

GOD'S QUESTION TO THOSE WITH MONEY

"THEN WHOSE SHALL THESE THINGS BE"

Who is to administer your property?

Whether you have little or much, in any case, it is a trust that God has committed to you during your lifetime. You may administer it conscientiously and wisely, but your responsibility does not end with your summons into the Master's presence.

You must pass on your trusteeship to others.

You may do this in such a way that your property will continue to help carry out God's plan for the salvation of men or you may leave the money behind so that it will become a curse to those who misuse it and to others who come under their influence.

Have you ever thought of making the Board of Directors of the MISSIONARY REVIEW OF THE WORLD administrators of at least a part of that money with which you have been intrusted?

The REVIEW is a missionary educational institution of nearly half a century standing. It has proved its value in service to the cause of Christ at home and abroad.

The REVIEW keeps over 10,000 Christian leaders informed as to the needs and progress of mission work in all lands.

The REVIEW stimulates Christians to pray for the fulfilment of Christ's program for the world.

The REVIEW inspires men and women to give of themselves and their substance to help carry out Christ's great mission.

The REVIEW enables pastors and other leaders to instruct their people and to work effectively for missions.

The REVIEW keeps missionaries on lonely frontiers in touch with the thoughts and experiences of workers in other fields.

Money invested in the REVIEW thus continues the work of Christ in these and in other ways. The Board of Directors are members of various branches of the Church, and are accustomed to administering such funds. They take their stewardship seriously.

(Concluded on page 659)

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR SEPTEMBER, 1925

	<i>Page</i>
FRONTISPIECE	THE CAMBRIDGE SEVEN AS THEY APPEAR TODAY
EDITORIALS	661
FORWARD MOVEMENTS IN CHINA	THE AFRICANS AND THE PORTUGUESE
MODERNISM AMONG MOSLEMS	THE FUTURE POPULATION OF AMERICA
THE STORY OF THE CAMBRIDGE SEVEN	HENRY J. COWELL 669
<i>A remarkable record of early British volunteers who have served the missionary cause successfully for forty years.</i>	
SOUTH AMERICA AND MISSIONARY WORK	ROBERT E. SPEER 673
<i>A record of some impressions by delegates to the recent missionary congress at Montevideo, Uruguay.</i>	
A WHITE-TURBANED LEADER IN INDIA	H. A. POPLEY 679
<i>The encouraging, inspiring story of Dr. K. T. Paul, one of the outstanding Christian leaders of India.</i>	
SOME IMPRESSIONS ON A WORLD TOUR	WILFRED T. GRENFELL 688
<i>The well-known pioneer of Labrador, who has recently returned from a tour of the world, writes his views of foreign missionary work.</i>	
PEACE AND RELIGION IN THE PACIFIC	D. J. FLEMING 692
<i>An account of the religious aspects of the Institute on Pacific Relations, recently held in Hawaii.</i>	
A KOREAN'S OWN STORY	REPORTED BY ONE WHO KNEW HIM 695
<i>A quaint and inspiring personal history of Mr. "Kim Evident Help"—his conversion and Christian experience.</i>	
BEST METHODS	EDITED BY MRS. E. C. CRONK 704
WOMAN'S FOREIGN MISSION BULLETIN	EDITED BY ELLA D. MCLAURIN 711
WOMAN'S HOME MISSION BULLETIN	EDITED BY FLORENCE E. QUINLAN 714
NEWS FROM MANY LANDS	717
THE MISSIONARY LIBRARY	733

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1925, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c. a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

WHAT HAVE YOU PUT IN YOUR WILL?

(Concluded from page 657)

Let your money continue to work for these objects after you have gone.

Like other educational and missionary work, the REVIEW needs an endowment or capital fund, the income of which will supplement the receipts for subscriptions and advertising.

These receipts are not sufficient to pay the cost of publication any more than tuition fees in a Christian college can pay all the running expenses and enable the college to be effective.

The REVIEW gives more value than is paid for by the subscribers. It furnishes a volume of 1,000 pages with maps and illustrations, postpaid to any address for \$2.50. A commercial publisher would charge \$12.00 to \$15.00 for the same-sized volume.

Missionaries, ministers and women workers cannot pay such a price, therefore, the REVIEW needs an endowment of \$200,000 the income from which will meet this deficit.

Are you a Christian steward of God's bounty? You may make a gift outright to the endowment fund of the REVIEW; you may purchase an annuity that will pay you regular interest during your lifetime, or you may make the REVIEW a beneficiary in your will, so that the Directors will administer the legacy for the benefit of Christian missions. Provision may be made to pay the principal to any other Board or benevolent cause in case the REVIEW should at any time cease to carry on its missionary work under the present auspices.

Will you think this over? Pray it over. Act on the suggestion now!

Form of Bequest

I, give and bequeath to the MISSIONARY REVIEW PUBLISHING COMPANY, incorporated in 1916 under the laws of the State of New York, the sum of dollars for the purpose of publishing the MISSIONARY REVIEW OF THE WORLD as an interdenominational, Evangelical, Christian, Missionary magazine. The receipt of the Treasurer will be a sufficient discharge to my executors for the payment of this bequest.



STANLEY P. SMITH



D. E. HOSTE



Sir MONTAGUE BEAUCHAMP, BART.



BISHOP W. W. CASSELS



CHARLES T. STUDD



ARTHUR T. POLHILL



CECIL POLHILL

THE HISTORIC "CAMBRIDGE SEVEN" AS THEY ARE TODAY

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVIII

SEPTEMBER, 1925

NUMBER
NINE

FORWARD MOVEMENTS IN CHINA

AS TIME passes without new and serious outbreaks between foreigners and Chinese, hope grows that better counsels may prevail and peace may come in China. An important step in this direction is the ratification (August 5th) of two treaties between China and America, France, Japan, Italy, Great Britain, Portugal, Belgium and the Netherlands. Chinese Minister Alfred Sze at Washington declares that this inaugurates a new régime for the relations between China and other nations—substituting reason, justice and friendly understanding for oppression, intimidation and force. One treaty relates to customs tariff and the other to general principles and policies to be followed in matters relating to China. It is expected also that a mixed court, possibly presided over by a Chinese, will investigate the responsibility for the recent conflicts in Shanghai. The Chinese have many just grievances but they are amenable to reason and will respond to friendly and just treatment.

Among the causes of the present Anti-Christian Movement in China, Mr. T. Z. Koo includes the following: The growth of Nationalism, especially since the establishment of the Republic; the growth of national education; and the growth of the Christian religion in China. The development of nationalism has been a natural result of the awakening of the people by their contact with the West and with the ideals of liberty and national rights. This nationalism is manifested in the patriotic student movements for united action against foreign domination, in the revival of old Chinese religions and a restatement of their religious and ethical values; in the attempt to preserve the intellectual resources and heritage of China; and in the communistic movements which young Chinese have fostered as an antidote against the aggression of the European nations. These communistic movements are generally anti-Christian and anti-religious.

The introduction of a modern national system of education, inaugurated in 1905, has involved many changes in Chinese ideas and methods especially in regard to international relationships, industries and government. The growth of Christianity in China (says Mr. Koo) has been so rapid, and the influence of Christians has been so great, that non-Christians have become alarmed. Tolerance and indifference are no longer possible.

The first expression of the Anti-Religious Movement in China (at Peking in 1922) was short lived. Then Russia's influence began to be felt and resulted in the organization of the Anti-Imperialistic Federation last year. About the same time the Anti-Christian Federation was revived in Shanghai by a student who had been expelled from Shanghai College. This Federation publishes a weekly paper called *The Awakened* which is openly opposed to Christianity and has a wide circulation. The Federation opposes all religion as superstition, opposed to intellectual and social progress, a breeder of strife and destroying self-reliance. Against organized Christianity the opposition is based on the contention that Christianity is an ally of imperialism and capitalism, is dogmatic and unscientific, meddles in politics, is split up into innumerable sects, is an agent of Western aggression and denationalizes its converts. *The Awakened* devotes much of its space to attacks on mission schools, Christian literature, Christians in general and the Church. This Anti-Christian Movement is a sign of the transition period through which China is passing and involves the whole question of the relation of the old to the new and the East to the West. European nations have exploited China and Christianity is misunderstood in consequence.

The general movement in China is forward but the leaders are still groping blindly for the light. The fault is largely that of those who have misrepresented Christ and Christianity. The first need is that professed followers of Jesus should be truly Christian and should stand squarely and fearlessly by His principles. Adherence to truth and justice, a manifestation of brotherly love and a life of unselfish service, the spirit of Jesus Christ, with dependence on the power of God—not on money, men or armaments—will do more than anything else to win the Chinese to Him Who lived, taught, died and rose again that they too might have life. As Mr. Koo truly says it is not the method of modern salesmanship that will "sell" our religion to the Chinese; the "power of God unto salvation" is the power to cut loose from selfishness, strife, sin, to stand for truth, righteousness and love at any cost and to live the Christ among men. This is a time to pray most earnestly for the missionaries and for the other Christians in China.

MODERNISM AMONG MOSLEMS

CHANGE is inherent in Christianity for it is a religion of progress. The Founder himself predicted new light that the early disciples could not bear and greater works in the future than He had performed while on earth. The prediction has been amply fulfilled and every land where the Gospel of Christ has been freely proclaimed and truly accepted has progressed in knowledge, in liberty and in social betterment. Islam on the other hand is a religion of fixed ideas and methods. It has no place for further spiritual enlightenment or social progress beyond a limit set by the Koran. Islam modified by modern ideals ceases to be Islam. This is illustrated today in Egypt and Turkey and other Moslem lands where new ideas of liberty and education, new social customs relating to women, and new laws governing the relation of Church and State, are revolutionizing Islam as it is practiced. These changes have been largely brought about by contact with Occidental civilization and with Christian ideas and example.

Recently Moslems of Egypt, and especially the Superior Council of the conservative Moslem University, Al Azhar, have been aroused by the publication of a book on "The Principles of Government" by Sheikh Ali Abdul Razek Cadi of the Mansura Mekhama Sharia Court. This sheikh contends that Islam is only a religion to guide personal conduct and not for state statutes. This extreme view of the separation of Church and State has aroused intense opposition among orthodox Egyptian Moslems—particularly the ideas that the Caliphate is not an indispensable Islamic institution and that the practice of polygamy should be abandoned.

This is only one sign of the changes taking place in Mohammedan thinking. Still more radical ideas are finding expression in Turkey, in spite of much opposition. The Angora Government has not only undertaken to separate Church and State and has banished the Caliph and abolished the Caliphate but is now pursuing a more liberal policy in regard to mission schools. For example, St. Paul's College in Tarsus that was closed by government order in May 1924 was reopened in April of this year by order of the new Minister of Education, Hamdullah Soubhi Bey. His remarks at the Mission Meeting in Constantinople are significant of the changed attitude of more enlightened Turkish Mohammedans.* He said:

"The Turkish Government is a friend of American schools. We want our children to go to American schools and to learn American culture. There are, however, certain restrictions—since the Turkish Government has secularized its schools we expect foreign schools to do the same.

"Turkey is a nation being born today. She is not facing East as is Persia and Tunis. Rather has she faced in the opposite direction—to the West. It is from your books, your influences that we have gotten the ideas

*Reported in a letter from Rev. Paul E. Nilson of Tarsus.

that inspire our present effort to establish democracy. Our faces are toward the West.

"Ten years ago if a Turk wore a hat on his head instead of a 'fez' his head would have been cut off. But today the situation has changed. We have not lightly entered on this road—we have fought for it, planned for it, died for it. And we are determined to go on.

"It is our desire that our children know America, and that they love America. Your schools are new schools—we want them. You have helped us in the past—your schools will help us in the future!"

Turkey is endeavoring to establish a democracy. What her future will be no one can prophesy. There are difficulties in the way, for Islam is essentially autocratic and many of its ideas and customs are contrary to modern standards. But patience and the Power of God can accomplish wonders.

THE PORTUGUESE AND AFRICAN LABOR

FOR some years severe criticisms have been passed by travelers, officials and missionaries on the Portuguese methods of enforced labor in Angola and the East African Colony. In many cases enforced conscription has practically amounted to slavery. African chiefs have been obliged to supply a certain number of laborers—men and women—to work on roads and plantations. These natives are often sent away from home—sometimes long distances—and their wages are held back. The result is that laborers are not sent home after their contracts expire; many of those who return are broken in health and others die from ill-treatment.

There seems to be something in French and Portuguese colonial policy that makes their administration of primitive peoples very unsatisfactory. There was for a time much criticism of the French in Madagascar and there is still much to be desired in the improvement of the French administration of the New Hebrides. But the Portuguese Government is even more selfish and neglectful of the interests of the natives under their control. Officials favor the planters and Portuguese colonists and seem to consider the native Africans as so many cattle to be used as beasts of burden and slaves to develop the country for the white man. Protestant missionaries have found many of the Portuguese policies very detrimental to the education and Christian development of the natives.

Edward A. Ross, professor of sociology in the University of Wisconsin and the author of books on Mexico, Latin America, China, and other lands that he has visited, has recently visited Angola and Portuguese East Africa to inquire into the methods of employing labor there. He has presented his very careful and comprehensive report to the "Temporary Slavery Commission" of the League of Nations. The report has been forwarded to Portugal and the reply of that government will be taken up at the meeting of the Commission next year.

Angola is a dependency of Portugal in West Africa having an area of 484,800 square miles (eight times the size of New England or fourteen times the size of Portugal) with a population of 4,119,000 (one fourth less than Portugal). Professor Ross went to Africa at the request of Americans interested in Africans and gathered his evidence between July 19th and September 3d last year. With him was Dr. R. Melville Cramer of New York, a physician. Neither of the men is connected with any religious or missionary or business enterprise so that their investigation was unbiased. They made their studies independently and interviewed many natives, Portuguese, other Europeans, native evangelists and missionaries in widely separated villages, reporting the experiences of from six to seven thousand natives in three different provinces.

These inquiries reveal the fact that women with babies on their backs or with child are obliged to work for the Government building roads for as much as five months at a time. They are paid little or nothing. Some planters claimed that they "bought" their native labor from the Government and that they were practically slaves. Many men are deported to San Thomé and never return to their homes. Some contractors flog their men and otherwise ill-treat them. Children are forced to leave school and to work at home because their fathers have been sent away to work on plantations. It is said to be a mistaken kindness for a mission school to train skilled workmen because these are taken by the Government and compelled to work without pay for a long time.

Professor Ross concludes that this form of native labor is practically state serfdom and in many cases is worse than slavery. Wages are withheld or embezzled, contracts are disregarded, skill is discouraged, much of the work done is unnecessary, the native police abuse their authority for purposes of lust, spite or extortion. There is now no channel through which the complaints of natives may be brought to the attention of officials so that wrongs may be righted. As a result many natives are emigrating to Rhodesia and the Belgian Congo, and some districts are becoming depopulated.

Further investigation should be made and pressure should be brought to bear on the Portuguese Government to remedy these abuses. The natives may be encouraged to thrift, to better methods in farming, to the development of industrial arts and to the pursuit of elementary knowledge in the mission schools. The brighter, more industrious youths may be taught carpentry, masonry, poultry raising, metal work, brick-making, spinning, weaving, sewing, house-keeping and gardening. This knowledge will not only greatly benefit the natives but will also enable them to give their products to the outside world.

The leading Protestant missions in Angola are American Board (Congregational) and Methodist Episcopal, the British Baptists and

Christian Missions in Many Lands (Plymouth Brethren) and the South Africa General Mission. A few missionaries are also maintained by the Christian and Missionary Alliance, the Seventh Day Adventists, the Angola Mission and the Mission Philafrican (Swiss). Reports show a total of 186 missionaries in Angola in forty resident stations, 940 native paid workers, 120 churches and a Protestant Christian community of 35,015.

In Portuguese East Africa, the leading societies at work are the American Board, the Methodist Episcopal, Free Methodist, Church of the Nazarene, Church of Scotland, Holiness Mission, Society for the Propagation of the Gospel, Universities Mission, Wesleyan Methodist, Suisse Romande, and South Africa General Mission. The total foreign staff numbers 109 in 25 stations, the native staff 627, churches 273 and native Christian community 30,755.

If these societies can work together through the International Missionary Council they should be able to accomplish much for the betterment of political conditions in Portuguese territory. Under the guidance and power of the Spirit of God they can achieve still greater things for the moral and spiritual benefit of the Africans, individually and collectively.

FUTURE POPULATIONS IN AMERICA

WHAT will be the population of the United States one hundred years from now? We cannot tell but it is interesting to note that from 1790, the date of our first census, to 1860, the rate of growth was steady, at about three per cent a year. Following the Civil War the rate fell and remained nearly constant until 1910, at two and two-tenths to two per cent a year. Between 1910 and 1920 it was about one and four-tenths per cent. Professor Whipple of Harvard, in his second edition of Vital Statistics, holds that this is not a temporary incident of war but is the beginning of a long period of slower growth. He believes that the annual increase will probably not again exceed one and a half per cent per year. Even one per cent, however, means a growth of 270 per cent in one hundred years. At the rate of one-half per cent increase per year the population of the United States would be 175 million in the year 2020.

Last summer at the international conference at Amherst, a Columbia professor prophesied that a century hence the population of the United States would be as large as the present population of China, approximately 400,000,000. On the other hand, Professor Pearl of Johns Hopkins University has worked out a mathematical formula based on the populations of the United States from 1790 to 1910, and has constructed a sigmoid curve which shows that the point of inflection was passed in 1914 and that a population of 200,000,000 will not be reached until 2050.

The Russell Sage Foundation, in its studies of the future population of Greater New York, has concluded that by the year 2000 there will be a population of 28,000,000 in the Metropolitan area. The Foundation is now at work discovering how many prisons and houses of correction there will be in this area seventy-five years hence to care for those who are allowed to grow up in ignorance and vice. How wisely and with what profit and anxiety are Christians studying the long future? What will be the situation seventy-five years from now when great groups of people have come here from all the world? Will the dominant influence be Christian or non-Christian? How are Christian forces preparing for the future?

Whatever may be the increase in population, the responsibility of Christians will be multiplied by that increase. In the centuries to come, if things continue as now in the face of these growing populations, what dangers will be faced and escaped? What civil wars may threaten the land? What foreign complications may arise to embarrass us? What social upheavals may break forth like slumbering volcanoes? What new and sudden tests may come to this democracy? What dangerous caste systems may be produced by pride and wealth? What heavy chastisements may be visited upon the land if the people forget or neglect God? What painful reconstructions may be necessary if men trample the Golden Rule under their feet? What industrial revolutions may spread terror in the business world? What new and secret combinations between politics and religion may prove as dangerous as shells whose impact not only destroys but whose expansion spreads poisoning gases and fire over wide areas? These questions suggest a hundred others that arise to perplex American Christians, as they contemplate the spiritual work that must be done and gird themselves for their strenuous future tasks.

It is fortunate indeed that our home missionary societies are working in happy harmony for the spiritual conquest of the continent and face the future bravely with leaders who are studying the future with meticulous care and shaping their course on the favorable winds of heaven. Whatever the changes may bring and whatever open doors God may present, these missionary groups will grow in strength, in wisdom, in grace and in holy vision as the decades pass, and their contribution to the Christianization of the people in America and abroad will be traceable to the beginnings that have been brought to spiritual fruitage and that will continue to yield thirty, sixty and a hundred fold in the years to come.

C. L. W.



THE "CAMBRIDGE SEVEN" FORTY YEARS AGO

CHAS. T. STUDD

ARTHUR T. POLHILL-TURNER

MONTAGUE BEAUCHAMP

D. E. HOSTE

CECIL POLHILL-TURNER

STANLEY P. SMITH

W. W. CASSELLS

The Story of the Cambridge Seven

A Thrilling Record of Seven University Men and Their Missionary Service

BY HENRY J. COWELL, LONDON, ENGLAND

FOR encouragement and emulation, and for the praise of God, it is well for us to recall the great happenings of the past. What the Lord *hath* done, He can do again. It is not in Him that we are straitened, but in ourselves. Twoscore years ago there took place an event which is a wonderful experience of, and testimony to, the marvelous power of the Spirit of God.

Forty years ago a band of seven young British missionary volunteers set sail for China. Five of them were graduates of Cambridge, while the other two were British Army officers. It was stated that "no previous band had ever set out in the midst of such extraordinary manifestations of interest and sympathy." After the lapse of full forty years, all the seven men are still alive, and what is more remarkable, they are all still active in Christian service.

The "Cambridge Seven" consisted of the following:

Charles T. Studd, B.A., a member of the well-known cricketing family. In 1879 he was captain of the Eton Cricket Eleven and in 1883 of the Cambridge University Eleven. He was also a prominent member of the All-England team.

Stanley Smith, B.A., of Trinity College, Cambridge, was a first-rate oarsman, and was "stroke" of the Cambridge Eight in 1882.

Rev. W. W. Cassels, B.A., of St. John's College, Cambridge, was curate of All Saints, South Lambeth.

D. E. Hoste was the second son of Major-General Hoste, of Brighton.

Montagu Beauchamp, B.A., was son of a sister of Lord Radstock.

Cecil Henry Polhill and Arthur T. Polhill were sons of Captain F. C. Polhill, at one time member of Parliament for Bedford. Both were on the Eton Eleven and, later, on the Trinity Hall (Cambridge) Eleven.

The story of "the Cambridge Seven" is bound up with a time of spiritual revival—such as we are longing for today. From November 5th to 12th, 1882, Messrs. Moody and Sankey conducted a mission at Cambridge that was wonderful in its results. This was only the beginning, for there followed two years of remarkable revival among undergraduates of the university. In November, 1884, the British world was astonished to learn that C. T. Studd and Stanley Smith, the one a first-class cricketer and the other an equally outstanding oarsman, had volunteered to go as missionaries to China. Before

sailing, the two young men undertook an evangelistic tour, and held meetings of thrilling interest at Aberdeen, Edinburgh, Glasgow, Greenock, Newcastle-on-Tyne, Leeds, Rochdale, Liverpool, Manchester and Bristol. The meetings at Edinburgh led to the great work among students, carried on for so many years by Professor Henry Drummond.

Eventually the five other Cambridge volunteers decided to join Mr. Studd and Mr. Smith, and a series of farewell gatherings were held at Edinburgh, Cambridge, Oxford, and finally in Exeter Hall, London. All went to China under the China Inland Mission.

Dr. Eugene Stock, the historian of the Church Missionary Society, has recalled that the year 1885 was specially notable for three events in the foreign mission enterprise—the murder of General Gordon, the murder of Bishop Hannington, and the going forth to China of “the Cambridge Seven.” “The influence of such a band of men going to China as missionaries,” writes Dr. Stock, “was irresistible. No such event had occurred before, and no event of the last century has done so much to arouse the minds of Christian men to the tremendous claims of the field and the nobility of the missionary vocation. Deep spirituality marked most emphatically the densely crowded meetings in different places at which these seven men said farewell. No such missionary meeting had ever been known as the farewell gathering at Exeter Hall in February, 1885.”

The dedication of Mr. Charles T. Studd to the mission field, and the conversion of Mr. Hoste were the direct results of D. L. Moody’s evangelistic work; indeed, all the members of the band were directly or indirectly influenced by this great evangelist.

A marvelous work of grace went on for months in Scotland following the visit of Messrs. Studd and Smith, accompanied by Mr. Reginald Radcliffe. The university at Edinburgh, and the allied medical schools, with from 3,000 to 4,000 students, were shaken to their depths. The work spread to all the other universities in Scotland; and then, as the students separated, it spread far and wide until the whole country was affected. Conversions were numbered by the thousand, and scores of men offered themselves for medical missionary work.

