shanghai, and with an M.A. degree from Harvard, he has not become Europeanized or Americanized. "No man living has been animated by a more genuine patriotism than he," according to Mr. Wilson. "He is a statesman as well as a Christian. He belongs to that class of *literati* or learned men who have been, for thousands of years, the real rulers of China. But in his case the limits of Chinese erudition have broken down and his outlook is as wide as the world." Christianity is being tried in China. "The Chinese are a practical people," says Dr. Yui, "and what they ask about a religion is—Does it work? Christianity has indeed come to us—but how? To begin with, there are 130 missions, all separate and all trying to convert the Chinese. Why is that? Then we look at your wars and we ask—Is that Christianity? Christian nations come to Peking and interfere with our government—and again we ask—Why?"

A Hainan Mission Treasurer

MISS M. M. MONINGER, of the American Presbyterian Mission at Kachek, Island of Hainan, writes of some of the experiences which make the work of a mission treasurer complicated as well as interesting: "An old man often comes to the station treasurer to buy a mission order to send to his son in school in Canton. The roll of dollars is unwrapped, to go through the processes of ringing, selecting, and scrutinizing, that often fail even then to cast out the dirt. The treasurer's fingers feel the sand or ashes, as the case may be, on the gritty dollars, and the old man an-

swers wearily, shaking his head the while, 'Yes, the thieves are so bad we bury our money—and then often our own servants dig it up, or we forget the exact location and never find the rolls.'.....

The families of several young men who are students in Peking, Shanghai, Nanking, Hangchow, and Canton remit all their money through us. This year we have already handled over \$3,000 in this way. Tracts, Christian newspapers and gospel portions are given to these men as they bring the money, and a Christian contact is doubtless established with the pupils by the paying treasurers."

JAPAN-KOREA

Earnest Japanese Students

REV. EDWIN T. IGLEHART writes of the Methodist College in Tokyo, Aoyama Gakuin, which was badly damaged in the 1923 earthquake: "Our work is still being carried on in temporary shacks, with the wind whistling through the knotholes, and no heat even in the intense winter cold. But in spite of this we have had eleven hundred applicants for admission during the past week, of whom we can take in about 450. We are hoping that before another year has gone by we will be in new concrete school buildings. The boys are open-hearted toward the truth of Christ, and we have large classes of converts, active Y. M. C. A. work among them, a large college church, and many forms of Christian activity. The Bible is taught as part of the regular curriculum in every class and we find this to be a very great opportunity for reaching the hearts and lives of literally thousands of the fine young men of Japan. Some of them come from high and noble families; some are so poor that they work until late into the night at post offices and other places to put themselves through school. In our theological department we have students from more than a dozen different denominations, preparing for the work of the Christian ministry."

Thirty Years a Teacher

THE Girls' School, conducted by the M. E. Church, South, in Hiroshima, Japan, is paying tribute to "two rare personalities," Mr. and Mrs. Yasunaga, who have been connected with the school for thirty years. They have served in the primary and kindergarten departments, but their influence permeated the entire school, the Church, the neighborhood—reaching distant parts of the empire, penetrating to distant lands, through the pupils they taught and inspired with ideals. Old and young alike have received inspiration from him, because of his simple practical faith. For twenty years he has been trying to resign from the school, but his resignation was as often turned down, because all felt that although he was older than primary teachers are supposed to be, in heart and spirit he was very young, and there was no one to take his place. In September, 1924, he refused to continue as teacher of the children. In view of his devoted service, Mr. Yasunaga's early life is worth recalling. As a lad he was made a political prisoner in the Satsuma Rebellion, and as such given work on the campus of Kobe College for Women. The Christian kindness shown to him there ultimately led to his conversion.

The Gospel at a Funeral

A JAPANESE Christian named Higuchi and his two sons were among those who were killed in the 1923 earthquake. Overcome by her loss, Mrs. Higuchi died of a brain disease in her native village a year later. The neighbors and friends told the old mother and only surviving son that all this trouble had come upon them because they had forsaken the gods of Japan and worshipped the Christian God, now they must return to their old religion and all would be right. They flatly refused to listen to their advice and telegraphed to a Japanese pastor to come and conduct the funeral. He arrived on the morn-

ing of the funeral and was able to preach the Gospel to some fifty people who had assembled in the house. They were so impressed with the message that they asked him to take another meeting in the evening. So over twenty came again in the evening to hear more. These were the people who had been persecuting the Higuchis. They said the thing they could not get over was the wonderful peace and joy expressed on the face of the old mother. Next day from nine o'clock till three o'clock in the afternoon Sukigara San was dealing with nine very earnest inquirers. Quite a little revival broke out in that little village far away in the country.