Even this is not the whole of this wonderful story, for a great worldwide missionary movement, which arose out of the action of “the Cambridge Seven,” is still exercising its beneficent and far-spreading activities. One of the early leaders of the Student Volunteer Movement writes: “The story of the Cambridge band, particularly the account of the visits of a deputation of these students to other British universities, made a profound impression on us. Here really was the germ-thought of the Student Volunteer Movement.”

Shortly after the sailing of the Cambridge band, J. E. K. Studd

(now Sir J. E. Kynaston Studd), brother of C. T. Studd, was invited by Mr. Moody to visit Northfield. Dr. Arthur T. Pierson was also present at the Northfield Conference that year, and largely moved by J. E. K. Studd's story of what had happened in the universities of Great Britain, the Conference issued a stirring appeal for missionary workers. That "Letter to Believers in Jesus Christ the World Over," adopted at the suggestion of Dr. Pierson on August 14, 1885, stirs the heart strangely. It recalls that it was at Northampton, Massachusetts, that "Jonathan Edwards sent forth his trumpet peal calling upon disciples everywhere to unite in prayer for an effusion of the Spirit. That summons to prayer marked a new epoch in the Church of God. Mighty revivals of religion followed, and the spirit of missions was reawakened."

From the closing passage of this "Letter," I quote these words:

Above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost covered ten days of united, continued supplication. Every subsequent advance may be divinely traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all disciples to join us in importunate and daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth, that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured; let us call upon God till He answereth by fire.

In the following summer (1886) the Student Volunteer Movement was born at the Student Conference at Mount Hermon, Mr. Moody's school for young men. In the fall of that same year John N. Forman and Robert P. Wilder, both sons of missionaries and Princeton graduates, went forth on a visit to various colleges and theological seminaries in America. This mission lasted from October, 1886, to June, 1887. They visited forty-four institutions together, and then separating, Mr. Forman visited fifty-two and Mr. Wilder sixty-six, making 162 in all. These visits resulted in 2,267 students (about three fourths men and one fourth women) personally signing the declaration, "I am willing and desirous, God permitting, to become a foreign missionary."

Four years later, Robert P. Wilder arrived in England and was taken by Dr. Eugene Stock to the Keswick Convention. As chairman of the Saturday missionary meeting, Dr. Stock called upon Mr. Wilder to speak of what had been taking place amongst the students of America. Eventually, as an outcome of Wilder's work, a Student Volunteer Missionary Union was formed in Great Britain.

The interlacing and interlocking of this remarkable story as between England and America is wonderfully interesting. It shows once more that cooperation between these two great Christian nations is not only desirable but happily almost inevitable. D. L. Moody went from America to England; "the Cambridge Seven" sailed for China;

J. E. K. Studd went from England to America; Robert P. Wilder went from America to England; and as a result of the organization of the Student Volunteer Missionary Movement in both countries the whole world is encompassed with missionaries of Christ.

One of the original "Seven" wrote at the time of their departure for China, "The Lord gave us souls both on board the steamers and at each place we stopped at. Landing at Shanghai, on March 18th, meetings were arranged for us there. Some said, 'We will give you a year, or at most two years, and then we shall see you all back—going home again.' " The croakers and the pessimists were wrong—not for the first time!

The Band landed at Shanghai on March 18, 1885, and before leaving for their fields all put on Chinese dress in accordance with the custom of the mission.

Here in brief is the subsequent record of these seven men who, with the joy of the Lord for their strength and His power for their stay, have been proclaiming the unsearchable riches of Christ for full forty years.

Charles T. Studd worked with the China Inland Mission for ten years, then for ten years in India; finally he started the Heart of Africa Mission, which has since developed into the World Evangelization Crusade. He is still actively engaged in labors in the centre of Africa.

Stanley Smith, having put in forty years' continuous service, is still engaged in evangelistic work in China.

D. E. Hoste also has an unbroken record of work on the field and succeeded Hudson Taylor as General Director of the China Inland Mission. He has recently undertaken a world tour in the interests of the work.

W. W. Cassels, after ten years, was consecrated the first Bishop in Western China by agreement between the C. I. M. and the C. M. S. He is still actively at work on the field.

Montagu Beauchamp (now Sir Montagu Beauchamp), after being engaged in pioneering work in China for thirty years, returned home on account of his wife's health. He served as naval chaplain in the Great War, and is now secretary of the Army Scripture Readers' Society.

Cecil Polhill studied the Tibetan language and worked on the borders of Tibet. He now resides in England, but visits China at short intervals to engage in evangelistic work. One of his daughters is married to a missionary schoolmaster at Suiting, in the far west of China.

Arthur Polhill has done a good deal of pioneering work, and has cooperated extensively with Bishop Cassels. He is at present in England on furlough, but after forty years' service is as keen as ever, and he is hoping to return to China in September.

South America and Missionary Work

Impressions Made on Delegates to the Congress at Montevideo

BY ROBERT E. SPEER, NEW YORK

DELEGATES from the United States to the Congress on Christian Work in South America (Montevideo, March 29th to April 8th), after leaving the Congress attended the meetings of Regional Conferences in Buenos Aires and Santiago and then sailed from Valparaiso on April 29th. Before reaching Montevideo they had attended the meeting of the Brazilian Conference of the evangelical churches and missions at Rio and had come overland to Sao Paulo, the second city in Brazil, to see Mackenzie College and the other work in this great center of the coffee trade. Accordingly the delegation had had opportunity to see something of conditions in four of the South American countries, Brazil, Uruguay, Argentina and Chile. There were, moreover, six specialized groups in our delegation representing education, medicine and hygiene, literature and publication, women's work of all types, the Indians, and general evangelistic work and mission policy. Each of these groups was expected to study its special field for the benefit of all the delegation, and each one had unusual opportunities for doing so. Two days after leaving Valparaiso the deputation was to divide, part returning directly to the United States but the larger part to visit Bolivia and Peru, leaving the steamship *Santa Elisa* at Antofagasta and going from there to La Paz and Cuzco and Arequipa by rail. It seemed desirable to crown the daily meetings held on the *Southern Cross* which the deputation had held on their way from New York to Brazil with a closing meeting on the *Santa Elisa*, to gather up the fresh impressions of the two months.

These impressions were stated very freely but those who spoke did so with the declaration that they had not had time to weigh their judgments and review all their experiences and would not wish their first impressions to be regarded as final. In seeking to give a summary of what was said, it will be fairer not to attach the names of the several speakers. Not all found time to speak but those who did speak from each group were the following:

Education. Dr. Frank K. Sanders, formerly President of Washburn College and Dean of the Yale Divinity School and now Secretary of the Board of Missionary Preparation; Prof. D. J. Fleming of Union Theological Seminary; Prof. H. A. Holmes of the University of New York; Prof. W. W. Sweet of De Pauw University; Dr. Wade C. Barclay of the Sunday School Board of the Methodist Episcopal Church.

Medicine and Hygiene. Mr. E. S. Gilmore, President of the American Hospital Association and Superintendent of the Methodist Episcopal Hospital

in Chicago, and Dr. Max J. Exner, Secretary of the American Association of Social Hygiene.

Literature and Publication. Dr. Orts Gonzales, Editor of *La Nueva Democracia*.

Woman's Work and Y. W. C. A. Mrs. Francis J. McConnell, Mrs. Robert E. Speer, Mrs. James S. Cushman, Mrs. D. J. Fleming.

Indians. Mrs. Walter H. Rowe and Miss Edith Dabb.

General Problems. Bishop F. J. McConnell, Dr. S. G. Inman, Mr. R. A. Doan, the Rev. Albert E. Day of Canton, Ohio, and Mr. F. P. Turner, Secretary of the Conference of the Foreign Mission Boards of North America.

These were the friendly and sympathetic visitors whose first and unreviewed impressions it may be worth while to record.

"My first impression," began one of the educational group, "is of the many good men here in South America with whom we ought to work. Of course we met the best and the most friendly men in government education and public life and perhaps we had exceptional opportunities of access, but I wonder whether our missionary work might not draw closer to these men and help them and be helped by them. We were greatly impressed by their quality and their spirit and aims. For the most part they are already aloof from the Roman Catholic Church and their ideals of freedom and progress are in close accord with ours. We ought to be working together now more than we are."

"My interest," said the next speaker, "was primarily in the Indians and one sees at once the lack of integration in the whole problem. The character and status of the Indians differ in the different countries. Some of these countries have a true conception of the problem and are earnestly dealing with it and elsewhere it is conceived in a totally inadequate way. In some cases the distinctness of the problem is realized and elsewhere it is not. As you go home will you not turn attention to this problem of at least 10,000,000 Indians in South America?"

"What we have seen," remarked the third speaker, "shows that in this work persons count. The personal touch means more than anything else. Impersonally our problems are much the same. The problem is one of persons. And the persons here are now accessible to the right persons from without or within. In each country there are some leaders awake to the social and religious problems. As we think and speak of South America at home we must keep in mind these men and women."

"It was a revelation to me," said one of the women, "to feel the touch of the women of Chile and a few other women with the human problem. They were thinking and feeling with the best women of all lands. But then there were few such women, and there was a great gulf between them and the mass of women. They feel keenly the smallness of their numbers and some of them are discouraged

but there are able and trusted leaders who will not lose heart, like Madam Mesquita of Brazil and Gabriela Mistral, the Chilean poetess, and Doña Eudalia of the Club de Senoras and Senora Elena Oliveira de Castro of the National Council of Women in Santiago. Also I was distressed at our Protestant neglect of beauty in our bare worship and our poor barren churches. Protestantism at home has been very negligent of the right and use of beauty and it has been even more so here. Most of the people of our evangelical churches are poor and their houses are bare and it is true that much of the Roman Catholic Church adornment is tawdry and ugly but nature is beautiful here and the Spanish tradition has so many elements of beauty in it that I wonder if we could not make more of it."

"I have the same feeling," replied another woman. "The government and Roman Catholic school buildings which we have seen were so much more beautiful than our mission schools. Why do we sacrifice color and beauty so for our Puritan barrenness? I want to get pictures and beautiful adornments for our schools. I don't believe we use beauty enough in the cultivation of the soul."

"Women have been gaining their rights steadily in South America," added the former speaker. "In Chile under the new laws women now control their own property and have equal control of the children. In Argentina, however, we were told that three quarters of a wife's earnings can be taken to pay her husband's debts."

"As to the hospitals," said one of the medical group, "I have seen some of the best and some of the worst I have ever seen; some that would compare with our best at home and some that are beyond all condemnation, with wretched sanitation and with shameless crowding. The doctors are good but the great weakness is a lack of nurses. In consequence there is no competent post-operative care. The great need is for the development of a trained nursing profession such as the Rockefeller Foundation is helping to develop in Rio. And poor nurses are due in fact to the attitude of South America to women. The doctors don't regard women as equal or efficient. There is no greater need in South America than for nurses and nursing schools. I can't conceive of a more powerful Christian agency than a company of nurses."

"We have had an enlarging experience," said the next speaker. "It is a good discipline to try to come into sympathetic understanding with a continent. As for me I go back with a far greater hope than ever before. The problems of social health are more even than I had supposed. The price which South America is paying in preventable sex diseases is colossal. But there are true leaders and real movements under way to deal with these evils. In Chile they have now a law requiring a certificate from a state examiner of good health on the part of both parties before civil marriage. These countries are looking for the best experience of other countries in

dealing with these problems. We need to keep in friendly association with them with more frequent interchange of thought. Thus we shall spread the processes of social evolution."

"As for me," one of the educationalists continued, "I have as yet not so much impressions as interrogations. I wonder why we can't provide more adequate educational plants. With two or three exceptions all the mission institutions we have seen were inadequately equipped. Can't the Boards unite and do together what they can't do alone? And how can we produce more leaders both in the Church and in society? And ought we not to send out to our institutions young people with more adequate equipment? These are some of my questions. As yet I have questions but not answers."

"That is my position too," added one of the laymen. "I remember something that Dr. Ernesto Nelson of Argentina said at Montevideo on 'The Night of the Open Heart,' 'A believer who is a rascal is a thousand times more harmful than an atheist who lives a Christian life.' You remember he told us that Christianity is a discredited banner in South America. How can we overcome all this with a more powerful leadership? Also I wonder if our methods which accept our denominational distinctions are right. I don't like the Findings at Montevideo on Cooperation and Union because they assume the continuance of our denominations. I think they should all be one and that we ought to begin at home."

"My impression," said one of the home pastors of the group, "is of the great amount of moral and spiritual idealism which is not being capitalized for the Kingdom of God. We need missionaries to reach idealists outside of any church. In the interest of general evangelization I would do more to reach these leaders."

"I ask myself," said a home teacher, "how we can help South America when we get home. We owe South America a better understanding in the United States. There is so much that is good that we ought to appreciate and praise. I am going to try to make my students see this as well as the other side."

"I have seen nothing more beautiful," said one of the women, "than the affection and joy of the girls in the Y. W. C. A. in Santiago. Their interest and devotion were lovely. These girls of South America are eager for friendship and responsive to every effort to provide for them what our own girls have at home."

"What a treasure we shall always have now in our new friendships," added one of the men. "We should keep these alive. It has been a joy to meet these good men. At the same time I would qualify a little what is said about the leader class. As a matter of fact here, as in the United States, any men and women of intelligence and character can rise to leadership. Perhaps the most influential woman in Chile did not come from a family of social position or wealth."

We do well in our mission work to lay our emphasis on work for the great body of the people. As to our teachers I too would prepare them better for specialized teaching but it is easy for teachers to lose sight of the fact that persons, more than subjects to be taught, are the important thing."

"Well, I could make criticisms on what we have seen," said another, "but I would say only one thing, that it seems to me that what is needed in South America is some of the courage of Paul in these Nicodemus leaders. Many of them are in sympathy with our evangelical churches and their principles but are not ready to make the sacrifice of open avowal. How are we to get churches for this class until some of them boldly do what Paul did in identifying himself with the church of the despised and the poor?"

"This trip has been a delight to me," said another member of the group. "I have seen how missionary work begins and how necessary it is to begin right, even if it means slower growth. I realize the importance of this especially in the matter of self-support. To do for people what they can and ought to do for themselves is an injury and not a kindness."

"I come home loving the women and girls of South America," said another of the women, "especially of Chile. I have been disappointed in the churches of some of these countries but since I have seen the girls I have taken fresh courage. I observe that the women leaders in the mission work and in many other aspects of life in some of these lands are the graduates of our mission schools."

"What the missions have done," said the last woman who spoke, "is the miracle of the loaves and the fishes. And the results are just now beginning. From so little that we have given, as yet, far greater things are already appearing. I think we should study the needs of Christian mysticism in our Protestant worship and its forms. Also we should see that these girls so eager and friendly deserve what they are reaching out for. In education they certainly deserve something better than goes under the name of 'university' in some of these countries."

"Of my impressions," said one of the group, "I would speak of three. First, I see more clearly than ever the value and necessity of the work of the Committee on Cooperation in Latin America and I appreciate what Dr. Inman and Dr. Orts have done. Second, I too wish we might reach influential leaders but I remember that the New Testament was written in the language of ordinary men and that the Gospel took hold of the mass of human society. Don't let us be afraid to go down to the peon and the *roto*. And third, we are asking too much of our missionaries in the way of sacrifice."

"Now," said the last speaker, "we are going home to be a company of advocates of South America. We have got a great deal of good and made many friends. The great South American papers

could not have been kinder to us than they were and we have helped the leaders of the national evangelical churches to realize the real purpose of our missionary work and to see more clearly the ideal of it all which is to be realized in their absolute independence and authority. We have done our best to help them to see that the missions and the home churches are eager to have them take the leadership that we may follow them. The Congress at Montevideo and the regional conferences which preceded and followed it have made it clear how great is our duty at home to work together with one another and with the South American Churches. They laid out a dozen more tasks which they wish us to undertake with them. If any one thought that we are not wanted in South America or that our work is done, these congresses put an end to that misconception. They called for a quadrupling of our cooperative work. Let us go home to summon our churches to respond to the call which we have heard set forth with such urgency and friendship and good will."

These were first impressions. One may be sure that some of them, at least, will remain as permanent convictions.

FOURTEEN POINTS ON FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—William Adams Brown.

A White-Turbaned Leader in India

*An Account of the Life and Personality of K. T. Paul, of the
Y. M. C. A. in India*

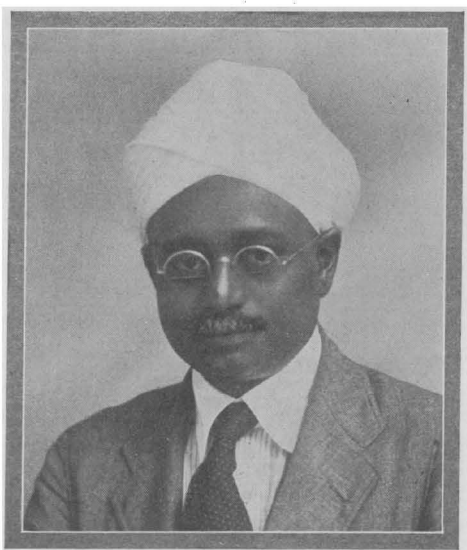
BY REV. H. A. POPLEY, MADRAS, INDIA

Religious Work Department of the National Y. M. C. A.

IN ORDER to understand truly a man and his make-up it is necessary to go back to the influences which shaped his career. This is the more important in a land like India where group and family life play so large a part. With this in mind I attempt to give here some account of the personality and career of my friend, K. T. Paul. "K. T." as he is familiarly called, the white-turbaned chief of the Indian Y. M. C. A., is today an outstanding national leader in India, and an international personality who is known and respected throughout both Europe and America.

K. T. Paul was visiting Erode in connection with the work of the National Missionary Society when I first met him. Next I saw him in Trivandrum in December, 1910, at the second meeting of the General Assembly of the South India United Church. This occasion was a potent factor in determining the course of my own life and our mutual relationships. The United Church had then

been recently organized by the union of a number of Presbyterian and Congregational churches, and the problem of a common liturgy for our church services was before us. "K. T." sounded the note which has been distinctive of him all through, *the note of a natural and national method of self-expression* for the Indian Church, and urged that a liturgy should be prepared which should not be a mere copy of Western forms, but should have its roots in the ancient religious traditions of the land. At the next assembly, in 1912,



KANAKARAYAN T. PAUL

General Secretary, National Council of Young Men's Christian Associations of India and Ceylon. A university man, experienced in Civil Service, an acknowledged leader of Indian thought, and a worker whose ability has been proved in great tasks.

at the instance of Mr. Paul, a new committee was appointed to attempt to bring together the material for such a liturgy. As I was made covener of the committee, this brought me into close and intimate association with him. We also got together in connection with the new rural work inaugurated by the Y. M. C. A. At that time I was working with the London Missionary Society at Erode, and it had become clear to us that the economic betterment of the Christian community in the villages required the or-

ganization of cooperative credit societies. The first Rural Y. M. C. A. Secretary was stationed at Erode.

In June, 1914, the South India United Church appointed a small committee to consider organizing an evangelistic campaign throughout the whole Church. Mr. Paul was a member of that committee, of which I was convener. Our first meeting was held at the old Paul farmhouse, two miles from Salem, a most charming spot, where I first made the acquaintance of Mr. Paul's family.

This old farmhouse, which had been for three generations the homestead of the Paul family,

was a long, low, thatched building in a typical South Indian farm. A small irrigation stream ran through the property and watered the rich rice lands. A big well on the land at that time was not in much use, as it needed a considerable expenditure of money to deepen and improve it. Magnificent mango trees yielded the luscious variety of this Indian fruit for which Salem is famous. To the west could be seen the well-wooded Shevaroy Hills. Around were other smaller ranges of hills. Salem with its 60,000 inhabitants lay two miles off, hidden away in the groves of mango, tamarind and cocoanut.

To understand K. T. Paul the rural life in which he was born must be understood. He is a son of the soil, with a deep interest in and an experimental knowledge of agriculture. He represents the best traditions of the South Indian rural middle class with its natural culture and dignity and its newborn aspirations for public life. He was reared in the class which has produced some of the greatest saints and poet-philosophers of the old *bhakti* school of Tamil Saivism and Vaishnavism, and which forms the backbone of South Indian philanthropy and commerce.



THE MOTHER OF K. T. PAUL

The ancestry of the Pauls contained elements that helped to form the warp of his character. On the paternal side his grandfather was a Hindu, a Reddy by caste, an indigo merchant, and a native of Cuddaph in the Telugu districts. He was working as an agent for an European firm whose headquarters were at Chittoor. He was known as a very trustworthy man, and later he moved to Chittoor, where he became the head agent (or *dubash*) of the firm. There he joined the Roman Catholic Church. He had three sons and a daughter, whose name was Keturammal. She became a nun and rose to be the first Indian lady superior of the convent at



THE HOME OF K. T. PAUL AT SALEM, INDIA

Omalar. The youngest son, David, was the father of K. T. Paul. The grandfather married twice, and the children of the first wife were driven out by the stepmother. David became an attender on a salary of seven rupees a month at the Collector's cutchery in Chittoor. He worked his way up to the position of head clerk to the sub-collector and became Huzur Serishtadar¹ of the cutchery² at Salem, a position he retained for eighteen years. He was an entirely self-educated man, with a remarkable personality, and had great influence throughout the district. His opinions are quoted frequently in the District Gazetteer and he took a prominent part in the revenue settlement of the district. He became a Protestant and died in 1878. K. T.'s grandfather was always held up to him as an outstanding man of unusual ability and a great benefactor.

¹ Head accountant.

² Collector's office.

People all over the district speak of his kindness, and the beggars still sing folk songs which tell some incidents of his life.

K. T. Paul's ancestry was no less remarkable on the mother's side, in whom two interesting families came together. The first is that of Velayutha Tambiran, whose son, Saththianathan, became catechist in the Society for the Propagation of the Gospel. His son, Dr. S. B. Kanakarayan, was a graduate of the Madras Medical College, and was one of the earliest medical men sent out to pioneer Western medicine in the mofussil. He built the first government hospital in Pollachi and was very much respected. He married Hannah, the daughter of Gingee Thomas, an owner of surf boats, in which the cargo and passengers of ships used to be landed at Madras before the harbor was built. The father of Gingee Thomas was a Roman Catholic and a non-commissioned officer who died fighting under Lord Lake in 1801. It is probable that from this fact Gingee Thomas received his name, as Lord Lake had much to do with the capture of Gingee Fort. Gingee Thomas was a writer of Tamil verse and he put the Old Testament into verse after the model of the *Rama Natakam* (Drama of Rama).

Hannah Ammal, K. T. Paul's maternal grandmother, was a woman of remarkable personality, sound judgment and high idealism. After the Salem riots in 1882, she was prominent in the effort to secure harmony between the Hindus and Moslems. After the death of David Paul in 1878, when K. T. was only two years of age, Hannah Ammal managed the whole of the family property and took charge of the family till K. T. came of age. She was a member of the Anglican Church and a great friend of Dr. Bower, the chief reviser of the Tamil Bible. She was educated by Mrs. Anderson, the wife of the founder of the Christian College, Madras, and was one of the few Indian women at that time who knew English. In those days when journeys had to be made by road, she used to go frequently to Madras.

Kanakarayan Thomas Paul was born on March 24, 1876, and was named for his two grandfathers and his great-grandfather. He was the only child of the marriage; his mother was only seventeen years of age at the time of his birth, and his father died two years later. One of his earliest recollections is that of a visit to Dr. Bower at Madras, when the veteran Tamil scholar took him on his knee and blessed him. Another memory of this period, when he was six years old, recalls the gruesome Salem riots in 1882, when the Hindus completely demolished a large Moslem mosque, and a number of people were killed.

One of the greatest influences in young Kanakarayan's life was that of his grandmother, who used to read with him the Tamil versions of Pilgrim's Progress, the Holy War, and other books. She was always warning him of the evil of scandal-mongering, which

was entirely taboo in their family. Davamoni Sastriar, one of the family of Vedanaiyayam Sastriar, the great Tanjore Christian singer and poet, was a great friend of his grandmother and a constant visitor to the house. The songs of the poet were often sung, so that Kanakarayan came to have his great love for and familiarity with Tamil poetry and song.

In 1886 at the age of ten he was taken to Madras and joined the school department of the Christian College, then under the principalship of Dr. Miller, another of the great influences that moulded his life. While he was in school in the year 1887, on account of the conversion of a Brahmin student, all the Hindu boys left the school and college.

Sarasvati Sastriar, a Christian sadhu,³ came and stayed at the *Thottam* in Salem, as the Pauls' house was called, for six months, and Kanakarayan became his disciple, acting as his servant, as was the ancient custom of India. Sarasvati Sastriar was a great Telugu singer, and it was through him that Kanakarayan gained his knowledge of and love for Telugu literature. He was different from the ordinary sadhu, a vigorous and active man who threw himself into all kinds of social service, as well as engaged in religious meditation. He also did a good deal of medical work with Ayurvedic medicines, of which he had a fair knowledge.

In 1889 Kanakarayan went to the London Mission High School, Salem, where that fine teacher, P. Sundram, introduced him to the masterpieces of English literature. At this time, he came into intimate contact with Asirvatham David, the headmaster of the London Mission High School, Coimbatore, with whom he read Dickens, Chalmers, and Cardinal Newman. He passed matriculation at the age of fourteen, and then went to Salem College. Here he was drawn into the whirlpool of Indian politics in company with his classmates, B. V. Narasimham, C. Rajagopalachary, and B. Danaraja Rao. He and B. V. Narasimham, a Brahmin, started a Bible class which met regularly at the *Thottam*, and continued throughout their course in the Christian College, Madras. They also studied the teachings of the Brahmo Samaj and the beautiful Tamil songs of the old Saivite saints. One of the little group decided to join the Christian Church, and all of them have been profoundly influenced in their lives and characters by the personality of Jesus Christ.

Kanakarayan went through his course in the Salem College with distinction, winning a government scholarship for the graduate course. He studied there the works of Herbert Spencer, Huxley, Romanes, Henry Drummond, John Morley, Benjamin Kidd, Dr. Carpenter, and other religious and philosophical writers.

He returned to the Christian College, Madras, for the graduate course. In his class, in addition to his Salem classmates, were R.

³ Ascetic.

Narayana Iyer, who passed into the Indian Civil Service and became a judge, V. S. Azariah, who became the Bishop of Dornakal, A. P. Patro, now Minister of Education in the Madras Government and knighted, Venkata Reddi Naidu, late Development Minister of the Madras Government, and recently made a knight, and P. J. Devasagayam, now the principal of the London Mission High School, Coimbatore. Among the Salem group C. Rajagopalachary became an outstanding national leader and Mahatma Gandhi's principal lieutenant, a man of high idealism and unblemished character. B. V. Narasimha Iyer was a leading lawyer and a member of the old Madras Legislative Council. During his graduate course in Madras, Kanakarayan decided to join the College Church, Madras, connected with the Presbyterian Church. His grandmother, though a staunch Anglican, respected his decision and joined him at his first communion. He was brought into close contact with Rev. W. Kellett of the Wesleyan Mission, a man of deep spiritual insight and great influence with young men. Politics, social reform and Tamil literature were the principal interests in his life. At that time Pandits Suryanarayana Sastri, Natesa Sastri, Kanakasababathi Pillay, Sundram Pillay and Swaminatha Iyer were doing great work for the Tamil classics and in current Tamil literature.

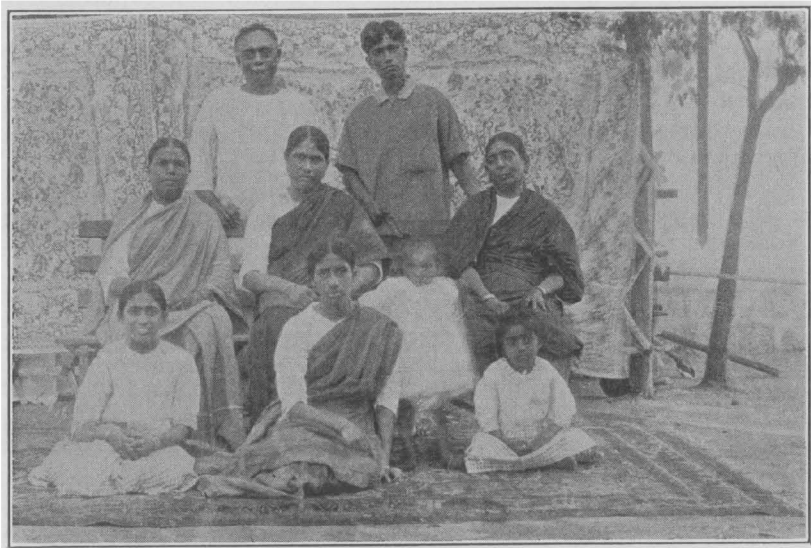
Kanakarayan went into the law college and at the same time took a position as clerk in the secretariat, and so got a thorough grounding in office work and method, which was to stand him in good stead in after years. At the close of his law course he resigned his work in the secretariat and went back to Salem, where he took up farming for a year. Then on an urgent request from his old friend, P. J. Devasagayam of Coimbatore, he went to the London Mission High School as a teacher, and in 1900 took his Licentiate of Teaching, passing first in the Presidency. After his normal course he accepted the position of headmaster of the Punganur High School of the American Arcot Mission. At this time he received an offer of an assistant inspector's position from the Government. On consulting Dr. Miller about this offer, he received the characteristic reply, "Surely you would not consider going down from Christian education to a government inspectorate." That settled the question.

In his eighteenth year he had been recognized as head of the family in Salem. The turban was placed on his head and his grandmother blessed him. Shortly after, his grandmother passed away, and his mother took her position in the family. In 1899 he was married to the daughter of Narasingha Rao, Sub-Registrar, Tirupatur, after an engagement of two years.

In 1903 Dr. Miller offered him the position of tutor in the Christian College and he accepted. It was the beginning of a new era in student work in Madras. The influence of Larsen and Hogg was effecting great things and he worked with them. At this time

also with Devadasen David, an old friend, he started the paper *Christava Nesan*, which expired in two years, leaving them the poorer in pocket, but richer in experience.

In 1905 a conference of leaders of the Indian Church met at Serampore under the inspiration of G. S. Eddy, who said to him, "We had to come all the way to Serampore to know each other." At this conference the National Missionary Society of India was organized, and K. T. Paul was made Honorary Treasurer and later Organizing Secretary. During his holidays he went about all over India, organizing branches of the Society in the different churches. In 1907 he became the first full-time Secretary of the Society and



K. T. PAUL, HIS WIFE, SON, DAUGHTERS AND A WOMAN RELATIVE

returned to Salem to live. As Municipal Councillor and District Board Member he gained experience of the work of local self-government. For five years he worked strenuously for the National Missionary Society, placing that fine society on a stable foundation in the hearts of Christian young India and coming into intimate contact with the missionary and church leaders all over India. His life was a hard one, as he was frequently away from home on long journeys and had to endure the discomforts of third-class travel and lodgings in all sorts of places. This was the period when he gained his wide and intimate knowledge of the economic and spiritual condition of the Christian community from Peshawar to Cape Comorin and from Bombay to Barisal.

In 1912 he was chosen to accompany John R. Mott in his

all-India tour during which the United Missionary Councils were organized throughout India. At the Conference of the Y. M. C. A. Secretaries at Puri, on the East Coast, famous for the great temple of Jaganath, the first Y. M. C. A. Conference he attended, he was offered by E. C. Carter the position of Associate General Secretary of the Y. M. C. A., with especial reference to the development of rural work. For one year he travelled throughout India, coming into close contact with the Y. M. C. A. work in every part and in 1913 he took up the work of organizing the Rural Department of the Y. M. C. A.

The period of preparation and training in K. T. Paul's life had been a long and a full one and he had gained wide experience in many spheres of life. He had already won a position of leadership in the Indian Church and had shown himself to possess resource and judgment to a remarkable degree. In 1909 he took a prominent part in the negotiations which led to the formation of the South India United Church and was the first Indian to be elected President of the General Assembly of the church in the year 1912.

In the year 1913 he started the rural work of the Y. M. C. A. in the districts of Coimbatore and Cuddapah, in South India, and so began to work out his great idea of rooting the Y. M. C. A. in the rural communities of India, and of helping to solve some of the economic problems of the rural Christian community.

Then in the year 1914 the Great War broke out and E. C. Carter did one of the finest things in his career. He deliberately gave up his General Secretaryship of the Y. M. C. A. with the object of leaving K. T. Paul in a position of leadership and responsibility in the movement and so K. T. Paul became the General Secretary of the Indian National Council of the Y. M. C. A. From 1917 onwards, F. V. Slack was with him as Associate Secretary. The self-effacing and disinterested work of these two American leaders has meant a very great deal to the movement in India. It was under their leadership that the foundations of the Indian Y. M. C. A. were laid and by their inspiration that its Indian leadership was made secure.

Throughout the war years the work of the Y. M. C. A. went forward by leaps and bounds under K. T. Paul's guidance and the lessons of his earlier experiences in many different spheres now came to fruition. He showed himself a wise, capable and resourceful leader, never allowing the external developments of Y. M. C. A. work to get too far ahead of the steady internal development of the organization, even in the hectic years of the war. At his instance a number of fine Indian young men were enlisted in the service of the Y. M. C. A. and the Indian Y. M. C. A. took on more and more of an Indian character. During this period also he helped to start the Christian Central Bank to finance the cooperative societies started by the Y. M. C. A. among the poor Christian communities

and the depressed classes. He also occupied prominent positions in the important councils of the Church throughout India.

As the war drew to its close and politics came to the forefront, the public life of the country drew his attention more and more. He came to be recognized as an outstanding leader by all the different communities throughout India and was one of the few Indian Christians to take his stand against communal representation for the Indian Christian community. He was an associate of Lionel Curtis in his work on the Reformed Constitution and in 1919 at the invitation of the English National Council and the International Committee of North America he made his first voyage to the West. During his stay in England he gave evidence before the Joint Committee on Indian Reforms, emphasizing again his point against communal representation, a position to which many Indian Christian leaders are now rapidly coming. He returned to India at the close of 1919 to face a period of reduction and reconstruction in the work of the Y. M. C. A., and of unrest and disturbance in the political world. He was one of the first to foresee the necessity of a radical curtailment of the war-swollen work of the Indian Y. M. C. A. and worked steadily to the end of retaining all that was valuable and essential and to the lopping off of everything that was not vital.

Throughout all this he had many interests in the public life of the country and in the work of the Christian Church in India. During his visit to London in 1919 he was responsible for establishing the Indian Students' Hostel in the old Shakespeare Hut, behind the British Museum, a piece of work that showed his farseeing vision and statesmanship. Since then he has made two other trips to the West and has become well-known to Y. M. C. A. leaders throughout the world.

There are criticisms made of his work, as of that of every great leader, but none can fail to recognize that to him perhaps more than to any other single individual the Indian Y. M. C. A. owes its present position of national leadership in thought and service. His friends believe that his work is only just beginning. It may be that this whole period has been the preparation for a national service of even greater usefulness. Whatever and wherever it may be, we feel confident that God has not yet finished with K. T. Paul and that the future which lies before him is full of infinite possibilities of service.

Bishop Fred. B. Fisher, of the Methodist Episcopal Church in India, says that the kind of missionaries needed today are those with an absorbing love for God and for their fellow men; with absolute freedom from racial or national prejudice; freedom from religious conceit; those who have a true social vision; a confidence in the greatness of Christ and in His ability to supply every human need; those with humility and a willingness to give up personal control of the enterprise.

Some Impressions on a World Tour*

A Letter from Dr. Wilfred T. Grenfell of Labrador

ON my way to Labrador, I had to pass through this harbor (Sydney) and found my old friend, Capt. H. Donald Mac-Millan, with his two boats here against the wharf on their way to the North Pole. He invited me to join him and he offered to land me at one of our hospitals (Battle Harbor, Labrador).

Of course, impressions grow cold in time. Our thinking machine is a machine—the most wonderful on earth—and in the bustle of these days it gets as clogged up as the Norwegian telegraph stations did with messages when Amundsen and his crew turned up safe again not long ago.

I must try and write you a line from the rail—who can say when I shall be near a post office again? By me is the Naval Flight Lieutenant in charge of the airplanes! We have been talking of ice landings from the air. In the paper today is a notice of the death of his flying chum, Lt. Com. Chase, godfather to his son, who crashed and was killed in Honolulu (an unusually expert flier). Who knows anything on earth? Is the atom something or nothing moving round in a circle? Am I sitting on this rail? I believe I am—and that's all that any man can prove. This is an age of faith, and we know it.

The first great lesson we picked up from “going round the world” was this—*what a heap of people there are in it!* How extraordinarily alike they are at heart! When you get through the pachydermatous covering, all are human, all are capable of good and evil, of joy and sorrow. But, above all, *all* are able to help forward the Kingdom of God if once they grasp the meaning of our stay on earth. Egypt, Sudan, Palestine, Syria, Mesopotamia, India, China, Japan, Canada and the United States of America—rioting, murders, suffering, sin, sorrow, joy and accomplishments or failures. We saw them all. Sometimes the world *did* seem to us upside down—what must it seem to God above?

But I am a surgeon. My first job in life has been to do as good work as I can to prolong human existence on earth. I've been discouraged sometimes, especially when I had to try, at great expense, to send back again to his family the drunken and dangerous animal who has come under my care only because of his own viciousness. But as I was in hospitals all around from New York and London to the Rockefeller Hospital at Peking, I saw men—men like myself, patiently trying to tackle just such jobs, and that not for money—

*Written from on board the ship *Bowdoin*, Sydney, C. P., June 26, 1925. Dr. and Mrs. Grenfell have recently returned from a world tour and he here gives his impressions of the foreign missionary work and some lessons he learned.—EDITOR.

but because they believed human life is worth while. If they saw as God sees, would they think so?

That's the second great secret—it is because they do see as Christ saw, that they stick to their work. They believe that God needs men—that in Egypt he needs Egyptians—though, just as we were going to be guests in Sir Lee Stack's home at Khartum, a lot of half-educated Egyptian boys murdered that noble man. They believe that in India He wants Indians—though we saw thousands of painted, panting, perspiring fanatics night after night at places like Conjeeveram, guilty of every kind of disgusting and imbecile superstition, defiling that exquisite God-made environment far into the hours of rest and darkness. The same is true in China. In spite of those who still believe that Europeans and Americans gouge out children's eyes for medicine, and in spite of those who perpetuate the bestial cruelties of the Boxers or the little better negations of all human likeness to God in the shambles of Canton, the missionaries still believe that God wants Chinese. So in the loneliness, and amid the difficult and often hostile and dangerous surroundings, men are as full of fun as a sand hopper, and as full of simple human emotions as, shall I say, men in Wall Street or in an "orthodox" congregation discussing creeds and church rituals in safety and comfort at home.

Men and women, young and old, rich and poor, some are at work out there, receiving enough to live on as they have a right to do—but not growing rich on it—and always capable of doing more if only they were given more to do it with, for money gives freedom and relief from worry. But what a number are out on the mission fields simply because they have the true knight's vision, viz: that the best place from every point of view in which to pass our years on earth is where the job is hardest and where we are most needed by man and God. There is where the real challenge of Christ comes—not a challenge to "know" and "understand" all the philosophic or physical problems about Jesus Christ which we cannot know till we have crossed over, but a challenge to understand what we may know by following Him.

That was a great lesson. In a city away up from Nanking, I lived with a man who went there with three others after only one "foreigner" had been known to enter the city and he had been promptly killed by the crowd. My friend and his three friends were only saved from the same fate by the fact that the governor had learned from the death of the other (whose life was not lost) that it meant less trouble to kick the newcomers out alive—which he did at once. These brave men went back two years later—all four. Two are now gone to the last Home, but one—my host—still lives in that city—a lovely home—a hospital— orphanages—churches—native pastors—schools—and when the last bandit army attacked the city, he received from the Chinese governor—though not a Christian—the

offer of every soldier in the city to protect the mission station. He has lived to see that—and he is a volunteer missionary—a rich member of a banker's family from New York City!

I was walking in a city with another missionary—a young university man. We were hunting hand looms. For, like Gandhi, whom I met in India, we in Labrador are preaching our Gospel in one way by giving the people industries so that the message of love may come through enabling a mother to feed and clothe her babies rightly. We found in one home a Chinese actually making forty yards of homespun by hand in a day! I bought that loom, at once, for Labrador. My missionary friend (away up the Yangtze River and right in the line of fire between the now fanatical and rampant Yunnanese and Cantonese) promised to see the matter through and send the loom prepaid to Labrador.

"How much will it cost?" I asked.

"Nothing at all," he replied.

"Booh. It will cost quite a lot."

"Not one milleme. I've always wanted a hand in your work in Labrador," he said.

"But I can't allow a married man on a missionary salary to do it."

"Well, if you *must* have it," he said, "I do take a salary and live on it—to be like the rest. But that leaves me still my own income to put into the mission budget here."

He won out. The loom won't cost Labrador one cent! And . . . well . . . I got a blessing, not because he told me that he believed in anything, fundamental or modern, but just because he showed me that he had the same spirit that kept Jesus Christ in Galilee till His enemies crucified Him. That is what is wanted and what exists in the "mission field." I reckon that what my missionary friend believed was right, though he didn't tell me what it was. He believed a good deal more I am sure than Thomas or Judas—or even James and John—when the Master first called them to be His knights and chevaliers and to go out to preach the Gospel and heal the sick.

The only force in the world today capable of saving the world is the force of love. Any one "going round the world" with his eyes open, and an observing mind can see that. I say *any one*. Force has been proved a failure. Why worry with a demonstrated failure? Love—the greatest thing in the world—is the only force that can save the world. It not only can do it, but is doing it. It is undermining the middle wall—the wall of convention, of ignorance, of distrust, of superstition; that wall cannot be *knocked* down. But as you go round the world, you can see that this wall is being undermined, and you can see also who are doing it. It is the men and women who possess not intellectual infallibility but the loving spirit of the Christ and who possess it *usque ad mortem*. They will have not only the Crown of Life, but theirs is the crown of this life.

I came away from some of these men and women of whom I had never heard before and I knew that I had been in real communion with the living Lord. They are men and women like you and me. That was the second great truth we learned. That is why God needs human life. That is why it is worth being a surgeon to repair the physical machines and so enable them to go on serving a little longer the man inside, whose service God needs.

Isn't there anti-religious feeling in Russia?

Isn't there anti-religious propaganda in China?

Isn't there more anti-Christian fighting force being used today than for many years?

Thank God there is. The Devil is switching his tail around at last—some one is really treading on it. It is better to be killed while you are alive for doing things than to be dead while you talk about doing them.

Still quietly sitting by my side on the rail is the Flight Commander, who, in spite of the death of his chum by crashing from the air, in spite of the news of the terrible dangers of landing on sea ice, as Amundsen found it—in spite of a wife and three lovely children at home—is as an officer in the navy of his homeland, in the front line of Uncle Sam's fighting forces, going to take his life in his hands over the polar sea and do his hazardous duty without even thinking of the danger or talking about the sacrifice. Won't he have a good time? What does Christ expect of you and me?

(To be concluded.)

The Twenty-Third Psalm

An American Indian's Version

The Great Father above is a Shepherd Chief. I am His and with Him. I want not. He throws out to me a rope, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak, and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Some time, it may be very soon, it may be longer, it may be a long, long time. He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tired" is gone.

My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee," and sit down with the Shepherd Chief forever.

Peace and Religion in the Pacific

The Religious Aspects of the Institute on Pacific Relations

BY PROFESSOR F. D. FLEMING, Ph.D., NEW YORK

AN adventure in friendship for the entire Pacific area was recently held in Honolulu, Hawaii (June 30 to July 15, 1925), called the "Institute on Pacific Relations," when more than a hundred active and about forty associate members met together from nine Pacific countries. The groups numbered as follows: Australia, 6; Canada, 6; China, 13; Continental United States, 28; Hawaii, 16; Japan, 19; Korea, 6; New Zealand, 11; Philippines, 3; members at large, 3; total active members, 111. The American group included representatives of labor, business, the press, education, political science, religion, and other fields of activity.*

The Institute had its roots at least five years back in a proposal for an international Y. M. C. A. conference. But in time the conception was transformed to the broadest possible basis, unlimited by race, creed, color, or political position, and with the object of promoting an impartial, frank, and thorough research into vital and urgent Pacific questions. Although the Association thus obliterated itself, the Institute was made possible by its quiet, efficient, and international service, and the members were chosen by representative committees gathered through its influence.

A wide range of political, economic, social, and cultural questions were considered. Such topics as the following were discussed: immigration regulations and policies; the industrialization of the Far East; extraterritoriality, customs control, tariff revision and foreign loans in China; treatment of resident aliens in the countries of the Pacific; standards of living in the Pacific; national economic

* C. C. Batchelder, expert on Pacific commerce, former U. S. Trade Commissioner and Commercial Attache, India and China, New York; Dr. George H. Blakeslee, professor of history and international relations, Clark University, Worcester, Massachusetts; F. S. Brockman, associate general secretary of International Committee, Y. M. C. A., New York; Dr. N. F. Coleman, president of Reed College, Portland, Oregon; P. M. Davenport, member of Congress, professor of law and politics, Hamilton College, Clinton, New York; Miss Mary Dingman, industrial work secretary, Y. W. C. A. world committee, New York; Charles H. Fahs, librarian, editor, geographer, New York; Dr. D. J. Fleming, professor of Missions Union Theological Seminary, New York; George Gleason, secretary Y. M. C. A., Los Angeles; Dr. H. H. Gowen, professor Oriental languages and literature, University of Washington, Seattle, Washington; Alfred Holman, editor, *San Francisco Bulletin*, San Francisco, California; Stanley K. Hornbeck, political economist and expert on foreign affairs, lecturer on Far East, Harvard; Dr. Paul Hutchinson, editor, Chicago; Dr. Jeremiah W. Jenks, political economist, professor of government and public administration, director of Oriental commerce and politics, New York University, New York City; Dr. S. G. Lowrie, professor of political science, University of Cincinnati, Ohio; R. N. Lynch, vice-president and manager San Francisco Chamber of Commerce, San Francisco; Mrs. Parker S. Maddux, political and social worker, San Francisco; Dr. Robert E. Park, professor of sociology, University of Chicago, research director Race Relations survey on Pacific Coast; Dr. F. Rawlinson, editor *Chinese Recorder* and "China Mission Year Book"; C. H. Rowell, editor, writer and lecturer, Berkeley, California; Paul Scharrenberg, secretary-treasurer California State Federation of Labor, San Francisco, California; Dr. Alva W. Taylor, secretary Board of Temperance and Social Welfare, Disciples of Christ, Indianapolis, Indiana; Dr. F. J. Treat, professor history, Stanford University, Palo Alto, California; Dr. Ray Lyman Wilbur, president of Leland Stanford Jr. University, Palo Alto, California; William Allen White, editor, Emporia, *Kansas Gazette*; Dr. C. G. Wilson, publicist, professor of international law, Harvard, Cambridge, Massachusetts; Dr. W. W. Willoughby, professor of political science, Johns Hopkins University, advisor Chinese government, Baltimore; Dr. Mary E. Woolley, president of Mount Holyoke College, South Hadley, Massachusetts.

and commercial policies; methods of international cooperation about the Pacific; facts and implications of the present situation in China. Most of these questions had their legal, financial, social, psychological, educational, and religious aspects.