Problems in Care of Lepers

THE three leper hospitals in southern Korea—Taiku, Fusan and Kwangju—are not adequate for the large number of lepers in that region. Many belong to the regularly prosperous middle classes, a considerable number of whom are Christians. These constitute for the missionaries a rather serious problem. The missionaries do not wish to forbid them the privilege of attendance at church, and yet must recognize that their presence in the crowded congregations of the average Korean church is a real and serious danger to their fellow members. Rev. J. Kelly Unger, in charge of the hospital at Kwangju, has been particularly anxious to enlarge and improve the provision for the care of lepers, so that it may be possible in real brotherliness to urge the Christian lepers to accept isolation. But neither the people nor the city officials at Kwangju are willing to permit the local hospital to be enlarged. On his present furlough Mr. Unger is seeking to secure \$23,000, to purchase the peninsula of Soonchun, eighty miles west of Kwangju, and to erect the first buildings.

Union Activities in Seoul

STUDENTS of the Union Theological Seminary in Seoul, Korea, have organized and are entirely car-

rying on a Protestant church on the main street of the city, near a silk factory and near the Seminary, according to word which comes to the Board of Foreign Missions of the Methodist Episcopal Church, from the Rev. Charles S. Deming. "The students not only carry on all the regular church services," he says, "but they run a night school every week-night and many of the workers in the factories are enrolled in the classes. There are Bible classes as well as others in secular subjects. In addition to this, the seminary students are assigned to the several churches in Seoul and carry on considerable pastoral work."

GENERAL

A Personally Conducted Tour

DR. HARLAN P. BEACH, one of the best known and best beloved of the missionary authorities in America, is to conduct a five months' missionary tour of the Far East, starting next September. The arrangements are being made by the "Temple Tours" of Boston, and the party will visit Japan, Korea, China, the Philippines, Malaysia, Burma, India, Ceylon and Egypt, at a cost of \$3,630—first class all the way including hotels, automobiles and guides. Facilities will be offered for visiting the regular points of interest in each country and especial opportunity for seeing the mission work of all societies. It will be a liberal education, with Dr. Beach as director and with missionaries and leading national Christians at each point to give the local color and intimate viewpoints from such men as Toyohiko Kagawa of Japan, Dr. Cheng Ching Yi of China and K. T. Paul of India. There will be lectures en route and books for special reading. As a former missionary in China, educational secretary of the Student Volunteer Movement, Professor of Missions at Yale University, author of many volumes, editor of the World Missionary Atlas and a student of missions for nearly forty years, no better director of this tour

could be selected than Professor Harlan P. Beach.

Stockholm Conference

THE Universal Christian Conference on Life and Work, which is to be held in Stockholm August 9-30, 1925, has been described by an English writer as "a Copec for the whole Christian world." The international committee on arrangements—divided into four sections, American, British, Continental and Eastern Orthodox—has the work of preparation well in hand. The six topics to which the thought of the conference is to be directed, by reports from commissions of experts, were enumerated in the May REVIEW. The conference will have no power to legislate, but Rev. Arthur J. Brown, D.D., secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who is chairman of the American section, has expressed his belief that the conference will have the same stimulating effect on "the whole life and work of the Church at home and abroad" as the great missionary conferences of 1900 and 1910 had in bringing foreign missions in a more commanding way before the entire Church. Among the other benefits which he believes will result from this great gathering are these: It will enable the churches of Europe, divided, impoverished, and crippled by the great war and its aftermath, to realize anew their essential brotherhood in Christ, and to take counsel with the churches of the rest of the world regarding the tremendous task of reconstructing their shattered activities.

Hebrew Christian Conference

THE Committee of the Hebrew Christian Alliance and Prayer Union, with headquarters in Essex, England, announces that a few months ago, it was approached by some Jewish Christians from America "with a proposal to hold an International Hebrew Christian Conference in London to which believing Israel-

ites of all the evangelical churches might be invited and by means of which a united testimony might be borne before our unbelieving brethren, the Gentile world and the Church of God." It has been decided to hold such a conference Sept. 5-12, 1925, in London, and the subjects announced for discussion are as follows:

(1) The condition of Hebrew Christians throughout the world.

(2) The care of Hebrew Christian converts.

(3) The formation of a Hebrew Christian Zionist organization.

(4) The relationship of the Hebrew Christian to the Gentile world.

(5) The desirability of forming a Hebrew Christian Church.

(6) The best means of reaching unbelieving Jews.

(7) The testimony of the Hebrew Christian in relation to higher criticism.

Christian Services for Jews

CHRISTIAN people often object to the statement of missionary workers among Jews that the practice of neighborliness toward Jewish people includes a welcome to the Christian church and its services, that the Jews will perhaps take all other advances kindly but will balk at the idea of attending Christian church services. *Our Jewish Neighbors* (New York) says that the contrary is provided by the testimony of certain pastors who have "abandoned surmise in favor of experiment." Says one, a Philadelphia pastor: "Recently I preached a series of Sunday evening sermons on 'The Jew.' An average of twenty-five adult Jews heard each of the sermons. One Jew who attended the first service has been present since then at almost every service of the church. A Jewish business man, who heard all of the sermons, sent a liberal contribution to the church. Six Jews are members of this church, one, a university student, making a confession of his faith at the last communion."