Among the more specifically religious topics were: the application of the teachings of Buddha, Confucius, and Jesus to the problems of interracial and international relations; the function of religion in bringing about the solution of the problems of the Pacific; the political relations of foreign missions; and the foreign missionary as an interpreter between peoples.

The chairman, President Ray Lyman Wilbur, said in his closing address: "One thing that has impressed us all, I think, is that there is a great place for religion in the study of problems such as we meet when we come together on a common ground to study nations and races."

This judgment very likely came not so much from any obvious and formal part that religion played in the Institute, as from the general temper and spirit which characterized the whole gathering. At the beginning brows were knit and inter-group suspicions were not unknown. Before the two weeks of unselfish effort in the spirit of friendship under a common roof had ended even faces showed that tensions had been relieved. Attitudes, points of view, and determinations had changed. Some came acknowledged pessimists with reference to certain situations and went away with hope. Some who came thinking of millions *en masse* as "Japanese," or "Chinese," or "American," went away after such vivid and inspiring personal relationships that forever certain problems will be seen against a background of individual Japanese, Chinese, and Americans.

This Institute brought together men and women of widely varying thought and experience who gained much from contact and exchange of views. Idealists and those more identified with religion learned better to take into consideration hard facts and the inertia of human nature, to realize that each situation has had a life history and cannot be suddenly changed without reference to this. It is a complex and difficult matter to work out human brotherhood in treaties, laws, and actual practice.

On the other hand, realists may have discovered that they do not actually see the world until they see it in the context of its faiths and aspirations. In no place did this appear more plainly than in the illuminating survey of the history of the development of cooperation between countries of the Pacific along scientific lines. Confidence in the ability of men to work together is an essential factor for the solution of human problems. Such confidence religion can supply. If practical men are looking for practical steps that may be taken in certain inter-racial problems, they should welcome an informed exposition of those religious forces which may be enlisted

in an effort to make divergent races recognize each other as brotherly members of one human family. All too often in the West there is a tendency to act as if economic forces were the only ones to be considered, when it can be shown that in many cases human emotions are the driving forces of conduct. The Chinese members of the conference explained that the good-will of the Chinese people is more important than the material advantage of the moment gained from retaining unjust treaty rights.

The Institute, for the most part, centered on specific living issues and situations about the Pacific rather than upon abstract or general principles. Those who had convictions about the place their religion can play in establishing human values sat about the conference table along with earnest men and women whose primary contributions would come from other aspects of life's experience and thought. Light on the question was what was wanted, be the contributor economist, publicist, editor, or religionist.

In spite of this free and open field for contribution from religion, it must be confessed that the Institute left much to be desired on this side. The inquiry with which the sessions began—as to what the teachings of Buddha, Confucius, and Christ can contribute to the solution of the problems of the Pacific—was dropped almost immediately. In part this was because of the general plan of concentrating on specific issues and situations. But in part, also, it was because most of the various religions about the Pacific did not have those present who were qualified by personal loyalty, depth of experience, and scholarly knowledge of the religion concerned to represent them. Some might say that their religion refuses to submit to this pragmatic test, that it has to do with the life beyond, and that it has little concern with affairs this side the grave. Some might assert that modern Buddhism is largely parochial, lacking international vision, and that it is not now working for international harmony. Prof. M. Anesaki, of the Imperial University, Tokyo, while admitting this, insists that “this does not mean that the Buddha religion has never had or never will have a claim or bearing upon international relationships.”

One unusual feature of the Institute was a daily period of meditation held each morning out on a quiet and shaded hillside from which the waters of the Pacific could be seen. For fifteen minutes there was silence preceded only by the reading of some sacred or other inspiring writing. Leaders were chosen from the various religious faiths present, and the readings were from Buddhism, Confucianism, modern poets such as Browning, Wordsworth, and Emerson, as well as from the Christian Scriptures. In that fellowship was produced a temper and a spirit which, if they became general, would give an atmosphere in which the most irritating of international difficulties would find readier solution.

A Korean's Own Story

Mr. Kim Evident Help Writes of His Christian Experience

TRANSLATED BY ONE WHO KNEW HIM

HOW shall I, Kim Evident Help, ever repay the goodness and love of the teacher who has used unstinted effort for me these many years? You are our first father-preceptor. As one gently trains and nourishes children you have made disciples of us, receiving us as beginners in the faith and baptizing us. Year after year you have gathered us into one school, leading us onward with many and marvelous methods of instruction. Truly the hammer that beats out the fine gold of instruction is in the sentence you once gave us, "Do not drive sheep but lead them." For seven or eight years in this cave-on-Mt. Sinai-like retreat I have received from your lips the treasures that came forth after you had, in your own mind and heart, understood the deep spiritual truths of God's word. I am no longer Kim (metal), I am Keum (gold) and through God's tempering I desire to become fine gold.

How can I repay the grace I have received? I am still a child in the faith, what can I do? Though I desired to repay it with a gift, how could I do so? I have nothing. Though I would repay it with mental effort, how could I? I forget so easily. With my bodily strength what could I do? Nothing at all. But I *can* commit you to God and the Father of our Lord who can give all things abundantly and by prayer in the name of our Lord Jesus I can ensure to you all blessing and prosperity in this world and eternal blessing in the world to come.

You have asked for the story of my life. It is difficult to speak of my own affairs. There has been too much that is unworthy. Do *not* judge me harshly as you read, nor be anxious in your heart because of doubts my words may raise. Only pray for me. I, also, desire to trust only the grace of our Lord and so I write, but I must close before I have written all. Time will not suffice. I write as God has given me light. I am now meditating on Matthew 5:3-11.

BEFORE I WAS A CHRISTIAN

My earthly home is in the district of Peaceful Valley. I am the unworthy son of Mr. Kim Established Peace, the illustrious scholar. In my early youth with no particular educational advantages I passed my *time* partly in study and partly in work in the fields. When I reached the age of twenty-four great disaster befell my house. My wife died of typhus, the water-spirit disease, leaving two little girls aged five and one respectively, and only seventeen days later my mother also departed this world leaving me with two little sisters,

aged ten and one. Typhus is a contagious disease and others would not come near me. For three months I saw no one but these four small children. We lived in a lonely countryside. In those days there was no such thing as sugar milk in tins for motherless babes. In summer and winter, through sweltering nights and shivering days in my poverty-stricken house I cared for these children with my own hands. Nearly a year I spent with weeping infants beside me in indescribable filth. How could a man care for them properly? In all this time there was not one who visited me with so much as a bowl of water to help me. Certain ones did come from time to time making pretense of assistance and having first well filled their own stomachs came with empty words of comfort, but what did that avail? In less than a year all the children were dead. One after another they died and I buried them with my own hands in shallow graves upon the mountain side. And all the while the typhus in my own body made me ill. By our Korean custom a man may not marry within three years after one of his parents dies and so for three years I lived alone making my clothes and food with my own hands. So evil a life it was, I cannot tell about it all. And in that time I was beset with temptations and fell into deadly sin. But after the three years I married again and having secured an excellent wife I was comforted. Yet the seeds of disease remained in me and I had malaria for three years and moreover there were internal abscesses for four months from which I nearly died. Children were born to us but they died from time to time as soon as they were born until in bitterness of mind, because she was not a son, I called my one remaining daughter "Wretched Puppy," though in these days, since we became Christians, we have changed her name to "One Love."

At loss what to do for a livelihood I thought for a time of being a doctor and studied the uses and meaning of drugs and roots and herbs for some months. But in Korea we think that all things are regulated by geomancy and so, fool that I was, for three years I studied the laws of the wind and the water spirits and indicated auspicious grave sites on the mountains for a price and in my avariciousness even caused ancestral graves to be moved and disturbed, representing to the families that the sites were not favorable and indicating others for large money. At that time a daughter of my first wife died. She was the wife of Elder Plum, and in great distress of mind I then heard the Gospel for the first time for the elder was a believer and my daughter was buried according to the Christian custom with Scripture readings and exhortation and the singing of hymns. For ten years I had served the seven stars, the spirits of heaven and earth, I had worshipped the Herdsman star in the constellation of Aquila on the 7th night of the 7th moon and kept the fifteenth day of the first month...

I BECOME A CHRISTIAN

These were the circumstances. Mr. White Harvest, the seller of Christian books, came to the house of Mr. Brilliant Jade where I was staying and explained the Gospel. I heard from him that Jesus believers had no traffic with spirits or idols, nor did they pay attention to the disposition of wind and water spirits (which the Chinese call *feng-shui* but we call *poongsoo*) nor do they use fortune-telling nor observe lucky and unlucky days. I heard the testimony from many other believers also and I said to myself, "If this is not a proper doctrine, can it ever prosper?" Yet we Koreans have a custom of repeating a spirit charm when we have an evil dream or are confronted with some untoward circumstance. We say, "*Sa pool pum chung*," which means, "Evil cannot harm the upright." This I repeated seven or eight times in the presence of these friends to avert the ill omen of this new doctrine, so foolish was I, and blind. They urged me to buy Christian books and read and when I would have replied to their exhortation with stubborn argument, they themselves bought and gave me the Christian books and I began to read and from that very time my father began to put obstacles in my way. I was ashamed and fearful because of my sins. I was afraid also lest I become a criminal in the eyes of the civil law by taking up a new religion. There were no pocket Testaments in those days so I must needs hide my large Testament in my bosom and read it betimes without my father's knowledge. I read it in moments of rest from my work about the farm. I read it when I was treading the rice huller with my foot on the lever-beam and my eyes on the Scripture. I read it when taking the ox out to graze on the hillside. So intently did I read, indeed, that only when I heard the warning shouts of other men did I look up to see that the ox had wandered into the standing grain and was eating it wastefully. So I lengthened his tether and tied it more firmly to the stake and...continued to read.

I SUFFER PERSECUTION

My father attempted to prevent me from becoming a believer in many ways again and again. Upon a day he sharpened his sickle and locking himself tightly in his room he said, "Be a Jesus believer if you will. I will starve myself to death!" Beg though we might, not for a moment would he open the door. Was I not in an evil plight and dilemma? If I said I would not believe in Jesus it would be a sin against God. If I persisted in being a believer my father would surely die of self-starvation. And if he died how could I any longer live? What could I do? There was nothing else to do. I said, "Well, then, I will starve myself too for my father's sake." So I began to fast. On the next day I suddenly remembered the four idols which were worshipped in our house. I arose and burned them with fire and again lay down to die and my mind was at peace. But on

the morning of the third day of my fast the thought came into my mind that I ought not to allow my father to die so, that I ought frequently to go and remonstrate with him and urge him to take food again. So I went before his door and besought him to open it. "Will you go no more to the Jesus church?" he asked and I answered equivocally, "Punish me if I do." He said, "If you will go no more to them, I will get up and eat," and forthwith he opened the door. Father and son, we called for food tables, together, and sat down to eat but our throats were tense with emotion and hot withal and we could not eat and our tears fell together and watered our food till it swam with tears. Then when we had wept together our throats were loosened and behold, we could eat. And so it was on the first following Lord's Day also. But my father missed his idols and he was white with rage and fear and again he persecuted me and beat me with the little wooden table from which we eat our food. Then my wife urged me to leave home for awhile until my father should grow calmer and less violent. So I left home, intending in a few days to return, and my wife made up a little bundle of things for me and came with me to the river side about two miles away and there we wept much together and parted. So I came over the mountains seventy-five miles to the city of Great Hill to the house of Deacon Plum, he that once had been a leper but by the grace of God the disease was stayed. And I attended church in the schoolroom without walls which was then used as a church and I heard a missionary preach from the words, "If any man love father or mother more than me he is not worthy of me." They were the words of our Lord and the preacher said we might have to leave our parents for Jesus' sake, but my Korean friends said, "You cannot do so. It is not Korean custom." Yet after many days it came about as the missionary had said. At that time I first met you, and learned that you were called the pastor of our district and I was comforted by your sympathy.

Then I went back to my father but though I exhorted him and prayed for him he would not believe in Jesus. Wherefore I thought within my mind, "Did I not really deceive my father that time when I imitated his fasting half-heartedly and made equivocal words to him?" So I made no words to anyone but I went to an empty house and for three days I fasted in secret again. And after a little my father's heart was touched and little by little in one way and another he thought favorably of the Doctrine. Never would he admit that he accepted it but he spoke of it with favor to others, yea, even urging them to become believers and he showed love to the Christian brethren. I would not leave him alone but accompanied him wherever he went, to win his heart and once when he was at the home of my younger brother he said to me, "You ought to be with your family instead of remaining here with me." So he sent me back to the city of Peaceful Valley where my family was but he himself remained

with my younger brother because he had a concubine there and her son also. But though he would not be persuaded to be a Christian indeed and put away his secondary wife, my bosom swells and I cannot control my emotion when I recall his loving thought for us and the falling of his tears. When I visited him he would spread mats and say, "Have your worship here," encouraging me to pray also. He seemed to be fast becoming a Christian but, alas! for the things that were done on that day when you came to a neighboring village and, desiring to make it easy for my father to learn the doctrine and believe, sent a horse and groom for my father to bring him thither for a conference. He might have become a Christian but for the fact that there was an evil enemy among his cronies.

A malignant enemy he was, who followed along procuring barley wine for my father to drink by the wayside, and working subtly upon his mind in this way and in that prevented him from believing and took him away from us. Oh! an evil enemy indeed that old man of my kindred was, an evil enemy.

I BEGIN TO WORK

I have passed lightly over the time in which I was away from home because of the early persecution. At that time a Christian brother whose name was Kim Holy Three, knowing of my persecution and distresses, took me to the village of Seven Valleys and every night I went to the church to pray. Many temptations I had in prayer; and in grief and sorrow for my sins and under conviction and compulsion I confessed them there publicly to my shame and disgrace.

I became a teacher of our language to a missionary newly come from America. Alas that I was away when he was stricken with the fever disease and departed from the world but when I returned and heard from his wife that among his last words he had said that he loved me, his teacher, I was touched and sorrowful beyond words. And afterwards I became teacher to another missionary newly come until such a time as he for some reason unknown to me, returned to America. Then there arose in my mind the tormenting thought that it was because of my unworthiness perhaps that one who had so loved me had died and one had left our land, and though I was thereafter called to take up the work of an evangelist in the years which followed, the thought would not leave me. I learned in after years that the wife of this missionary who had returned to his native land was ill with an evil disease of which she died in a hospital. As her last act she sent me a card with a picture of the hospital upon it and writing in her language and those who could read the Western writing said that she too said that she loved me. So I was grieved again by death but comforted with love.

It was my custom when starting out to visit the churches under

my care to bid him a respectful farewell and go. There came the day when for the last time I heard him say, "Return in peace of mind and body!"

I remained away for a month on that trip and I had planned on my returning way to stop at a church only nine miles from my home and spend three days there in pastoral work but the desire to see my father again pressed upon my mind like hot coals, so much did I love him, so I hastened on and I reached home long after the night had fallen. Then I learned that for eight days he had lain as one dead and only that day had he roused himself to say, "My boy comes home today." At that very moment I passed across the threshold to greet him but not even that one night did he linger for my ministration and exhortation. Before the dawn lightened the East he had passed beyond and I heard from him no reassuring word that he was saved. For this have I not sorrow in my heart unceasingly until this very day?

DURING THE INDEPENDENCE MOVEMENT

For several years I continued as an evangelist in charge of churches and my interest grew with the progress of the work. In the meanwhile another evangelist had had the advantage of going through the Theological Seminary and because he had received ordination and become a pastor he superseded me in the work. And this thing too was a grief to me that another should take over my work but in my inmost heart I was glad and thankful that it could be so and that one more fitted for the work than I could take it up.

And then came the "Man-sey" year. "Man-sey" means "ten thousand ages." In your language you say "Hurrah" and we used this word to shout "Hurrah for independent Korea!" what time we heard that the independence of our country had been announced by those who had the matter in hand. There was no evil in our thought, only a thrill brought by the word "independent" and with the others I, too, shouted "Man-sey." Therefore because of the shouting and of the tumult which followed I also became acquainted with prisons. This was the manner of it.

Many church workers and leaders had been imprisoned but I was yet at liberty and I thought to visit certain country churches which were bereft of leaders and spend a Lord's Day there. I had gone less than five miles when one overtook me, coming swiftly after me from the city and saying it would be better to remain at home. So I went back with him but I thought to myself that it would not be right to do nothing at all so I, too, shouted, "Man-sey."

Then the police and soldiers seized me and took me away for examination and they said, "Who told you to do thus and so?" thinking by my answers to fasten upon the missionaries the blame for the independence movement. But I answered truthfully, "No one." Then they said, "With whom did you consult before you shouted

Man-sey?" And to this I answered, "With whom does a rooster consult when he wishes to crow?"

Yet as a matter of fact there were three reasons why I shouted "Hurrah!" 1. The pastor and elders of my church had been imprisoned without cause. 2. I had a mind to go under arrest and have fellowship with their sufferings. 3. I wished that my country might be free if that were possible by the will of God. These answers were given to those who questioned me and they were printed also in the papers following my examination.

When I was removed from the prison at —— to the prison in the Capital, in response to questioning I made the following replies which were recorded in the prison books.

1. To the question, "What have you to say in regard to your sentence"? I replied, "The sins which I have committed in the fifty-one years of my life could not nearly be atoned for by even fifty-one years of hard labor. Therefor my first thought is that only one year at hard labor is light punishment for such shameful sins especially when I earn a glorious name (of patriot.—Ed.) thereby."

2. They asked me what I thought of the majesty of the law and I replied that I had studied and pondered and learned the solemn words of the law of God but that now for the first time through many police examinations, through my shackles, in the midst of lamentations of fellow prisoners and by the anguish of sympathy with their suffering, I had learned the meaning of law experimentally in my own body.

3. They asked me why my people were doing such ungrateful things in spite of all the material improvements which Japan had made in the country and whether I had not been impressed by these improvements. I replied that I did not know all the inner meaning of the independence movement but that I was much impressed by the railways, the highways, the *prison equipment* (Italics ours.—Ed.) and the laws and rules of government.

4. They asked me what I thought about Korean independence. I replied that my idea was that if independence were sought in a selfish spirit it were an evil thing but not if it were desired in order that the business of the kingdom of heaven might prosper.

5. They asked me what, in my opinion, should be the relation between Koreans and Japanese. I replied, "In matters of education and agriculture and industry and commerce our relation should be that of parents and children and in any other matters one of brothers and sisters."

For a year in prison every day at a fixed hour we prayed, wherever we were and for this we were excessively abused and persecuted. Moreover at a time when it was exceedingly difficult to secure a copy of the Scripture, through the kindness of Pastor ——, who secured permission to interview the prisoners and learn their wants, I obtained a large-print Bible which I could read without glasses and many of us read a little each evening but the time for reading was aggravatingly short. I had had no theological training and had long wished for an opportunity to study the Scriptures, especially the book of Romans, so every morning just before we were taken to our tasks I quickly read one verse and fastened it in my mind, reciting it

over and over again in the workroom all day long as I worked at weaving nets and paper hats. Thus I meditated over it and learned it little by little until after eight months I could recite from the first through the fifteenth chapter and then at night when others were in distress because they could not sleep I could think through my fifteen chapters in one way and another and who can measure the boundless joy and glory it was to me? Because I was so occupied with my Scriptures I seemed to become an especially hateful person in the eyes of those who were over me. Before I could recite through the sixteenth chapter of this lovely Epistle to the Romans we heard rumors of impending release and this was an anxiety to me because I was afraid that we might be released before I had time to learn it all! But as it turned out we remained two months longer and I did learn it all and I *lived* Romans day and night and finally when I went out from the prison I thought to myself, "This is my treasure. Daily I will recite it to myself and to my children also." But alas for our frailty! After my release it was not so because I am old and forget so readily. I could not recite it all and only the footprints of divine grace remained in my mind.

MY BIBLE INSTITUTE EXPERIENCE

The day of all my life which seemed to me most blessed was when at the age of forty-one my son was born. But when six years later I lost him, I did my church work sick at heart and each time on my return from making a circuit of the churches I visited his grave and wept. I did this until once God rebuked me there with thoughts which came into my mind for I said to myself, "Vile wretch! *Your* son died because of your sin, and disease inherited from you but God's own Son, Jesus, without sin or disease, endured for you on the cross infinite agony pouring out blood and sweat and crying out 'Eli, Eli, lama sabachthani.' He died there for your sin. What was the suffering of God Who saw *His* only Begotten Son dying there so?" Immediately I prayed in confession and thanksgiving and from that time until now I have never visited the grave. I had learned the inner meaning of "God so loved the world that He gave His only begotten Son."

Some of my temptations were ridiculous as I think of them now. Seven or eight years ago at a Bible Conference all the evangelists and elders had each one subject to teach and it was so announced on the hour-card pasted up on the notice board on the wall. But my name was omitted and the people from my district noticed it and I was ashamed before them and that year I studied the Scriptures at the conference in much confusion of mind and I made confession to the pastor, saying, "This has been a grievous trial to me but I see that the principle is true that whatsoever a man soweth that shall he also reap." Again at the conference the next year when every one

of the officers had one or two subjects to teach and were so posted on the hour-card, my name was not there. But I only praised God, for I had learned my lesson of humility.

This year the district which I served as evangelist called its own pastor and I was chosen elder in my own church and served in that office. I desired to study again at the Bible Institute but I had no funds and my mind was disturbed. And it fell out that while I was so disturbed at that very time I received a request from the pastor to take charge of the Sunday service and preach. I preached, but because I preached from a mind that was not at peace I said things which I should not have said and I made the minds of my hearers heavy. This was a temptation and a sin. I have repented since, and I have studied at the Bible Institute with all my strength. I have received great blessing and by the grace of God have finished one course and become a graduate. One word of the instruction I received in this Institute I have not forgotten. It has stirred my zeal. In the first year of my studies here in reviewing the life of Duff, a missionary to India, you quoted his words, "Until now we have only been playing at missions." It was a great incentive to me.

I have finished all my words. I have spoken at your request but I think that it is all a useless and profitless sound. Yet I see in my experience seven things as I have reviewed it here. I see the leading of the Spirit; the temptations of the devil. I see God looking after me in the wilderness. I see the valley of the shadow of my own anxieties. I see the all-sufficient grace of our Lord and the love of God in sending ministering angels. I see that the grace which I have received of Him has been mysterious and beyond all bounds.

Peace be unto you in the Lord,

Kim Evident Help bows respectfully.

SOME QUESTIONS FROM KOREAN STUDENTS

Many will be interested in questions from Korean students that give insight into what some Christian students are thinking.

1. If God created us, then who created God?
2. What do you mean when you call Jesus the Son of God?
3. Do the ideas of Jesus agree with war?
4. What is Christian socialism?
5. Was not the lifting up of Moses' rod before the people idol worship?
6. Would Jesus have been crucified, if according to God's will, Judas had not betrayed Him?
7. What proof is there for the virgin birth?
8. Is Christianity necessary if socialism be realized?
9. Is it necessary for one of true actions and life to be a church-member, even though he does not attend a church?
10. Please explain the real proofs for the truth of the Old Testament.
11. Who created the devil?
12. With Korea's conditions as they are now, is there not some other cause for divorce than adultery?
13. How can I explain heaven and hell distinctly so as to remove all doubt?
14. What are the best ways to explain the miracles of Jesus to an unbeliever?

BEST METHODS

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

MISSIONARY GUESTS IN OUR CHURCHES

The people of various nations and races may be presented to congregations, Sunday-schools, missionary societies and other organizations through a carefully planned Guest Program.

Some churches are located where they may have guests from various lands. In cities in which there are colleges and universities, the Sunday-school may invite a foreign student or a group of students on Sunday. Five or ten minutes of the assembly period may be given to introducing the students and hearing a brief message from them. Care must be taken in observing time limits. Members of the school should be invited to meet the students after the service. Permission for a dinner invitation should be arranged. Even in communities where there is no college or university, representatives of other lands may be found in various callings, who will be glad to speak for a few moments of the land from which they come, and of their impressions of America.

Monologues

Another plan is to have a series of short monologues given by members of the school or society, in costume, one monologue being given at each meeting. The literature headquarters of the various denominational Boards have monologues printed in leaflet form. Additional material may be prepared by each church for its own use. The careful study necessary for the preparation of a monologue that is really accurate is a valuable factor in missionary education. There are

many stories that lend themselves to effective monologue presentation.

Recently a Christian professor from a college in India came to America. His experience might be presented to a Sunday-school by a monologue on this order:

"All my life I had dreamed of America. In my own life I had never known the worship of idols. My father was a Christian minister and my grandfather and my mother were Christians also. In my boyhood there came to me an offer of government service. Some of my friends counselled me to accept it. To them it seemed to hold promise of rapid advancement to a brilliant future. I counselled with my Master and I heard Him speak to me and the voice of my own soul spoke, that above all else for me, was the call to preach the true Gospel. It was not easy to get my education, but I had great joy in my work and at last my course was finished and I was called to a professorship in a Christian college. Then I married a lovely Christian girl of India.

"About three months later an opportunity came for me to come to America for further study. It was hard to leave my wife, my home, my college, my friends, my own land, but my wife agreed that such an opportunity must not be cast aside. America was the land of my dreams. By way of America my Christ had come to me. In India only a few among the millions were Christians. America was a Christian land. I must study there.

"With many heartaches but with eager joy in my heart I sailed for America. In ecstasy I gazed at the

glorious Statue of Liberty as we neared the shore. My instructions from the American Mission Board were to come to Board Headquarters. A furloughed missionary of the Board met me and proposed that we should first get our lunch. I longed to talk with my friend, and looked around eagerly at the hurrying throng on the streets. In some quiet place we would sit down together to eat and to talk. He entered a door and I followed.

"'Get out of here,' shouted one of the waiters at me. 'No 'niggers' can eat here.'

"I drew back in astonishment. I did not understand. My companion tried to explain.

"My friend is from India,' he said. 'He is a professor in a college.'

"The waiter shook his head as he continued to bar the door.

"We will go elsewhere,' said my friend quietly.

"At another eating place we had a similar experience, and again at a third. Then my friend stopped at a store and bought bread and fruit saying, 'We will go back to the Board Rooms to lunch.'

"There we sat down together and I ate my first meal in America, the land of my dreams.

"I did not understand then. I do not understand now, but the loneliness is passing away. The long days in a rooming house were hard at first. I longed to enter a Christian home, to meet Christian people. Gradually I have learned to know a few. After many months I was invited to be a guest in one Christian home and then in another. I was asked to speak in some of the churches and there I found the real America of my dreams, and the real America has been kind to me and now I feel at home with you. As I stand here in answer to the invitation of you who are the real America, there is in my heart a longing that you and I may understand the feelings of those newcomers who arrive day by day, some of whom are not so fortunate as I, for, while they live in this great land, they never

come to know the America which is the land of their dreams."

On another day the monologue of a bride of India or a bride of Japan* may be given. From the textbooks on South America and Mexico other monologues may be arranged. An orphan of the Near East, a child from a Japanese kindergarten, a student from Vellore Medical School or from some other Union Christian College of the Orient may be introduced into the series of monologues.

A missionary guest introduced in this way each Sunday for several months will make possible the effective presentation of various phases and fields of work.

Furloughed Missionaries

"No missionaries ever come our way," complained one superintendent.

"There is such a thing as arranging to have missionaries and missionary leaders sent your way," suggested another superintendent. "When we begin to make our plans for the year we write to Board Headquarters and ask for as many missionary visitors as we can have during the year. Then we try to make their visit worth while. We see that they are met and well cared for and give them a good chance to rest. When they speak to our Sunday-school and congregation we line up our people solidly behind them in their work. Usually there are a number of large gifts from individuals as a result of such visits, in addition to a general increase of interest and contributions. We are always on the lookout for a chance to have as a guest a missionary, or any one who has visited our mission fields."

Pictures

In certain Sunday-schools and churches the plan of having a missionary guest for a day or a month is carried out by having a picture frame with a hinged back placed in a prominent position. The committee in

* Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa. Price 3 cents each.

charge place a picture in the frame each Sunday as someone introduces the guest by telling some of the interesting items about his work. Sometimes different members take part in such an introduction, each telling an incident. The picture may remain until a new guest is welcomed at some later meeting. The hinges on the back simplify the matter of changing pictures.

There are many other plans for varying the presentation of guests. At one meeting a representative of the children's missionary society may come with a message. At another time a member of the young people's society may be a special guest at the meeting of some other organization to tell a missionary story.

Be on the lookout for interesting possibilities in missionary guests.

CIRCULATING MISSIONARY BOOKS

The Library Committee of the Canada Branch of the Evangelical Church has been especially successful not only in getting missionary books into its library but also in getting them out of the library into the homes of its members. One year ago this committee began its work with an appropriation of only \$10.00. Individual gifts of interested friends increased the fund to an amount sufficient to purchase twenty-four books. The committee was instructed to select missionary books that were

1. Interesting and readable.
2. Instructive and full of reliable information.

In each book purchased a pocket was pasted, containing a card on which the name of each reader was to be written.

A letter was sent to the borrowing auxiliary as the books were mailed; also a copy of the full list of books available and the rules and instructions to be observed. A card for report was included.

There was no charge for the books, the only expense to the auxiliary being the amount of postage required

to send the books on to the next point according to instructions.

Each auxiliary was allowed to keep the books for three months, but as the number increased the library was divided and sent out in sections.

The report for the first year shows a total of 446 books read as follows:

Japan on the Upward Trail	20
The White Queen of Okoyong	28
The Crusade of Compassion	15
The Alaskan Pathfinder	17
Wayside Sowing	32
Ann of Ava	22
Uganda's White Man of Work	12
Woman and the Leaven in Japan	13
The Moffats	25
Bishop Hannington	13
Blackbearded Barbarian	22
Livingstone the Pathfinder	26
A Gentleman in Prison	25
Book of Missionary Heroes	14
Missionary Readings	15
Chinese Diamonds	15
How I Know God Answers Prayer ...	31
Ancient Peoples At New Tasks	3
World Friendship, Inc.	5
Frank Higgins, Trail Blazer	7
China's Real Revolution	6
A Noble Army	51
Love Stories of Great Missionaries....	29

446

Comments received from various churches are an indication of the interest aroused:

RODNEY: "We would be pleased to get more books. They were liked by all who read them. Every one spoke of the 'Book of Missionary Heroes' as being extra good. 'Livingstone, the Pathfinder,' also was fine."

ELMWOOD: "'Ann of Ava,' and 'Missionary Readings,' are wonderful."

MILVERTON: "'The Moffats,' 'Blackbearded Barbarian,' and 'How I Know God Answers Prayer,' were enjoyed by all who read them."

ELMIRA: "The ladies seem to like 'The White Queen of Okoyong' best, and then 'The Alaskan Pathfinder' and 'A Noble Army.' They seem to be just getting interested. This was something new for them. When one reads a book she tells others about it and they want to read it too."

After the second reading campaign Elmira reports: "The little book entitled 'How I Know God Answers Prayer' is a wonderful little book. I am sure our ladies enjoyed reading the books very much."

CREDITON: "Thank you very much for books loaned to us. I enjoyed them very much and read them all, and some twice."

CHESTLEY: "'Love Stories of Great Missionaries,' 'Chinese Diamonds' and 'Frank Higgins, Trail Blazer,' were marked with

this notation, 'These three books met with the greatest favor.' "

THE SUNDAY SCHOOL EDITION

One Sunday-school varied its missionary program by presenting a special edition of its local newspaper. A frame about 6x8 feet covered with a sheet represented the page of the paper. A boy or a girl stood in place for each column and spoke the news of that column.

On one day the first column told of the splendid experience of one church in stewardship; the second gave a short, pithy paragraph on the meaning of consecration; the third related a missionary story; the fourth and fifth represented cartoons in which one being dressed as a boy from the coal mines told of his life under the earth, while beside him stood another boy costumed as a protesting bag of missionary money which was to be spent on a non-missionary project.

Headlines may be printed and placed above the heads of the columns, and two frames may be used instead of one, thus displaying four pages of a newspaper.

A MISSIONS ROOM FOR EVERY SUNDAY SCHOOL

By EDWARD H. SMITH, *Foochow, China*

Everyone knows how difficult and often ineffective is the work of the substitute teacher in the Sunday-school.

One way of meeting the absentee teacher situation is to have a Missions Room, fitted up by missionary leaders, with maps, pictures, charts, curios and other objects of missionary education and interest. You will likely be surprised when you begin to make your collection to find how many things are available. A room made attractive by flags and pictures makes boys and girls eager to see what is behind it all.

Each Sunday one or more classes may have a lesson in the Missions Room. If a teacher is sick the class may come for a number of Sundays.

Classes and teachers may come for a Sunday to study some particular phase or field of missions in this room where special helps are available. By fitting up such a room and keeping it up today some earnest worker may help to bring a real missionary message to an entire Sunday-school. The plan is simple, inexpensive, workable. Try it in your church.

WHEN YOU STUDY MEXICO

Many of the churches will be having mission study classes on Mexico during the year. You may increase the interest by inviting the children of the congregation to a *pinata*.

During the Blue Ridge Conference of the Missionary Education Movement, the class in Missionary Education of Boys and Girls gave a demonstration party to the boys and girls on the conference grounds. Miss Norwood E. Wynn, missionary to Mexico from the Methodist Episcopal Church, South, a member of the class, was in charge. As many paper bags as there were guests were prepared. The bags were filled with sweetmeats, nuts and fruit, and hung high on a rope above the children's heads. Clustered around them were tissue paper cut-outs and fringes of attractive colors and designs. The eager guests arrived, full of curiosity to know what a *pinata* was. They heard some interesting stories about the boys and girls of Mexico. Then they were blindfolded and given a stick with which they tried to hit the paper bags. There were many happy shouts of laughter as one guest after the other had a try. Then the rope was lowered and as the paper bags were broken, the goodies flew out in all directions and there was a joyful scrambling for them. Shouts of laughter could be heard all over the conference grounds and many interested spectators gathered to enjoy the fun. Of course they too learned more about Mexico incidentally. Such an occasion furnishes an opportunity for telling missionary stories, displaying pictures of Mexico and of missionaries

and their work, with many other features that are educational as well as entertaining. In a real Mexican *pinata* the goodies are placed in an earthenware crock which is to be broken by the stick but paper bags make a very good substitute.

Invitations for such an affair may be written or printed on a cut-out design of a Mexican sombrero. In addition to the goodies of the *pinata champurada* may be served. It is made from ground corn and water, flavored with cinnamon and sugar and cocoa.

A JAPANESE TEA PARTY

In past days if girls were in business they were not in the Missionary Society. Now hundreds of societies have their Business Women's Division. The active Business Girls' Circle of the First Christian Church of Chattanooga, Tenn., recently gave a Japanese Tea Party which combined valuable educational features with delightful social opportunities.

In order that the members may come directly to the meetings, supper is always served before the regular meetings of this circle. At the time set for a program on Japan, the usual supper gave place to a special Japanese tea. All the members of the circle wore Japanese costumes and welcomed the guests. At an artistically decorated table Japanese tea was served in Japanese cups.

The meeting was held in the large Sunday-school room. At the end of the room appeared in large yellow letters, "The Land of the Rising Sun." The lights were shaded in yellow. For weeks in advance the girls made Japanese decorations, which transformed the room.

Each mission station of the denomination in Japan was represented. A rice field was reproduced in miniature. Green crêpe paper, cut and fringed, made the growing rice, with tiny Japanese dolls representing the workers.

There were palm trees with trunks covered with brown crêpe paper, and

leaves of green. There was a small Buddhist temple and a cherry tree garden with mirror lakes. Cherry trees were made by cutting the branches of growing trees, stripping them of leaves, and pasting paper blossoms on the bare branches. At each station pictures of the missionaries working there and of various features of the work were shown.

AFTER SEVEN YEARS

BY MRS. JOHN BRATTON

President of Woman's Auxiliary of the Synod of Virginia

About seven years ago the leaders of the Woman's Auxiliary in the Presbyterian Church in the United States realized that some of the women of the churches were interested in one cause and some in another but that only a small number were interested in all of the causes and intelligent concerning them. After thought and prayer and consultation, the Auxiliary Circle Plan was inaugurated. It has now been in operation about seven years.

Mrs. John Bratton, President of the Woman's Auxiliary of the Synod of Virginia, tells something of the plan and the results following its adoption.

There is a common old saying to the effect that "The proof of the pudding is in the eating." If this is true, as all housekeepers are ready to testify, practically all of the churches of our denomination have proved that the Auxiliary Circle Plan is the very best plan of all, for practically all of them have adopted it in their organization for women.

In the feminine phraseology of the cook book it might be stated in this way:

INGREDIENTS.—Every woman and girl in the church. First, break up all existing organizations into individual bits. To this add every other woman and girl in the congregation. Mix thoroughly and divide into groups. Use sufficient prayer and Bible study to permeate every individual. Season to taste with mission study and the study of the benevolent causes of the

church. Sweeten with a sauce of a social meeting now and then. Serve at least twice a month, first as a whole and then in groups. Whatever you do, don't let it get cold. Keep hot with continued interest in order to get the best results. Satisfied users are the best advertisement of this recipe. This is literally what we have done and what we are doing in the Auxiliary Circle Plan in the Southern Presbyterian Church.

THE AIM.—In formulating a plan the aim was "All the women of the church studying, working, praying for all the causes of the church."

METHOD OF PROCEDURE.—First: All existing organizations are disbanded. Every woman or girl in the church is enrolled as a member of the Auxiliary by virtue of her church membership.

The second step is the division of the membership into circles. All the circles are made as nearly equal as possible in spiritual, financial, and social gifts, and each circle has its own chairman. In forming the circles the exceptional members are first selected and placed in groups to which it is evident they belong—high school girls, business women, shut-in members and others. The remaining names are divided into groups such as: a. Active; b. Medium; c. Indifferent.

The names of these workers are written on slips of paper. Each group being put into a separate basket, the circle chairmen draw from each basket in turn. This method assures each chairman a circle of average ability. Usually after the first year the chairmen of circles give to the president a confidential list of the members of their circles with not only a, b, and c, written opposite the names, but if any member has shown decided ability along any line a note is made of that fact. We try as far as possible to have in each circle the following:

1. A spiritually minded woman who is a Bible student.
2. A tither.
3. A liberal giver who has means.
4. A woman with a consecrated automo-

bile who is willing to use her car for the Lord's work.

5. Someone who is especially interested in missionary literature and mission study.

6. A woman who has a home large enough to entertain social meetings.

7. A woman who has domestic gifts and who will serve as chairman of a committee for luncheons and social affairs.

At first there may not be enough women of these types to go around, but as leadership develops, women of varying gifts will be discovered.

The annual shifting or changing the circle membership is one of the best features of the plan, since it prevents cliques, fosters more general acquaintance, and gives opportunity for the development of initiative. This change is usually made by a committee of the outgoing and incoming officers.

OFFICERS.—The general officers consist of a President, Vice-President, Secretary and Treasurer, with the secretaries of the benevolent causes of the church whose duty it is to promote interest in the causes they represent.

MEETINGS.—One day of each week is named as Church Day. On Church Day of the first week there is an Executive Board or Committee meeting. During the second week the full Auxiliary holds a business meeting. The third week each circle holds a meeting of its own and on the fourth Church Day of the month the Auxiliary holds a program meeting and social hour. Many auxiliaries combine the auxiliary business and program meetings, since the business, having been thoroughly discussed at the meeting of the Executive Board, will take only a few minutes. My own Auxiliary also changes the order of Church Day, having first, Executive Board, then Circle and then Auxiliary. In this way matters of great importance are first discussed at the Board meeting, and then taken by the chairmen of circles to their circle meetings, thoroughly discussed there, and finally voted on at the Auxiliary meeting. In this case that fourth Church Day may be used for mission

study, Bible study, some special sewing for the orphans, town nurses, White Cross, or other work.

PROGRAMS.—There are always missionary or allied programs at the Auxiliary meetings. All the benevolent causes are studied. Special emphasis is placed on systematic Bible study and each Auxiliary is expected to have at least two mission study classes each year, one on home missions and one on foreign missions. Each circle is a law unto itself in so far as programs are concerned. The General Auxiliary publishes a suggestive Year Book of Programs for both auxiliary and circle meetings.

FINANCES.—The budget, after having been adopted by the Auxiliary, is apportioned among the circles. Voluntary pledges are made by the individual members to meet the amount called for. Three special offerings are made during the year—the thank-offering for Home Missions in November, the self-denial offering for Foreign Missions in February, and the birthday offering in May which goes first to one benevolent cause and then to another. We believe that by educating our members in stewardship and in the needs of the church both their hearts and their purse strings will be opened.

RESULTS.—The following table of comparisons give results that show far better than any words what the plan has done:

	1918	1924
Auxiliary member-ship	46,788	103,045
Total gifts	\$433,601	\$1,412,608
Amount per capita	\$9	\$14
No tithers	None reported	21,196
Bible Study		
Classes	None reported	2,312
Foreign Mission		
Study Classes..	622	2,345
Home Mission		
Study Classes..	567	2,274

Other results are as follows:

1. It is putting responsibility upon the individual member instead of upon the general officers.
2. It is increasing our sense of stewardship, not only of money, but of all that we are and possess.
3. It is teaching us, not only the importance and efficacy of prayer, but how to pray.
4. It is teaching us to do less reading and more studying of our Bibles.
5. It is proving to us the importance of being vitally interested in our church and its work, and informed as to its needs and achievements.
6. It is developing leadership—executive leaders, prayer leaders, Bible and mission study leaders, program leaders.
7. It is showing us that there is a place for every woman in the church in its service; that God is asking of each of us the same question He asked Moses, "What is that in thy hand?"—time, business ability, personality, opportunity for intercession, a home, an automobile—all may be used in His service.

THE MISSIONARY'S PLEA

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in vision we behold the crown,
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, friends, that we may still endure! —*Author Unknown.*

Woman's Foreign Mission Bulletin

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

"A CHAT WITH HOME BASE HISTORY MAKERS"

BY MARY LATHROP BISHOP

To those who attended the memorable Washington Foreign Missions Conference in January, it will not seem strange that we of the Home Base fellowship meet through the medium of the printed page for an informal chat concerning the great issues which we were asked to face at that time—issues so grave and of such significance that we said one to another, "Nothing can ever efface from our memories the challenge, nor from our consciousness the sense of personal responsibility."

It is always helpful to define and evaluate aims and to review the facts which have contributed to our selection of objectives. The purpose, as given in the call of the great Convention, was to "enlarge the interest and deepen the conviction of the Christian people at the Home Base as to their Foreign Missionary responsibilities and obligations." The question we ask ourselves is, How fully is this purpose being realized through our efforts? Are we sharing with our constituency the knowledge of the magnitude of the task of women who are seeking to interpret by love a *living Christ* to women and children in foreign lands through the lives of our ambassadors for Christ? After those days of fervent zeal and enthusiasm, have we the deep settled conviction that the "note of immediacy" has struck? That a Program of Action is called for by the very events which are daily passing in review?

There are certain developments in foreign fields that are affecting our whole problem, and perhaps it may be just now the privilege of the Home Base history-makers to awaken a new interest by supplying adequate mo-

tives for *supreme sacrifice*, by furnishing carefully outlined and well presented programs, by aiding in an intelligent understanding of the missionary task. Our major problem would be on the way to solution if we resolved to recreate the impressions left upon us by the addresses in Washington, and to proceed to harmonize plans with the magnitude of our task.

Our Task

The work of the Home Base is not limited geographically by any prescribed area. The organizations in each Board exist that the needs of the foreign field may be presented to the constituency. Whatever problems await solution overseas should be of concern to the Home Base.

The present year is one of special significance to all missionary organizations. The progress of events affects all Christians everywhere, and nothing can be alien to our interest. Helen Barrett Montgomery writes: "The present is a period of need, such as the world has never known. Every support on which man trusted has broken down, civilization, law, order, government, education. Unless there is help in Christ, there is no help for the world. The whole Gospel is needed for the whole world, and it must be given by the whole Church."

If space permitted, many startling facts from all lands might be marshaled, showing the awakening of womanhood to new ideals of service. The spirit of nationalism is taking possession of India's women as well as of her men. In the vicinity of Bombay and Poona, certain Hindu women are working out a scheme of education for girls starting with the primary and continuing through three years of college grade. As we think of India with only one woman

in a hundred literate we must needs lift our hearts in prayer and effort for India. Turkish women are throwing aside their veils and looking out upon the world with new eyes. Christian Burmese women are organizing for service. Chinese women are taking leadership in all departments of activity, physical, social, religious, medical, economic. Japanese women are receiving recognition in important positions as leaders.

In that great country which is in the public mind so prominently today, Chinese women are recognizing that women are as important as the men to the future stability, improved society, and higher ideals of a nation, and, with fervor, they are entering into their heritage. A missionary writes, "If we are to establish the Christian Church in China we must train the women." One of China's great problems is its untaught children. Of 99,000,000 children of school age only 4,218,695 are in schools, and only 125,513 in Christian schools. "Not one in a thousand of China's girls are in school or in Christian homes." This is God's challenge to American women. China is stepping into the international arena. We must give liberally. We must pray sympathetically. We must help sacrificially.

Child Labor

Child labor is a new problem in human affairs, for ancient history has no such record. In "Milestones," which is being published by the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, and the National Board of the Young Women's Christian Associations, we read: "There is an immediacy about a child welfare program that exists with reference to no other." The following paragraph is of special interest: "We come into close contact with this problem through our foreign mission work—in China, for example, where the church is taking a stand for the protection of children in industry. However, in the efforts of the Chinese Church to

create public opinion and to change deplorable conditions, it is faced with the failure of America to protect its children.

Some Avenues of Service

The source of strength at the Home Base lies in the fact that women, when enlisted in a great cause, form a vast working unit moving forward with the urging force of a great enthusiasm. It is woman's way to concrete her task and to attack her problems with vigor. The Institute for a Christian Basis of World Relations recognized this characteristic feature in woman's work and made very definite recommendations, in June of 1924, dealing with our specific work as a missionary group. We do well at this time to refresh our minds with the viewpoint of this conference:—"That all groups launch a study along broad, constructive lines of international relations, emphasizing the inherent connection of missions to these relations":—"That the missionary groups study the economic factors affecting the Christian basis of world relations so that they shall clearly understand the interrelation of economics and missions":—"That Christian women study their general attitudes and policies in relation to these matters, realizing that they need to develop right attitudes toward politics, to become informed, and to use the vote as part of their Christian service to help make the government Christian, to insure that those who represent them in the government express their ideals and spirit."