A Baltimore pastor reports the presence of "from twelve to twenty-five unconverted Jews" at every one of a similar series of services.

THE MISSIONARY LIBRARY

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

Prayer and Missions. Helen Barrett Montgomery. 12 mo. 224 pp. Paper, 50 cents; cloth, 75 cents. West Medford, Mass. 1925.

Prayer is the key that unlocks the resources of God. This is proved in the history of missions. No abiding missionary work can be done without prayer, and the story of the wonders that have been performed through prayer is one of the marvels of missionary endeavor. It is based on prayer and can be successful only through the blessing of God. If any are inclined to doubt this, let him study the experience of such missionaries as Jonathan Goforth, Hudson Taylor, Pandita Ramabai, Amy Wilson Carmichael, Titus Coan, John G. Paton, J. H. Neesima, Cyrus Hamlin and others.

Mrs. Montgomery is a teacher and has studied the subject from many angles. Beginning with two chapters on the Bible as a prayer book, she shows that all kinds of men and women prayed and that their prayers were heard and answered. Then she takes up prayer as practised by Bible characters and the teachings on prayer. From missionary history, examples are taken to prove that the work was founded on prayer and that every forward movement has been preceded, accompanied and followed by prayer. It is the moving cause and most potent force in the opening of new fields, in the calling of recruits, in supplying funds, in winning converts and in the upbuilding and building together of the Christian Church and community.

This cannot fail to be a helpful book to all readers. It is full of inspiration and suggestion.

Missionaries and Annexation in the Pacific. K. L. P. Martin, M.A. 101 pp. \$2.00. New York. 1924.

Tahiti, New Zealand and Fiji are

the main islands studied by the author to supply an answer to the question: What political influence was exerted in the nineteenth century by the missionaries of Britain upon those islands? The second chapter upon "Pioneer Missionary Work" is illuminating as regards early South Sea conditions and missionary work. The remaining chapters discuss the steps leading to the control of those Islands by Continental Powers and the United States. The conclusions of the author's investigations are thus summed up:

"On a broad survey of their work, the good outweighed the bad. The missionaries were mainly responsible for turning the barbarous savage of the beginning of the nineteenth century into the semi-civilized natives of today. More than anyone else they were responsible, even though their accounts were often exaggerated, for exposing the abuses of the labor traffic. In politics they were always in favor of British annexation, except in the case of a possible theocracy in New Zealand and an actual one in Tonga. It is true that motives of trade and other political reasons would sooner or later have brought annexation in the Pacific, and it is true that in most cases the motives leading to such a course were mixed. Nevertheless, the appeals of the missionaries for annexation proved a powerful aid to the appeals of the Australian traders; and the Colonial Office was more influenced by the views of Exeter Hall than by the views prevalent on the Melbourne and Sydney Stock Exchanges." H. P. B.

The Man from an African Jungle. Rev. W. C. Wilcox. Illus. 248 pp. \$2.50. New York. 1925.

An early worker of the American Board in Southeastern Africa relates

a large number of stories of varied phases of missionary work among a rude, hitherto unreached, people. "The Man Cecil Rhodes Picked Out of a Crowd" tells of his connection with that great African statesman and promoter who selected a "good nigger," to be secured for his service at any price, but who could not be gotten at any price. This man was Mr. Wilcox's first Inhambane convert and is the central person in this series of stories. The first view we have of the famous Tizora is as a liquor-loving, athletic Tongan who ventured out among the sharks to catch the missionary's horse that had been put off the ship and had started to swim to India. In due time this man was converted and educated. Many interesting experiences are described, from Tizora's making his own trousers in a most unique way, to his learning the names of cold type and becoming the first typesetter at Inhambane, Portuguese East Africa. The stages in the establishment of the Mission and initiating work are almost as interesting as the life of Robinson Crusoe and are told with a refreshing sense of humor. The average reader comes to understand what a jack of all trades a missionary is and why African wilds force him to such varied work. All sorts of experiences are described, like the "Hitching up the Wind," making a windmill from an encyclopædia description; the account of McCoy who was "righteous overmuch," though sometimes only skin deep; the new "varieties of religious experience" (chapters XXIV and XXV), in connection with a wonderful blind prophet who had in his meetings such phenomena as the old time circuit riders could tell, and who notwithstanding his questionable piety reaped wonderful harvests of repentance and good works.

The volume is a new way of making missions interesting to people who care nothing for the subject.