It is encouraging to note that Women's Boards have given sympathetic support to the great movements of the day, such as the Women's National Committee of Law Enforcement, the Cause and Cure of War, the child labor question and to an intimate study of the burning vital issues that are affecting the foreign field in this crucial hour.

We are trustees of a great task with a wonderful heritage and have an entrusted opportunity. The supreme

motive and compelling force is to enthroned Christ in politics, in commerce, in industry, in social and civic life, and in personal, national and international relations. How may we achieve our objectives?

Agenies of Progress

There are agencies of the Federation of Women's Boards of Foreign Missions which are striving to answer this question, "agencies of progress" dealing with the problem of program making and presentation and of better publicity, with deputation and summer conferences. There are local Federations and Committees charged with responsibility and there are Cooperating Committees. From the Cooperating Committee for the Women's Union Christian Colleges in Foreign Fields comes a stirring message written by Miss Florence G. Tyler, Executive Secretary.

"The great campaign for the Union Christian Colleges of the Orient has made possible splendid buildings on seven new campuses in India, China, and Japan. The lists are full, the waiting lists lengthen, opportunities come apace. Graduates are joining the ranks of Christian leaders and the future is full of hope.

"The women of America can help their sisters in the Orient. Budget needs are pressing. You Have Built—Will You Maintain?"

The Committee on Christian Literature for women and children reports some achievement. Miss Alice M. Kyle, Chairman, explains the objectives in an article soon to appear. Miss Kyle tells us that *Happy Childhood*, a monthly magazine for Chinese children, which celebrated its 10th birthday in March, has an edition which now reaches each month about 10,000 homes, where at least 60,000 readers, old and young, welcome this little visitor. It goes into almost every province in China. Marshal Feng has taken it for his soldiers, and a worn and tattered copy was

begged by a prince in West China to take home to his little son.

It is hoped that a Chinese edition of Mrs. Peabody's "Prayers for Little Children" may be undertaken soon after Mrs. MacGillivray's return to China, as she says that the prayer life of little children in China has almost no help even in Christian homes.

The notable achievements of Miss Laura White, that well-known pioneer in this branch of Christian service, far antedate any enterprise of this Committee, yet from time to time the honor of aiding her in her splendid efforts to enlighten the mothers of China through her widely known magazine *Nu Tu Pao*, the *Woman's Messenger*, has been in our budget.

Not long after *Happy Childhood* became an accomplished fact, our attention was called to the needs of the Japanese women and children. Japan, unlike China, is a literate nation, yet the dearth of simple, practical Christian books and magazines, suited to the needs of Japanese mothers and their little ones and available for the poorer classes, is almost unbelievable.

For a number of years the Committee has been aiding the Society for Christian Literature in Japan in the publication of two monthly magazines, quite widely used by Christian teachers and colporteurs: *Shokoshi* (Children of Light) issues 10,000 copies each month, which are used in mission Sunday-schools and in homes of varying degrees of prosperity and "*Ai No Hikari*" (Light of Love).

In India has been made our latest and perhaps most adventurous experiment. There are in India over a million boys and girls of school age. Many thousands of these are taught to read English. This youngest venture of the Committee *The Treasure Chest*, was launched in 1922 and met gratifying success.

Who will pray for the abundant showers of interest and money which shall make this wilderness of potentialities and shut-in lives blossom as the rose?

Woman's Home Mission Bulletin

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

CONFERENCE OF CONFERENCE LEADERS

BY GILBERT Q. LEBOURD,

Secretary, Committee of Arrangements

There were one hundred and one present at the conference of conference leaders held at Asbury Park, N. J., May 6-11, 1925, the majority being there for the full time. Everyone who was present for the entire conference felt that it was a meeting of unusual significance and importance. At the closing session it was voted unanimously to hold a similar conference in the same place next year and at approximately the same time, the same Committee of Arrangements being continued with power to make any necessary changes in its membership. The same plan of working through existing agencies will be followed in promoting the conference as was followed this year.

To report the conference is difficult because it was the sort that needs to be attended to be appreciated. The meetings were all conducted on the discussion method under the able leadership of Professor Harrison S. Elliott of Union Theological Seminary. A questionnaire was sent out in advance to determine the general areas of discussion. The finest spirit was shown through all discussions and there was evident everywhere a very earnest desire to find out "how our conferences may help people to find a more Christian way for the world."

The first sessions were devoted to finding out just what are the problems of the present day that are so important that they must be brought before summer schools and conferences. These were boiled down to four: War and Peace; Standards of Success and Profit Motives; Race Relations; and Problems of Men and

Women. It was decided to limit the discussion to these topics and to the general subject of conference methodology.

One evening was spent in group discussion in which groups representing foreign missions, home missions, young people's work, and religious education discussed the four topics mentioned above, or such of them as time permitted. A definite attempt was made to find out how these topics affected the respective groups. This was done by discussing concrete cases rather than mere theories.

The following morning the entire conference began the discussion of race relations as an example of how a topic might be developed in a conference. Early in the session one of the delegates brought the discussion to a definite issue by submitting his own personal problem. Living in a New York suburb which is rapidly developing, he asked if as a Christian he had any right to join with others to keep the real estate men from selling to Jews. For the rest of that day and part of the next, the conference settled down to hard, thoughtful discussion of this practical problem. It was not intended to settle the problem, but the discussion brought out the principles involved in clear light and showed possible factors in the situation which might be used to work out a solution.

No attempt was made to discuss the other three major problems as time did not permit.

The discussion of summer conference methodology consumed most of the remaining time. It was surprising to find how much in common there was between the various groups which in themselves are very different. Practically every type of conference was represented: Chau-

tauqua, Y. M. C. A., Y. W. C. A., Missionary, Religious Education, Young People, Fellowship, etc.

The chief things discussed were the use of the "discussion method" and the extent to which the delegates themselves should determine the program and direct the activities of the conference. Testimony was given to the success of the "discussion method" and to a very large cooperation between delegates and leaders in determining the conference curriculum and in directing its activities.

The closing session of the conference on Sunday night was a never-to-be-forgotten occasion. A deep sense of spiritual values had been running through the entire conference. From time to time there had been periods of silence in which to seek divine aid. Face to face with some of the most challenging questions of the day, the delegates had felt drawn together in a common desire to seek added spiritual power for tasks too great for mere human strength. Then, too, there had been times for the giving of thanks for many things. The last hour of the conference was reserved for a devotional meeting under the leadership of Miss Rhoda McCullough. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." This was the theme. With the assistance of four of the delegates, there were lifted up for the group four gates, each giving the vision of a great field: the vast army of eager young people, chafing at restraint, yearning for things high and noble and often impatient with the Church, yet willing to serve if given the chance; the Negroes of our land, accomplishing much, yet failing in many things, living among the whites and yet apart, pressing up, but often unjustly thrust down; the women and girls in industry, bound 'round about by a great system, all too often un-Christian, handicapped by low wages and long hours, tempted on many hands yet striving for justice, and love, and Christian fellowship; the lands across the seas

as typified by Kobe, Japan, where in the slums a little band of Christians strives for better things and has looked to America as a land of Christian helpfulness, looked to America as a land of justice and brotherhood, looked so once but looks so no longer, and now doubts and cannot understand, and wonders if no land is really Christian.

These gates were opened. Shall the King of Glory come in? Can He come in until Christ's Church does more than in the past? Can our conferences help people to find the truly Christian way for the world? Such thoughts as these were in the hearts of each as Dr. Ralph E. Diffendorfer closed the conference with prayer.

What was accomplished? Not much that can be reported. Much that will bear fruit in the future. As one present has said, "It was not a conference for passing resolutions but for making them." The great responsibility of conferences became more clear than before. It seemed clear to most of those present that if the conferences of the churches are to continue to be places of real leadership they must deal with the great problems of the day which were considered at Asbury Park. There was frank admission of failure to accomplish all that needs to be done and a sincere desire to find new methods to increase the efficiency of conference procedure. The outstanding conclusion reached was that more conferences among conference leaders were absolutely essential; hence the decision to meet again next year.

MORMON STATISTICS—1924

From the Annual Report of the Utah Gospel Mission:

MORMON ORGANIZATIONS			
	U.	R.	Total
Alabama	13	3	16
Arizona	23	...	23
Arkansas	5	1	6
California	46	33	79
Colorado	24	19	43
Connecticut	3	4	7
Delaware	0	0	0
Florida	26	4	30
Georgia	21	...	21

	U.	R.	Total	Name—Headquarters	In United States, Mission-	Mem-	Value of
				Can. and Mexico	aries	bers	Property
Idaho	9	9	18	California — Los			
Illinois	18	45	63	Angelo	125	8,625	\$289,114.04
Indiana	15	4	19	Canada—Toronto ..	71	716	23,021.47
Iowa	9	66	75	Central States —			
Kansas	14	26	40	Independence ..	158	8,712	110,410.26
Kentucky	30	2	32	Eastern States —			
Louisiana	11	1	12	Brooklyn	142	4,689	232,818.55
Maine	5	12	17	Northern States —			
Minnesota	3	8	11	Chicago	127	5,141	88,694.57
Maryland	5	1	6	Northwest'n States			
Massachusetts	7	9	16	—Portland	99	5,599	82,535.76
Michigan	9	96	105	Southern States —			
Mississippi	13	2	15	Atlanta	197	23,047	64,066.14
Missouri	25	105	130	Western States —			
Montana	18	9	27	Denver	96	4,977	102,385.44
Nebraska	8	20	28	Mexican—El Paso,			
Nevada	8	...	8	Texas	76	2,683	15,184.12
New Hampshire	0	0	0	Totals	1,082	64,189	\$1,008,230.35
New Jersey	3	2	5	<i>In Foreign Lands</i>			
New Mexico	7	...	7	Armenian	2	164	\$450.00
New York	12	8	20	British Mission ..	151	5,670	78,518.17
North Carolina	17	...	17	Danish Mission ..	24	1,621	55,284.95
North Dakota	1	3	4	French Mission ..	30	468	1,242.95
Ohio	10	46	56	Nether'lnds Mission	61	3,189	57,229.02
Oklahoma	11	22	33	Norw'gn Mission ..	17	1,621	52,774.43
Oregon	17	9	26	S. Africa Mission ..	18	485	17,823.30
Pennsylvania	15	19	34	Swiss and German			
Rhode Island	1	2	3	Mission	226	11,102	51,497.79
South Carolina	23	...	23	Swedish Mission ..	30	2,051	53,350.17
South Dakota	2	...	2	Totals in Europe	559	26,371	\$368,169.86
Tennessee	9	1	10	<i>The Island Missions</i>			
Texas	28	8	36	Australian Mission	41	1,115	\$40,911.18
Utah (only R. counted)	...	3	3	Hawaiian Mission ..	61	13,083	195,830.00
Vermont	5	...	5	Japan	0	164	Abandoned
Virginia	18	1	19	New Zealand	45	5,184	150,575.66
Washington	28	18	46	Samoa Mission	44	3,402	92,789.24
Washington, D. C.	1	...	1	Tahitian Mission ..	11	1,721	13,493.70
West Virginia	11	11	22	Tongan Mission ..	19	1,051	24,853.52
Wisconsin	8	20	28	Totals	220	26,780	\$518,383.30
Wyoming (not Western)	8	1	9	Joseph Smith birthplace farm,			
Hawaiian Islands	16	2	18	Sharon, Vt.			20,000.00
Canada (not colonies).	16	90	106	Joseph Smith home farm, Pal-			
	635	762	1,370	myra, N. Y.			20,000.00
				Total missions property held ..			\$1,934,763.51

Program Suggestions

Program on Farm and Cannery Migrants. Full text of hymns, Scripture passages, prayer and recitation. Various topics for short talks, references being given for developing the program. Two illustrations; 3 cents, \$2.50 per 100.

Stereopticon Lecture, Farm and Cannery Migrants. Full text accompanies 59 pictures. Rental: \$2.00 for a meeting, plus transportation one way and cost of replacement of any slides broken, injured or missing.

The Kingdom of Love. Pageant on Farm and Cannery Migrants by Ruth Mougey Worrell. Given at Northfield Home Missions Conference, July, 1924, and Home Missions Institute, Chautauqua, August, 1925.

Grand total of both, 1,370; (125 more than 1923 list).

"U"—Utah Mormonism; "R"—Reorganized or Josephite.

And from figures given by President Heber J. Grant at the conference in Salt Lake City, April, 1925, as reported by the *Deseret News*, the following:

MISSIONS

Total missionaries out from home regions, 1,871; of members in these missions, 117,340; property held by Mormonism in these missions, \$1,934,763.51—nearly two millions of dollars; there are 24 "missions," with 654 "branches," and figures as follows:

NEWS FROM MANY LANDS



JAPAN-KOREA

Tokyo and Santa Barbara

AN incident which occurred in Tokyo on July 1st received but bare mention in the cable news, yet it is of very great significance says *The Christian Advocate*, "in its bearing upon international relations and upon the whole question of world peace. July 1st was the first anniversary of the United States immigration act which so outraged the national pride of the Japanese by its discrimination against persons of their race. Those agitators who find their advantage in stirring up hatred of America planned to hold public meetings in Tokyo on this unhappy anniversary, at which passionate oratory should do its utmost to keep the old sore open and inflamed. But something happened. On the eve of the anniversary the American dispatches brought the news of the earthquake at Santa Barbara. The hearts of the Japanese were touched with sympathy for those who were suffering from a disaster similar to that which devastated Tokyo and Yokohama two years ago. One of the announced 'humiliation' meetings was called off because of popular sympathy with the earthquake sufferers, and the others were scantily attended and devoid of enthusiasm. Too many people in Tokyo remembered the promptness with which America opened its heart when that city was in ashes and ruins. When America acts like a Christian toward a non-Christian nation she discovers that the Golden Rule is no dead letter."

Unreached Groups in Japan

THOUGH the Church in Japan today is practically self-governing, and is rapidly advancing towards self-

support, it is utterly unable as yet to undertake the full responsibility of self-extension. This is the opinion of Rev. W. H. M. Walton, who, writing in the *Church Missionary Gleaner*, points out three great groups in Japan among whom evangelistic work is greatly needed. First, is the almost unreached rural population. Again, in the city of Tokyo today there are more students of higher grade than in the whole of the British Isles. They come from all over the Empire and indeed the Far East. Take the four largest universities with a student population of 33,000; with the exception of one definitely Christian hostel, a few Bible classes, and a C. M. S. Chinese Student Mission without a missionary, nothing is being done to win these future leaders of Japan for Jesus Christ. The third group is the 46,000 men, women and children whom modern industrialism has brought into the factories which exist today.

Won Through Children

MEETINGS for mothers accompany the kindergarten which American Methodist women are conducting in Hakodate, northern Japan. Miss Goodwin writes: "The mothers seem to be enjoying their meetings very much, and we have had splendid attendance. One of the women has begun to go to church since the meetings started. She is not a Christian, but is eager to learn. We may not be able to do as much real, definite evangelistic work among the mothers as we long to do, but we can act as the connecting link with the church. The children are taught to pray in the kindergarten and many of them pray at home, some also asking a blessing before each meal. The prayers of the children will help in the evangeliza-

tion of the homes." Among the mothers of the children in the main kindergarten Miss Goodwin has started a Bible study class. One woman has become a Christian and she has brought in others.

Children's Views on Religion

A SUNDAY-SCHOOL worker asked some questions about religion in the class rooms of the secondary schools in Osaka, now the fifth largest city in the world. Some 9,064 boys and girls were questioned. It was learned that the parents of 7,973 were Buddhists, 387 Shintoists, and 329 were Christian. The number that thought there was a supreme being were 6,694, but some 1,276 misguided ones said that there is no God. About 1,044 were in doubt and did not answer. Again 7,522 felt that there was some need for religion. When asked as to their preference 3,157 wanted to be Buddhists and 1,513 like Christianity. The others were in doubt. The Bible had been read somewhat by 1,371.

Koreans in Japan

EIGHTEEN years ago when the Y. M. C. A. sent a secretary to work among the Korean students in Tokyo there were only a few hundred Koreans in Japan; at present there are about 150,000. Regularly organized church work was not begun until 1912 when the Methodist and Presbyterian Councils united in sending a pastor to the Christian students in Tokyo. In 1918 the pastor reported that the Korean congregation was the third largest in the city. In 1921 the direction of the work for Korean students in Tokyo was transferred to the Federal Council and its field extended to include all Koreans in Japan. R. A. Hardie, who, at the request of the Council, has made a survey of the situation, reports that under the care of Pastor Pak, a Korean, there were 12 groups, having a total enrollment of 333 adults, of whom 62 were baptized. Six of the groups had Sunday-schools for children with an average

attendance of 30 and there were also six night schools with an average attendance of 27. He says:

"It is evident that this rapid influx of Koreans, and its wide distribution throughout all parts of Japan, create a missionary situation which calls for something much more radical and extensive than the churches in Japan and Korea have yet realized."

Korean Out-Station Clinics

D. R. NORMAN FOUND, a Methodist medical missionary in Kongju, Korea, is planning to organize a number of clinics at out-points beyond the city in which he has his headquarters. There are six main roads leading into Kongju. The plan is to select a village with a church about five or ten miles out along each road and hold there clinics on regular schedules, so that the people of the countryside may depend upon the place to be served on a regular date by either Dr. Found or his Korean assistant. This is an experiment in medical out-stations which has probably not been tried on any other mission field.

In a recent itinerating trip of about two hundred miles in this territory, Dr. Found discovered many small villages where his services were very welcome. Going from village to village he performed many minor and major operations, most of them having to be done in the street, because there was no clinic to which the patient might be taken. He carried along with him two large boxes of medicine and they were practically empty when he returned to Kongju.

A Missionary Educator

TWENTY years ago a Korean country preacher asked John Z. Moore, missionary, for \$1.50 a month to pay for sending his boy away to boarding school. But after thinking it over he changed his mind and asked that the money be used for a school in the village, for his son and other lads. The school was opened with five pupils and one teacher on wages of \$2.50 monthly. Now that school has grown

to 160, with three or four buildings and a kindergarten of seventy pupils. The boy for whom the school was started is now at the capital, himself a teacher in the famous Pai Chai High School. In Pyeng Yang, the large city of the north, there is a Methodist high school, with a Korean principal who was graduated at Ohio Wesleyan and Columbia, and linked with it are lower schools with 4,000 pupils. Not long ago on a Japanese national holiday the Governor General, Baron Saito, formally presented Mr. Moore with a silver vase bearing the Emperor's crest, and an illuminated scroll, setting forth the reason for awarding the imperial honor, namely, "For having rendered distinguished service in educational work for many years." Mr. Moore has met the financial cut in the work of the schools ordered by the Methodist Foreign Board by pledging from his own salary an amount for the schools equal to four fifths of the amount given by the mission for this purpose last year.

ISLANDS OF THE SEA

Tribute to Samoan Missions

THE following letter was recently received at the office of the London Missionary Society from Major-General G. S. Richardson, Administrator of Western Samoa:

I would like to pay a tribute to the great work that has been done in Samoa by the L. M. S. I see evidence everywhere of the influence of your early missionaries who have left a permanent mark on the character of the Samoan people, who are today a God-fearing, law-abiding and lovable people. The administration of these islands is facilitated by the past efforts of these missionaries who sacrificed themselves to bring out the conditions which now exist in this Territory. I cannot pay too high a tribute to the far-sighted policy of the pioneer missionaries. Their wisdom and organizing ability is seen today in the Samoans gradually learning to control their own affairs, with a desire to live as Samoans, and not aspire to become Europeans in their outlook, habits and customs, but to work out their own destiny under conditions best suited to their individuality. Their desire and efforts to spread the Gospel to other islands in the Pacific is proof of their Christianity having become a real thing in their lives, and a remarkably convincing evidence

of the benefits the Samoans have derived from their teachers—the missionaries from England.

Indians in Fiji

LARGE numbers of the Indian colonists in the Fiji Islands suffered greatly under an indenture system which has now been done away with. Rev. A. W. McMillan, who was for seventeen years a missionary in India, and is now representing the New Zealand Y. M. C. A. in work for these Indians, says: "Since the abolition of indenture, the people have scattered far and wide as independent settlers. The Rockefeller Foundation has recently treated scores of thousands of hookworm cases free of charge, producing a marked improvement in the health and the spirits of the community. In many ways things are changing for the better. There is, however, only one government primary school. The missions (especially the Methodists) are doing good pioneer work, and the people themselves are making brave efforts to run 'panchayati' or committee-managed schools, some of which receive a grant-in-aid from Government. Hakim Din, a well-educated Christian Indian, who has been headmaster of a large high school in Sialkot, in the Punjab, and his wife, have now gone to take charge of the school carried on by Australian Methodists at Lautoka, and another Indian, a graduate of the Allahabad Agricultural Institute, is doing good work in agricultural training.

NORTH AMERICA

Radio and Family Prayers

A NEW invention is helping to revive an old custom. "The Morning Watch," a service broadcast daily by the Boston Y. M. C. A., has been attracting increasing interest. Prominent ministers lead the services for the thousands who listen in. Through letters from professional and business people, farmers, shut-ins, and from old and young, it has been discovered that a great many New Englanders welcome this reversion to the habits

of their forefathers. One letter reads: "The Morning Watch is inspiring to all of my family. I now feel that my day is started correctly, and my optimism is maintained at one hundred per cent."

Christian Endeavor Convention

DENOMINATIONAL leaders outlined plans at the Thirtieth International Christian Endeavor Convention in session at Portland, Oregon, July 4th to 10th, for a closer correlation of the Christian Endeavor program of service and the general plans of the denominational leaders. Conferences held at the convention marked a decided advance in the co-operative programs, according to reports. Christian Endeavor topics have been arranged so as to dovetail into the programs of Bible Study, Missionary Education, Stewardship and Evangelism of denominational groups. The theme of the convention was "Fidelity to Christian Endeavor Principles." Emphasis was placed upon the evangelistic, community and missionary activities of churches and the part played in these programs by the Christian Endeavor Society. The event of greatest interest was the retirement from active service of Dr. Francis E. Clark, who forty-four years ago established the Christian Endeavor Society at Portland, Maine. Dr. Daniel A. Poling, co-minister of the Marble Collegiate Church, New York, was elected President of the United Society. Dr. Clark was elected President Emeritus. In honor of his long service on a non-salaried basis, the trustees have arranged to establish what is called the Dr. Francis E. Clark Recognition Fund of \$100,000, whose income will be devoted to the support of Dr. and Mrs. Clark so long as both shall live. After they have been called to higher service the fund will be known as the Francis E. Clark Memorial Fund, the income of which will then be devoted to the extension of Christian Endeavor work throughout the whole world.

MacMillan and the Moravians

IN THE radio messages announcing the safe arrival of the MacMillan Arctic Expedition at Hopedale on the coast of Labrador Commander MacMillan paid the following tribute to the Moravian missionaries there: "Had it not been for the Moravians, whose service with utterly inadequate funds is little short of marvelous, there would not be an Eskimo alive on the Labrador Coast today. Our men attended service here in a spotless little church with sand on the floor, women in combination of native and foreign costume on the right and men with their best red tapes tying in the tops of their sealskin boots on the left. One Eskimo word makes a line of an ordinary hymn. Congregational singing by Eskimos is the chief feature of the service. W. W. Perret in charge of the mission has done important work in botany, climatology and ornithology, and is of the utmost assistance to Koelz, of our party."

A Papal Mission Board

THE Roman Catholic Church in the United States is organizing an American Board of Catholic Missions. The plan, authorized by the hierarchy, is a final step in putting Catholic affairs upon a sound administrative and business basis. Two or three years ago a welfare conference was formed, and later national councils of Catholic men, and the same of women. The new board will bring under one head the missionary efforts, together with the great federations of volunteer organizations. In the main, the Catholic system now is like those of other great religious bodies, even to the employment in some cases of identical names. Some years ago a Catholic extension society was founded in Chicago. Its success has been marked, and it is to be employed as the organization through which the new board is to function. Following the Chicago venture came one for foreign missions, fostered largely from New York. That work also has grown rapidly. Part of the new work to be entered upon, it

is said, is in behalf of the thousands of Mexicans who come into the United States.—*Missionary Herald*.

New York City Japanese

INTEREST is being shown by the Presbyterian and Reformed Churches in the 4,000 Japanese who are in New York every year, many of them remaining for a long term as residents or for study. It is estimated that at least 3,000 travelers from the sunrise kingdom pass through the city annually. Most of these are young men, very few being married, and of the latter class 131 have families. That these people may be rightly influenced and have upon them the impress of Christian institutions it is proposed says *The Continent*, to form a center where they may come in contact with the people of the churches who are concerned for their moral and spiritual uplift. To this end in 1909 a Japanese Christian Association was formed, which carried on an institutional work for both men and women and was interdenominational in character. Three years later a building on West 123d Street was leased. Now this work has so enlarged that it is contemplated taking over a larger building which, with its equipment, will cost at least \$200,000. A large number of persons have already enlisted to make possible this new enterprise. The present Japanese membership is 200. This, it will be noted, is an institutional church, and is not related to the Y. M. C. A., the Y. W. C. A., or the Japanese Student Christian Association, which has a national membership.

Interracial Work in Kentucky

INTERRACIAL work in Kentucky was started under the auspices of the State Y. M. C. A. some five years ago with the avowed purpose of "cultivating better relations between the races and improving the condition of the Negro along lines agreed upon by the Interracial Commission." Since that time a strong State Interracial Commission representing religious,

educational, civic, and welfare agencies has been organized and under this body county committees have been established in sixty-three of the counties of Kentucky. From the first the Commission focused its attention upon education as one of the strategic points and the results of this work have been gratifying. Through the efforts of the Commission it is becoming more common in Kentucky to call Negro citizens to render service on juries. Getting his cue from a State interracial conference where this matter was emphasized, a Negro lawyer demanded and obtained for his client a trial by a jury composed entirely of the Negro race. What the reaction of the lawyer was when the jury convicted his client in less than five minutes and sentenced him to the penitentiary for a term of three years may be easily imagined.

American Conference on Africa

THE Africa Committee of the Committee of Reference and Counsel has called an open conference on Africa to be held in the Kennedy School of Missions, Hartford, Ct., October 30th to November 1st. Some of the subjects to be considered at this conference, which will be attended largely by representatives of mission boards having work on that continent, will be "Present Situation in Africa," "Educational Objectives in Africa," "The Education of Women and Girls," "Cooperation for Africa and Africans," as well as problems in hygiene and public health, languages and literature, and in the reaching of the people in large cities and mining centers of Africa. Plans will also be made looking toward the "World Conference on Africa," to be held during 1926. Among the missionary and educational leaders who will address the conference are: Dr. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, Dr. Homer L. Shantz, of the United States Department of Agriculture, Dr. J. H. Dillard, president of the Jeanes and

Slater Funds, Prof. Dr. Westermann, of the University of Berlin, Rev. Thomas S. Donohugh, associate secretary of the Methodist Episcopal Church, and Mr. J. H. Oldham, of London.

Among Philadelphia Jews

THE open-air meetings conducted in Philadelphia during the summer and fall by the Jewish Evangelization Society have been especially successful, in the opinion of the Director. Another test is the enmity they have aroused. A Jewish newspaper in the city urges the opening of more religious schools and centers to offset "the unfair and offensive propaganda of the missionaries." This item in *The Bulletin*, the quarterly of the Society reveals the fact that the work of the witnesses for Christ among the Jews of that city is telling to some extent on the Jews. That the methods are "unfair" is merely the false judgment of Jews who hate the Gospel. This is the cry whenever Christians attempt to instruct Jews in the Gospel of Christ. "The offense of the cross," has not ceased.

Among the Papago Indians

SOUTHERN ARIZONA forms the tribal headquarters of these Indians, among whom the Presbyterian Board of National Missions is finding a fruitful field. In the seventeenth century Spanish missionaries visited and baptized them, and then departed, leaving their crosses, beads and amulets, with a pagan people. In 1903, the Presbyterian Papago Mission was opened in an Indian camp adjacent to Tucson. Many of those Indians have more permanent residence on the desert south and west of that city. There are some fifty villages on the desert. The missionary has to travel hundreds of miles in his ministry to these people. Five churches have been established, one in the village of Tucson, and four on the desert. "The bootlegger, the gambler, the leader of vice," says *The Presbyterian*, "is pushing his wares in the desert mar-

ket, but the bearer of glad tidings is also there with his healing message."

Alaskan Gifts in Time of Need

DR. GRAFTON BURKE, Protestant Episcopal missionary at Fort Yukon, Alaska, writing weeks afterward of the fire which destroyed the mission house and left fourteen persons homeless, says:

But for a most generous and gratifying response by the people here and at Circle and Beaver we should have been in a bad way. Johnny Fredson's father, old Fred, with tears in his eyes came early in the morning after the fire with a pair of moccasins for me and \$5 for Mrs. Burke. He had been saving it for a long while, and nothing would go at all but that we take it. Then Captain McCann and the steward, Mr. McIlvane, on the last boat out, left generously of their food supplies and blankets. You should have seen the Indians bringing moccasins to church the following Sunday. A clothes basket full was given. Pillows they made from the feathers of Alaska geese, the pillows initialed in red thread. Our natives gave Mrs. Burke a piece of brilliant purple velvet for a dress. And I now have several caps and toques. An Indian woman meeting Grafton (aged seven) recently said, "I am making you a parka." To which the little fellow jauntily replied, "All right. I have four already, but you make it and I'll sell it for grub!"

LATIN AMERICA

The Mexican Separatists

THE so-called "Mexican Catholic Apostolic Church," which, abandoning the authority of Rome and the celibacy of the clergy, calls for religious services in Spanish, was referred to in the June REVIEW. Disturbances in various centers have been reported. The Roman Catholics at once organized a "National League for the Defense of Religion." The schismatics took charge of their first church by force in the city of Mexico, and there was blood shed in the act of doing it. The Roman Catholics say they are ready to defend every one of their church buildings by force, and by the shedding of blood if it is necessary. The Government took the church building away from both sides and is going to convert it into a museum of fine arts, but it gave two

churches to the schismatics which it had taken from the Roman Catholics some years ago. The latest report is that the Romanists have adopted a new attitude, and are planning an educational campaign among their people in which the Catholic Bible and Catechism are to have wide and free distribution. Nothing, according to Rev. P. R. Zavaleta, a Presbyterian minister, will delight Perez, the leader of the schismatics more, for he well knows that the Roman Catholic policy will not bear a measurement by Biblical standards, and that the Mexican populace enlightened by the Word, will pronounce against it.

Women in Cuban Church

THE Protestant Episcopal Convocation of the District of Cuba, meeting in Havana in June, voted with practically no opposition, to admit women as delegates to the meetings of Convocation, and to permit them to become members of parish vestries and mission committees. This step has been proposed several times before, but has always been defeated, and is rather significant in view of the Latin-American background. As yet woman suffrage has gained no foothold whatever in Cuba.

Indian Converts Loyal

REV. W. F. JORDAN writes of the way in which the Indian peons in Bolivia have received the Scriptures and built a church under the auspices of the Canadian Baptist Mission. They have also been persecuted for their faith. A group of men—landowners and others—entered a town and severely beat the men who had invited the mission to Collana. They then took four of the Indian converts to the town of Calamarca, where they put them in jail, with nothing to eat. The following day the helpless Indians were started on foot, in charge of some soldiers, to the town of Sicasica, seventy-five miles away. They were given no food en route, and on arrival they were put

in jail, with nothing to eat. "Give up the Gospel or starve," was the ultimatum offered by the priest and other persecutors. "We will starve then," replied the Indians. The superintendent of the mission, on hearing of the arrest of these converts, followed on after them, taking food with him; and this food which he brought them was the first that they had eaten in five days. By going from one official to another, he succeeded in securing their release. These Indians erected themselves an adobe church building, capable of seating 1,000 persons.

Political Enmity in Brazil

WR. SCHISLER, educational missionary of the M. E. Church, South, in Uruguayana, Brazil, after writing of the practical difficulties which the recent revolutionary disturbances in Brazil placed in the way of the school work, continues: "The enmity in these political disputes enters everything. Even Church affiliations take a secondary place. Political opponents are usually bitter personal enemies. A family will not have a doctor unless he is of the same political party. Even in commerce the lines are very tightly drawn. Almost all relations are determined by political beliefs. Naturally during these revolutions all this is much worse. The great loss in lives in this strife results not so much from actual combat on the battlefield as from individual disputes among neighbors. We missionaries and most of the native pastors keep ourselves entirely out of all these disputes. In this way we are prepared to help either side whenever we can. But how difficult it is to reach people with the Christian message when their hearts are full of hatred for their neighbors. Practically all the men go armed with long knives or revolvers and many times both. They seem always to be in fear of their enemies. O, how this country needs the Christ! It is only as they learn of Him in spirit and in truth that they will be led out of these conditions."

EUROPE

British Boxer Indemnity

WHEN the bill was before Parliament providing for the remission to China of the balance of the British Boxer indemnity, amounting to over £11,000,000, to be spread over twenty-three years, all the leading British missionary societies which have work in China passed resolutions stating their definite intention not to make application for any share of the remitted portion of the fund, which may be applied to educational purposes. They also state that even if grants are offered them they will not accept them except with the full approval of the Chinese.

Dr. Henry T. Hodgkin, one of the secretaries of the National Christian Council of China, has stated with great clearness the principles which should be borne in mind in the disposal of these large funds. He urges that absolutely everything depends upon the way in which the money is used, and that not only will no good be done but positive harm will be done if any ground is given to the Chinese for thinking that the money is to be used to further British interests in China.

Church of England and Rome

THAT the promoters of the meeting "to reaffirm the principles of Protestantism," which was held in London March 31st and described in the June REVIEW, had good reasons for their action is evident from the following quotation from *The Commonwealth*, a Romanist paper in America: "Recent books issued by the Society for the Promotion of Christian Knowledge (English) do homage to the Virgin Mary in a way that would gratify Saint Bernard; and historical learning, as it is carried on at Cambridge and elsewhere, has so thoroughly altered views of the religious revolution that the old-time animus has practically disappeared. These are all encouraging signs—even if they do not, as yet, warrant the belief that a vast re-cementing of Chris-

tendom is to be the work of the near future. The recent conference at Malines is of particular interest. The representatives of the English Established Church and of the Catholic Church decided not to issue any statement until the official joint declaration shall be issued. Meanwhile, however, there is an optimistic ring to the remarks made by Cardinal Mercier."

Protestants in France

THE American McAll Association, appealing for further support of its work, says: "The question of the ability of the French Protestant Church to support the *Mission Populaire* is frequently raised. There are still too few people who realize the proportion of France's population of 39,000,000 even nominally connected with any church. A recent authority gives the following figures: Roman Catholics in good standing, 7,000,000; Protestants, 500,000; unchurched, 31,000,000. 'We are,' writes M. Connier, 'a very small minority almost swamped by the great mass of the people, scattered all over the country, which makes both organization and the gathering of statistics very difficult. In France there are approximately 1,200 churches or mission centers belonging to different church unions, sects and home mission societies, where 900 pastors are at work (nearly 100 churches are without pastors). In the Alsace-Lorraine, 190 pastors have charge of 256 churches.' There is no question of the consecration and generosity of the noble little band of Protestant churches, which supports a missionary on the field for every twelve pastors at home and gives 16 1/8 per cent of all money raised to missions, in contrast to the 8 1/3 per cent given to foreign missions in this country."

Religious Future of Poland

A POLISH author, K. W. Stezelec, writes in the *Watchman-Examiner* of conditions in his native land: "Poland has many native radicals who are fighting for a division be-

tween the church and state, and more than one third of the population belongs to various non-Roman Catholic religions. When these forces unite in politics against the Roman Catholic national party a revision of the constitution will occur, and most of the articles which deal with religion will be cancelled. The American friends of Poland believe, according to the evidence, that the Radicals will conquer, organize a strong government which will be able to give instructions to the Roman Catholic Church as to what public morality, liberty of conscience, and freedom of religion are. Everybody who knows Poland and its people will witness that the Polish farmer, just as the worker in the city, would cheerfully submit to the will of the Government against the will of the Roman Catholic Church in helping to assert the right of the civil authorities to maintain religious freedom. A fundamental law, which the church could not twist in favor of persecution, as the present religious paragraphs of the constitution can be twisted, is needed."

Greek Church Backs Y. M. C. A.

THE National Young Men's Christian Association of Greece was organized early this summer when prominent citizens from Athens and other cities met American Y. M. C. A. leaders at Kifissia and formulated the basis of the movement. A former mayor of Saloniki, leading merchants, bankers, ship operators, ex-royalists and Venezelist ministers were among the delegates. The Metropolitan of Athens, titular head of the Greek National Church, who was present with his vicar, referred to the Y. M. C. A. as an organization which, "through its regular program, disseminates a practical Christianity without emphasis on dogma or creed." He said that the official church welcomes the Association and considers it a valuable ally, because its spirit is the spirit of Christ and it offers a practical means of saving the nation's youth.

Russian Church Dilemma

IN THE death of Patriarch Tikhon the already split and disunited Russian Church is confronted with a new and very serious crisis, in the opinion of most Russian editors commenting on the new situation. Stanley High, also writing in *The Christian Register*, says:

The "Living Church" leaders—Crasnitsky, Vidnesky, and others—may be expected to reassert themselves to gain control of the machinery of the Church. The Soviets, if they believe such control would split the Orthodox Church, will probably support these leaders. But it is significant that the people of Russia—vast numbers of them—have no less a loyalty to the Church than before the revolution. Persecution, apparently, has served to make the religious people even more religious. Their support will not be forthcoming for a new set of leaders unless those leaders have at heart the real interests of the Church in Russia. And the Church, in Russia today, is keeping religion alive until that time when a less violent government will make it possible for the religious forces of the West to extend help to the Russian people.

AFRICA

Africa's New Peril

SECRETARY LERRIGO of the American Baptist Foreign Mission Society uses these words in an article in *Missions* to describe present commercial conditions. He says: "The world has discovered Africa and its riches. Foreign peoples of all nationalities are entering in great numbers to exploit the new continent. The British Colonial Under-Secretary, Major Ormsby-Gore, states that two years ago Uganda produced ninety bales of cotton, last year 137, and this year the production will be 200,000. Radium-bearing ore has been found by Belgium, the diamond and copper mines are being rapidly developed, while in certain colonies of West Africa exports are increasing at the rate of sixty per cent a year. The work of our missionaries has been made doubly, nay trebly, difficult by these new contracts with the outside world. But the importance of their work is emphasized by the urgency of the situation which is being created.

A race is taking place between the godless forces of commercialism and industrialism now exploiting the land with such startling rapidity, and the spiritual efforts of the representatives of the churches of Christ who are trying to capture the hearts, lives, villages, social systems and tribal organization of these primitive peoples for God ere they go down into the pit of destruction before the invading avarice-led hosts."

"Food for Souls"

THE book depots conducted by the Egypt General Mission bear these words on their signboards, and many questions have been asked as to the meaning of the phrase. The depot in Alexandria is located in the heart of an exclusively Moslem quarter. During the last few months, from this center every shopping street in Alexandria has been in process of being visited, and many hundreds of books, mostly Genesis and gospels, have been sold to Moslems. Douglas Porter, who is in charge, writes of the daily visitors to the depot, and continues: "On Wednesday evenings we have a lecture, attended by numbers varying from fifteen to thirty, sometimes using the magic lantern, which is very popular. Occasionally the lecture is in English interpreted, when we have had the very welcome help of Christian friends in Alexandria who have become interested in the students. After the lecture, questions are asked which sometimes would puzzle a theological professor. Admission is by ticket. This is really only a notice of meeting, but it helps to make an impression. Moreover, every boy is there not attending a public meeting, but by invitation. These students are really the key to Egypt's political problem."

African Home Missions

A HOME MISSIONARY SOCIETY, to be known as the "Society to Aid in Evangelization," has been organized by the African Christians in Quessua, Angola, Africa, according

to a report made by Mrs. R. B. Kipp, missionary of the Methodist Episcopal Church in that district, to the Board of Foreign Missions. These African Christians have raised money to send one of their own pastors to a distant outpost in Angola. "People are coming to us from long distances asking for teachers and pastors," says Mrs. Kipp. "This last week two men came forty miles with the news that 130 of their fellows had given up their idols and want someone there to teach them. They say that if the present location of their village does not suit the missionaries, they will indicate another to which they will move. At another point where there is a cluster of small native villages which have hitherto been considered heathen, twenty-one men have promised to begin building at once a house for chapel and school, if we will send a teacher. The women and children want to help also. At Quessua, after several days of prayer and preaching and instruction, one hundred persons were added to the roll of preparatory membership in the Methodist Episcopal Church and twenty-seven were received into full membership recently."

Riff Christian Converts

THE military difficulties which both France and Spain have recently been having in the Riff region of Morocco give special interest to the report by Rev. Edwin F. Frease, missionary of the Methodist Episcopal Church in Algiers, of the annual meeting of the North Africa Conference held at Fort National, one hundred miles east of Algiers City. Among the cases of conversion reported at the conference he mentions a stalwart, tall, Kabyle mountaineer, his wife and only child, and two upstanding young men, who are very different now from their Riff kinsmen in Morocco still in mediæval Moslem savagery. "Of the same sturdy stock, but this time in Algiers, were baptized five of the older girls of the Kabyle Girls Home, nine of the older boys from the Al-

giers Boys' Home. All were baptized at their own request, after clear evidence of conversion and careful teaching. Could you but see the contrast between these girls and boys and their less fortunate brothers and sisters in the mountain villages!"

Ashanti Missionary Meeting

ON March 11th a gathering was held in Kumasi, the famous West African city, which may well mark an epoch in the history of Christian Missions there. It was but an old-fashioned missionary meeting, familiar to American Christians, but a novelty to the audience which filled the spacious new church for this public meeting on a week-day at which the ideals of missionary enterprise were set forth by their own leaders. With one exception all the speakers were natives including Nana Prempeh, ex-King of Ashanti, recently returned from exile. Very modestly, yet with real dignity, did he preside over the enthusiastic assembly, taking a keen interest in all that was said and done. A Canadian missionary writes:

The more one comes into contact with the Ashanti people the more one is impressed with the potentialities latent in them as a race. In spite of all that has been achieved they are not yet fully aroused. There are signs of a great spiritual awakening near at hand, at which those who live to see it will have reason to marvel.

THE NEAR EAST

Turks in American Schools

MRS. GEORGE HUNTINGTON, wife of the Vice President of Robert College and daughter of Cleveland Dodge, who returned from Constantinople in July, was quoted in the *New York Times* as saying that the educational situation in "Turkey is now better than it ever has been as a result of the willingness of the Mustapha Kemal Government to cooperate with the American colleges. For the first time influential Turks are now sending their sons and daughters to American institutions and are endeavoring to develop Turkish schools and colleges on American models.

"Within the last few years Turkish students who received their education at Robert College have become influential," she said. "Before the Young Turk Revolution of 1908 Abdul Hamid refused to allow Turks to study at the American colleges, but since then we have had Turkish students and the oldest of them are now in a position to advance our educational ideals in Turkey. There is now a Turkish university which is training both men and women, while Robert College and the Constantinople College for Women have a far larger proportion of Turks in their student bodies than ever before."

Aid for Assyrian Church

TWO representatives of the Protestant Episcopal Church have gone to Mosul, about two hundred miles north of Baghdad, to render aid to the Assyrian (Nestorian) Church, at the earnest request of the authorities of that Church. They are the Rev. John B. Panfil, who goes to direct educational work among Assyrian clergy, and Mr. Enoch R. Applegate, who is to develop and supervise secular education, and in other ways assist the people and strengthen and restore the work of this very ancient Church. During the World War the Assyrians took part with the allies, against the Turks. Since then they have been driven out of their mountain homes by boundary disputes between Turks, French, and English. Since 1913 they have decreased from 200,000 to 50,000. "Unsettled conditions and oppression," says *The Living Church*, "have interfered with education, and have of course interrupted the preparation of men for Holy Orders. The leaders of the people recognize the need. The office of Patriarch, which is hereditary, is now held by a lad of seventeen, who is being educated in Canterbury."

Arabia After Twenty Years

MRS. E. E. OLCOTT, treasurer of the American Christian Literature Society for Moslems, has recently

visited the missions in Arabia of the Reformed Church in America. She compares conditions now with what she found in a similar trip twenty years ago:

It was a joy to shake hands with a few converts and some inquirers and to realize that there have been some "sweet first-fruits" even in Arabia, where an open confession of Christ leads to certain persecution and sometimes even to death.

Twenty years ago no missionaries were allowed to locate in Kuwait, and the colporteur had been put to sea in an open boat shortly before we were in Arabia. What a contrast now in the two good hospitals, two excellent missionary homes and three rented buildings, as well as in great friendliness of the sheikhs of recent years. Dr. and Mrs. Grenfell had been in Baghdad just before us and Dr. Grenfell has quoted Bishop Gwynne as saying that "the stone wall of Mohammedanism is being undermined by loving deeds and Christ's Spirit in illuminative lives."

INDIA

Madras Governor on Missions

HIS EXCELLENCY THE GOVERNOR OF MADRAS in a recent address at Coonoor, said:

I sometimes think that we who stand outside are not sufficiently interested in mission work and do not pay sufficient gratitude to the workers. If we hear of any sudden deed of heroism or if we hear of the story of saving a life in which courage is displayed, if we hear any story of a romantic adventure of exploration under conditions of great danger and difficulty, we are at once thrilled and rightly thrilled, but do we always recognize that side by side with us in our daily life are living a body of men and women who are daily leading lives of heroism, who are living far away from their homes—and in homes not always such as they would have chosen in the land of their adoption—far away from their friends in isolated posts and having none of the amenities of life? They are often called upon to meet sudden epidemics, and all this they are doing quietly and unostentatiously, year after year, giving the very best of their lives. We do not always pay to them the gratitude which we ought, and which on behalf of those outside the mission field I am so anxious to offer this evening.

Three Religions Fight Cholera

DURING a recent outbreak of cholera on the Birbhun district of Bengal, India, a Mohammedan, a Hindu and the Rev. and Mrs. Halsey

E. Dewey, Methodist Episcopal missionaries, were assigned to fight the plague in a group of villages. For two weeks the representatives of these three religions struggled together, doing all that they could for those who were ill and applying modern methods of warding off the disease among those who had not been attacked.

"A hundred times since then, as we have traveled through the district," says Mr. Dewey in reporting the incident to the Board of Foreign Missions, "we have been met by a judgment of the work we have done. Hindu and Moslem alike say to us 'That was the sort of work Jesus taught men to do.'" This furnishes further proof of what workers in India say so often; namely, that thoughtful Indians are making the principles of Jesus the test of conduct.