H. P. B.

Two Pioneers—Thomas and Mark Botham.
Mrs. Mark Botham. 12 mo. 140 pp. 2s. London. 1925.

Thomas and Mark are father and son—two men who lived and worked in China with consecration and success. Thomas Botham was sent out from England by the China Inland Mission about forty years ago and traveled extensively in the western provinces as an evangelist. The story of these journeys, taken from letters such as few write in these days, reveal the people and their life, the way the Gospel was preached and received. He died of typhoid fever in October, 1898. Mark Botham was born on Easter Sunday, 1892 and his father wrote:

"Children are among the best missionaries in the country..... More doors have been opened to the Gospel by the influence of missionary babies than by any other agency."

After completing his studies in England, the son returned to China as a missionary in 1915 and planned to specialize on Chinese Moslems. He began this work in Kansu Province and gradually became a familiar figure in Moslem settlements. They said of him "This man Pu (his Chinese name) is one of ourselves. Surely he is a great (A Lung) in his own land. He can quote our Holy Book in the sacred tongue; he knows all about our manners and customs; he does not eat the accursed beast; undoubtedly he is one of the faithful."

Mark Botham's letters are also exceptionally illuminating and interesting. When he died of fever, on his wedding trip in 1923, his loss was very keenly felt. He was a man of unusually fine Christian spirit, consecration, preparedness and ability. His successor and the successor of William Borden, who dedicated his life to the same cause, has not yet been found. This little volume should constitute a call to such a one.

India in 1923-24. L. F. Rushbrook Williams. Maps, diagrams and graphical charts, xvii, 338 pp. 2s. 6d. Calcutta. 1924.

This statement, prepared for Par-

liament by the Director of Public Information, Government of India, is a fine example of the work done by Great Britain for her overseas possessions. Nothing that one would wish to know of the multifarious interests of India seems to be lacking—except religion and missions—and all are easily referred to through a copious table of contents and an even more detailed Index.

Perhaps the sections of greatest interest to the average reader are those dealing with the condition of the masses—their poverty, social reforms among them, the problem of illiteracy—and Chapter V on "Politics and Progress." The great problem of Non-Cooperation as proclaimed by Mr. Gandhi, and the position of the various parties toward British control in these troublous times are luminously displayed. This is a volume that men interested in national welfare in all its phases should read—and women, also, who are broad enough minded.

H. P. B.

Sommer-Sonntage in Japan und China. J. Witte. 222 pp. Illus. Boards, 6 marks. Bound, 8 marks. Vandenhoeck and Ruprecht. Goettingen, Germany. 1925.

Readers who have a sufficient command of German to enjoy a beautiful style, will read this book with great relish. The author is Missionsdirektor J. Witte, D.D., who in the year 1924 revisited the mission field of the Evangelical Protestant Mission Society, in Japan and China. The book is not merely an interesting record of a trip, but discusses the questions that have arisen through the adjustment of the nations of the Orient to the new conditions of the present age. As the author states in his preface: "500 millions of men, fine intellectual peoples are building their life anew from the very foundations upward. They are having an influence upon the future of the world. The way in which this colossal mass, gifted, industrious, noble nations, more than one fourth of the total number of the inhabitants of the earth, among them a leading

world-power, shape their existence, will make its influence felt among us in one way or another."

Among the descriptions we would assign the first place to the one of his visit to Ceylon. We might also point to the chapter on Kyoto, the one on the Christian missions in Kyoto, one on Japan's noblest religion, one on the interesting subject of "the cradle of two new religions," one on the bridge to heaven. There is in the book a chapter on a Catholic mission station in China. On the whole the author's wide tolerant spirit is everywhere in evidence.

C. T. B.

Lutherisches Weltmissionsjahrbuch fuer das Jahr 1925. Erich Stange, Lic. Leipzig. Pub. H. G. Wallmann. Price 25 cents.

This year book of Lutheran missions of the missions boards of all countries has appeared this year for the 38th time. Originally the year book of the Mission Conference in Saxony, it has gradually assumed a wider scope and under the able editorship of Pastor Stange has become an authoritative publication in its own field. There are numerous articles by former German missionaries and by representatives of various boards. An article worthy of mention is by Dr. Paul, the former director of the Leipzig Mission, at present professor of missions in the University of Leipzig. He writes on the individual character of the Lutheran missionary method. The Lutheran boards of America are represented this year by Dr. George Drach, Prof. E. Pfeiffer, and Rev. R. Bielinski. The statistics are the latest available.

C. T. B.

Christian Monasticism: A Great Force in History. Ian C. Hanna, F.S.A. 270 pp. \$2.50. New York. 1925.

The Oberlin Professor of Church History here "sets forth the main outlines of the second pillar of mediævalism—those tasks so well achieved by the monks whose original traditions might have appeared so exceedingly unpromising." It is thus a minor companion of the late Lord