"The Children's City"

ONE of the great problems of India lies in the people formerly called Eurasians, but now known as Anglo-Indians. A great contribution to the solution of this problem has been made by Dr. Grahame, who is described as "one of the most brilliant missionaries of the Free Church of Scotland." In 1889 he and his wife went to Kalimpong in the eastern Himalayas, and a strong Christian community has been built up there among the people of the mountains. He carried in his heart, however, the memory of the waifs of mixed parentage whom he had seen on the streets of Calcutta, and in 1900, with the help of the Governor of Bengal, he opened at Kalimpong a home for six of them. Today the "St. Andrew's Colonial Homes," generally known as "the Children's City," have a population of 625 boys and girls, with a community of seventy—house mothers, teachers, and others—who minister to them. The Queen Mary School is one of the largest and most efficient secondary schools in Bengal. The twenty cottages are scattered up and down the mountain-side, each a real

home under the care of a good mother. The children are taught the dignity of labor. The old boys and girls scattered over the world, look back on Kalimpong with loving thoughts.

Indianizing Church Councils

AT a recent meeting of the Bombay Council of the new United Church of India (North) the most important discussion was on the relation of foreign missionaries to the Church Councils at present being formed. The decision reached was as follows: "(1) Ordained foreign missionaries shall be admitted to the roll of ministers only under Article XII (g) with regard to the admission of ministers from other communions. When so admitted they shall be full members of the Council, and be under its discipline, and shall cease to be members of any other similar Church Court. (2) Whereas under the above section it will be necessary for ordained foreign missionaries to sever their connection with their own Church and whereas it is realized that, on account of their peculiar relation to their mission committees, there will be difficulty in the case of some in severing their connection with their own Church, the Council may annually elect as corresponding members, with the right of vote, not more than three ordained foreign missionaries, provided no representation is secured under the above section." There was some discussion of a compromise measure which placed Indian and foreign ordained ministers on exactly the same level, but only three of the fifteen present voted for it.

Purdah in an Aeroplane

THE presence of an English aeroplanut in India led the Maharaja of Bhartpur recently to take a short excursion in the air. His wife, the Maharani, then wished to do the same. *The Foreign Field* says: "The difficulty was that Her Highness keeps strict purdah and the trip had therefore to be so arranged that her 'seclusion' should not be violated. Every

precaution was taken to screen the royal traveler from public view. The aeroplane was placed in the aerodrome so that the door was on the far side from the onlookers, and no men were allowed in the vicinity. The Maharani arrived in a closed motor-car with blinds drawn tightly, the car drew up close to the machine, and Her Highness, very heavily veiled, stepped out. The pilot stood with his back turned so that he could not see his distinguished passenger; he had previously instructed the Maharani's English lady companion how to get into the aeroplane, and when he heard the cabin door close and was told that all was right, he climbed into his own place and made the ascent. Thus maintaining strict purdah, the Maharani of Bhartpur and her attendants made a flight over the old imperial city of Delhi. On landing, similar precautions were observed."

The Late C. R. Das

A MEMORIAL service for the late C. R. Das of India was held in International House, New York City, in July. The *Dnyanodaya* of Bombay gives this estimate of him: "Probably no man in recent Indian history has stirred so much animosity as did the late Mr. C. R. Das whose sudden death took place at Darjeeling last week. Criticized mercilessly by those of his countrymen who swore by Non-cooperation, because he sought to make use of the Councils in accordance with his own lights and his own conscience, Mr. Das was fired into with equal severity by the Europeans and their sympathizers who were so often infuriated because he differed at least as much from them—probably a great deal more. One of his greatest achievements has been that he helped to bring home to Mr. Gandhi as probably no one else did, the utter impracticability of much of his policy and compelled the iron will of the Mahatma to agree to the Swarajist course of action in recent months All impartial witnesses of the battle he has fought will agree that

there was a vein of noble idealism in many of his public utterances, and that his handing over all his property for the benefit of his countrymen, an act he performed several months ago, was one of the most characteristic things of his whole career."

CHINA

China Inland Mission Jubilee

THE sixtieth anniversary of the founding of the China Inland Mission has been widely celebrated. On June 25, 1865, Rev. J. Hudson Taylor, following a call of God to reach inland China with the Gospel, wrote in the margin of his Bible: "Prayed for twenty-four willing, skillful laborers at Brighton." This number was asked for in order to supply two for each of eleven provinces still without a missionary, and two for Mongolia.

God's answer finds partial expression in the following record of that mission to the end of 1924:—More than 2,000 missionaries sent out in 60 years, of whom 1,134 are still on active service in 15 provinces, besides Chinese Turkestan and the borders of Mongolia and Tibet; \$15,000,000 received and used in the work; present stations 258; out-stations 1,764; chapels, 1,518; hospitals 13; dispensaries 91; schools 545; paid Chinese workers 2,211; voluntary Chinese workers 2,150; churches 1,165; communicant members 64,350; baptized in 1924, 5,779; baptized since commencement of work 104,820.

Balance of Boxer Indemnity

ONE of China's chief reasons for considering America her friend has been the well-known decision of Congress in 1908 to reduce the share of the United States in the Boxer Indemnity by about \$10,000,000, and to request the Chinese Government to use the money for educational purposes. In consequence, Tsing Hua College, from which so many Chinese students have come to the United States, was established. Acting on a second Congressional joint resolution, passed May 21, 1924, President Cool-

idge on July 20, 1925 directed Secretary Mellon to remit the balance of the Boxer indemnity fund, amounting to \$6,137,552, to be used in the promotion of scientific education in China. The money will be turned over to the trustees of the China Foundation for the Promotion of Education and Culture composed of nine Chinese and five Americans created by mandate of the President of China on Sept. 17, 1924, for the custody and control of the remitted funds. The funds are to be used for the "development of scientific knowledge and the application of such knowledge to the conditions in China through the promotion of technical training of scientific research, experimentation and demonstration, and training in science teaching, and to the advancement of cultural enterprises of a permanent character, such as libraries and the like."

Chinese Bible Pictures

REV. E. G. TEWKSBURY, secretary for China of the World's Sunday School Association, writes: "All Sunday-school work must increasingly become indigenous, if it is to root and grow in the Orient. Not only in the Lesson Note preparation but also in pictures is the China Sunday School Union seeking to make its material more indigenous. A Chinese Christian artist has been employed on full time especially for this Bible illustrative work. It will be interesting to watch his work, as he attempts to make the Bible live for his countrymen. There is but little hope that the majority of the present generation of adult illiterates can ever learn to read fluently with the old Chinese characters, nor, for that matter, with the Roman or any other phonetic alphabet. They must depend for their knowledge of the Bible on the spoken word or their memory, unless in some way we can tell them the Bible stories without words. The Sunday School Union is making an attempt to do this, at least with some of the Bible stories, and in this attempt we are

following out a Chinese proverb which says 'A thousand words are not equal to one look.' "

Shanghai Opium Raid

THE 1925 report of the China Inland Mission contains the following significant statement: "Reports from many provinces tell of vast areas given over again to the cultivation of the poppy, and evidence is constantly forthcoming to prove the existence of widespread organizations for the smuggling of the drug. In one house which was raided in Shanghai an astonishing series of secret passages were discovered with cupboards containing opium valued at \$1,250,000. Documents revealed an immense organization for the import of opium from abroad. In one of the contracts seized the following words occurred: 'The navy, army and police will generally assist in the protection of the goods.' The names of firms at Constantinople, in Switzerland and in Japan, as well as Chinese, were mentioned. A telegraphic code for dealing in opium, heroin, morphia and cocaine was found, as well as contracts made out in dollars, yen, sterling and Turkish currency amounting to millions of dollars. Such cases throw a glaring light on the scandalous proceedings connected with this baneful traffic. Even the present hostilities in China are being called a 'drug war,' since the various war lords, with the honorable exception of Marshal Feng, are said to be responsible for nine tenths of the compulsory cultivation of the drug in that country."

A Christian Fellowship Group

AN organization bearing this name, composed of nearly one hundred missionaries and foreign Christian business people, has been formed in Chefoo, China. Its purpose is to understand the points of view of the various elements that compose it, to discuss common problems, and to

study tendencies and developments in the Christian program throughout the world. The President, Vice-President and Secretary-Treasurer, respectively a Y. M. C. A. man, a China Inland missionary and a Presbyterian missionary, constitute the executive committee with the addition of one representative from each of the other missions or churches. A recent subject for discussion was, "What can we foreign Christians in Chefoo do to better conditions during the coming summer?" The main issue considered was the control, limitation, or elimination of bars and brothels opened for the patronage of American sailors.

Chinese Bible Study Methods

DAVID R. PIPER, in an interesting article in the *New Century S. S. Teacher's Monthly*, quotes a missionary from Siam, who said: "China is the coming Christian nation of the world; the Chinese Christians put the teachings of Christ into practice in all their daily relationships more perfectly and more sincerely than any other Christian people the world over." The explanation of this and similar statements Mr. Piper finds in the methods which have been followed for years by Chinese Sunday-school classes, and which are described in an article in *The China Sunday School Journal*: The lesson period opens with presentation of a problem based on the lesson truth, but taken from real life, which the class immediately begins to discuss. If the class is large it is divided into groups of five or six, and since there is plenty of time, with no half-hour limit as in American Sunday-schools, the groups reassemble and continue the discussion by means of group spokesmen giving to the whole class the best points brought out in the group discussion. This, the leaders of the China Sunday School Union believe, accounts for the high quality and thoroughgoing sincerity displayed in the lives of Chinese Christians. They study Bible truth always in its actual relation to their real life problems.

Demands on Mission Schools

SPEAKING especially of conditions in the Island of Hainan, the Board of Foreign Missions of the Presbyterian Church in the U. S. A. says in its latest report: "China's only hope is in the kind of men that the Christian schools are producing. Mere education will not produce the results; in Hainan some of the worst grafters are graduates of government schools; two of the leaders of bandit armies in Hainan are graduates of government middle (high) schools. A school without Christianity fails as a rule to prepare public-spirited, honest and efficient leaders. The Chinese people are now realizing this fact. Officials and gentry, prominent business and professional people, are sending their children to the mission schools as never before. The crowd of students which yearly gathers for the entrance examinations in the middle schools of Kiungchow City illustrates the Chinese determination to get an education which will fit them for the modern world and prepare them to be leaders in the future Republic. The student class is changing faster and absorbing more new ideas than any other class in China. Their school books and equipment are beginning to compare favorably with those found abroad. The demand upon the mission schools has been far in excess of the accommodations and it has been very difficult to meet the arguments put forward by some of the parents, who have insisted on the schools taking their boys. The problem has been to sift out not only good students, and worthy ones, but to try to admit those to whom the mission could look forward for the leadership in the churches in Hainan."

GENERAL

Pan-Presbyterian Conference

AT the meeting of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System held in Cardiff, Wales, in June, 323 delegates from twenty-three

countries were present, and it was reported that there are one hundred Presbyterian denominations in the world—twenty-nine on the continent of Europe, eleven in Great Britain and Ireland, fourteen in Asia, sixteen in Africa, thirteen in North America. The rest are in South America, the West Indies and Australasia. An interesting development was the recommendation of the business committee that the eastern and western sections of the executive commission appoint committees to confer together and report their findings to the next conference on the subject of an Alliance creed. There was by no means unanimity in the Alliance favoring the forming of a creed, or a declaratory statement of faith. This was favored largely by men from America.

Our Unfinished Task

AFRICA contains 42,000,000 Mohammedans.

Of the 3,600,000 people of Madagascar, 3,000,000 are heathen.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

Multitudes among the 340,000 Indians of the United States still believe in the old pagan faiths of their ancestors.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

In our Philippine Islands there are 300,000 heathen animists, 500,000 Mohammedans, 1,500,000 independent Catholics and 8,000,000 Roman Catholics. The population as a whole totals about 11,000,000.

China still has more than 300,000,000 adherents of heathen religions.

More than 118,000 Shintoist temples and shrines are to be found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.—*The Continent.*

THE MISSIONARY LIBRARY

The Syrians in America. Philip K. Hitti. 12mo., 139 pages, 1 map, 7 illustrations. \$1.00. New York. 1924.

This volume of the Racial Studies in the New American Series should find a cordial welcome among all interested in Christian work among the immigrant peoples in the United States, both because it releases another of the valuable manuscripts originally prepared for the Inter-church World Movement, and because of the real contribution which the book makes to our knowledge concerning the subject.

Although Syria was the birthplace of both Judaism and Christianity, and "has been of greater significance to mankind, spiritually and materially, than any other single country in the world," most Americans know little about modern Syria or of the people who live there, and still less concerning the thousands who have left that land to take up their abode in America. Dr. Hitti was born in Mt. Lebanon, was partly educated in Beirut, and is now serving his people there, but he spent much time in America where he earned unusual scholastic recognition. His description of the life of his countrymen, both in Syria and in the United States, is vivid, interesting and true. Those interested in foreign missionary work in Syria will read with profit Dr. Hitti's account of the effect of Protestant missionary effort on the religious situation in Syria as well as on the lives of those who have emigrated to America.

While most of the 200,000 Syrians living in this country retain their allegiance to their old world faiths, whether to the Greek Orthodox, Maronite, or Greek Catholic Churches, or to the non-Christian Mohammedan, Druze or Nusayriyyah faiths, while

very few Protestants identify themselves with any church. The Syrians in America are widely scattered; they were members of an Evangelical church in Syria which was the only one of its kind, and they are confused by the multiplicity of denominations and do not know where they belong. There has been little systematic effort on the part of the Protestant churches of America to win even those who have come as Protestants. Thus the work of foreign missionaries is set at naught by the indifference of American Christians to their immigrant neighbors. Although the Syrians are great readers, the only religious literature available for Syrians in their own tongue is that published by the Russellites. Dr. Hitti points out that "kindliness, free from condescension, and readiness on the part of American congregations to extend the hand of fellowship" are proper agencies of missionary work among them. "After all is said and done," he remarks, "it is not the pastor, the religious worker, or the official representative of the church, but the ordinary man and woman with whom the immigrant deals that is going to determine his attitude toward Christian America."

K. D. M.

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

This painstakingly accurate study is of especial value to denominational executives, field secretaries, and pastors of country churches. As Professor Franklin H. Giddings says in the foreword it is: "An outstanding example of the best scientific workmanship. These findings are significant—and in certain instances perhaps unexpected, and a bit startling. They add richly to our knowledge of this field."

The main divisions of the subject are "Measuring the Church"; "Comparing Individual Churches"; and "Comparing Church Life Past and Present." In estimating the worth of the church in the rural field, which includes the open country and the small town, the author rejects the money measure, and the number of members, as the best criterion, advocating instead the test of attendance as the most accurate gauge of the effectiveness of the church.

J. F. R.

The Expectation of Siam. Arthur J. Brown. 12mo. 204 pp. Illus. Paper, 50 cents; Cloth, 75 cents. New York. 1925.

Siam is unique as a mission field in that it is exclusively the field of the Presbyterian Church in the U. S. A. The American Bible Society does colportage work; otherwise the Presbyterians have the field, north and south, to themselves; and they have done a remarkable work, as Dr. Brown clearly shows.

The book is a readable and reliable history of Siam, its people, progress, races, religions and missionary work. The people are simple and childlike Buddhists and Animists. The royal family has been friendly to Christian missions and has helped financially the hospital and educational work. A remarkable line of American missionaries—such as Abeel, House, Taylor, MacGillivray, Dodd, Dunlap, Briggs and McLean—have done pioneer work and have borne the burden and heat of the day. The story of their discoveries, their hardships and their triumphs are here briefly told to inspire the reader. In this little volume, many will find fascinating excursions into a little-known mission field.

India's Outcastes. Rev. W. S. Hunt. 12mo. Paper. 112 pp. 1s, 6d. London. 1925.

The great Christward mass movements in India have been and are among the outcastes of the villages. The poor and ignorant, the despised and weak have been ready, as in former days, to accept the Good News where the rich and learned and

mighty have rejected it. Many outcastes in India have become educated and have risen to distinction. The wonderful story of the "untouchables," their down-trodden life and the effect of the Gospel among them, is worth reading. Without understanding these submerged millions at the base of the Indian pyramid, one cannot understand the present or the future of India.

The Gospel Romance in the Huts of the Punjab. Howard E. Anderson. Illus. 12mo. 133 pp. \$1.25. New York. 1925.

These pen and ink sketches show the outlines, the lights and shadows, of missionary life among North India peasants. The chapters are readable pictures of what the missionary saw in five and one-half years—including a wedding and a funeral, but chiefly everyday scenes in the villages and jungles.

Hero Tales from Mission Lands. W. P. Nairne and Arthur P. Shepherd. 8vo. 238 pp. \$1.75 net. New York. 1925.

We realize more fully the great number of true heroes in the mission fields as we read these brief biographical sketches written for adolescent boys. The twenty-two heroes whose stories of brave adventure and sacrifice are told here are Columba of Iona, Eliot and Bompas among the American Indians; Morrison, Moule, Taylor, Stott, Hill, Peill and Jackson of China; Schwartz, Edwardes and Pennell of India; Mrs. Judson of Burma; Hannington and Stewart of Africa; Armstrong and Booker Washington among the American Negroes and the native Christian converts Lomai of the New Hebrides, Han-Ue-Lan of China and Sundar Singh of India.

These are a very few selected almost at random from the possible missionary Hall of Fame. The stories are well told, with historic introductions and questions, but they serve better to give adult teachers the main facts of the heroes' lives than as inspiring thrillers for adolescent boys. There is not enough of the de-

tailed dramatic incident to captivate the attention of the average energetic youth of today.

Little Children of Mission Lands. Mary Entwistle. Illus. 12mo. 199 pp. \$1.75 net. New York. 1925.

The life of babies in China, Africa, Persia, South Sea Islands, North America, Arabia, India, Japan, Greenland, Syria, Jamaica and elsewhere is described for children of primary age. These interesting facts about homes, clothes, games, food and habits will give mothers and teachers excellent material with which to help the children of America and England become friends of the children of other lands.

Today's Supreme Challenge to America. Rev. J. F. Love. 12mo. 101 pp. \$1.25. New York. 1925.

The secretary of the Southern Baptist Board of Foreign Missions makes an earnest appeal for a great forward missionary movement. America has unusual resources, position and ability for leadership. Striking facts are presented in an impressive way that will prove very helpful to pastors in presenting the challenge to their congregations.

The Quest of the Hidden Ivory. By Josephine Hope Westervelt. 12mo. 226 pp. \$1.75. New York. 1924.

This story about Africa East is a juvenile and a good one. The adventures, and these are many, proceed against a background of an authentic Africa. Miss Westervelt has known how to pack her fiction with fact, so that the reader is truly enriched in knowledge.

The tale is about hidden treasure and danger and heroic achievements. The heroes are boys of the high school age; the properties are not skimmed—either of animals, savages, forests, *safaris*, pigmies, or other desired African ingredients. There is a faithful dog. There is a witch doctor and a black queen. But to these Miss Westervelt has wisely added the fresh interest of these commercial adventures which are so large a factor in the life of modern Africa. The

story revolves about the taking of moving pictures. Highways and Ford cars, railways, the camera—these devices of civilization and the changes implicit in them seem to have interested the young people to whom I loaned the book—these, and the missionary adventure. They expressed surprise at the roads and the automobiles in Africa, and one and another said that the book certainly did make a fellow think about being a missionary. This comment, I feel sure, would please the author more than any other of the favorable comments. I suppose this is the hidden ivory of her own quest. J. K. M.

Yoursell and Your Body. By Wilfred T. Grenfell. Illustrated with drawings by the Author. 12mo. 324 pp. \$2.50. New York.

As a Christian thinker and worker, a physician and a father of boys, Dr. Grenfell tells, in a fascinating way, the story of the organism and the functions of the human body. His purpose is to impress on youthful and ignorant minds the wonderful and intricate body that the *ego* inhabits; he unfolds the laws that must be observed to keep it in health and ready for the highest service. His story is simple, though many of the terms used are so technical as to need explanation to young people; many of his 190 pencil drawings are unique and humorous, but they truly illumine the text.

First Dr. Grenfell describes the marvelous living machinery of the body and shows the difference between the body and the spirit or *ego* that inhabits it. Next comes a more detailed account of the framework and how it is built, the units that make up the skeleton; the motors (or muscles) are described, the wires of communication (nerves), the life fluid (blood) and the pump, pipes and furnace that comprise the circulating system and maintain health. The "building department" relates to food and its use; the "department of public health and disposition of refuse," refers to the digestive system; the

"sentinels" are the ears, eyes, nose and the senses of taste and touch. The chapter on "overalls" relates to the skin and its care. Then comes a description of the talking machine and the reproductive system. The final chapter deals with "Defenses and Defenders"—glands, diseases, vaccines, antitoxins and other preventions and remedies.

There could scarcely be a more interesting and practical book on the subject for those who wish to teach the youth to understand and to care for their bodies. Dr. Grenfell mentions the theory of evolution as being held by some people but he does not champion the theory or dwell on it. Missionaries will find valuable suggestions here for teaching physiology to those who are ignorant of it. The book will help many to make the most of life here, though naturally it does not refer to the importance of the life hereafter.

How to Live. By Irving Fisher and Eugene Lyman Fisk. 8vo. 541 pp. \$2.00 net. New York. 1925.

The fact that in the past ten years this book (now revised and enlarged) has passed through seventeen editions is enough of a recommendation. It is a non-technical compendium of rules for healthful living and has been prepared in collaboration with the Board of the Life Extension Institute. The chapters deal with air, food, poisons, activity, individual and public hygiene and other subjects. Among the new topics discussed are aviation, birth-control, bootleg-liquor, and vitamins. Special chapters are devoted to the effects of alcohol and narcotics, tobacco, how to avoid colds, exercises, infection of tonsils and teeth, organic diseases and eugenics. Missionaries and households will find here very valuable and diversified information for themselves and their neighbors.

Our Magnificat. Pamphlet. 6d. China Inland Mission. London. 1925.

A jubilee peon of praise on the occasion of the sixtieth anniversary of

the China Inland Mission. On a "faith" basis the income of the mission is now over \$800,000 a year and the total number of Chinese baptized in these missions has grown to 105,000. The number of converts has doubled in the last ten years.

Education in East Africa. Report prepared by T. Jesse Jones for the Second Commission of the Phelps-Stokes Fund. Maps and Illus. 8 vo. 416 pp. New York and London. 1925.

The second Education Commission sent to Africa under the auspices of the Phelps-Stokes Fund in cooperation with the International Education Board, traveled around the continent but spent most of its time studying conditions in East Africa—Kenya Colony, Uganda, Tanganyika, Nyasaland, Zanzibar, Rhodesia, Basutoland, Portuguese East Africa and Abyssinia. The result is a very complete and careful report of present conditions, the government school system, the mission schools, European influences and excellent summaries and recommendations. It is full of information and sage advice, worthy of the attention of every missionary, administrator and government interested in Africa.

The Lost Treasure of Umdilla. Annie M. Barnes. Illus. 12 mo. 224 pp. \$1.50. New York. 1925.

Mollie and Billy Stewart, two young people, who went to visit Africa with their father, had some strange experiences and some exciting adventures. The story is interestingly told for 'teen age boys and girls and carries a stirring missionary message, without moralizing.

Nature's Mighty Wonders. Richard Newton. Illus. 12 mo. 184 pp. 1s, 9d net. Glasgow. 1925.

This new edition of an old book of sermons for children by a famous preacher of the past is full of beautiful, helpful thoughts. The sun, moon, stars, light, air, clouds, trees and flowers are all used to teach lessons applicable to all ages, times and races.